

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW-VERNON, ORANGE COUNTY, N. Y., JANUARY 1, 1845.

No. 1.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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INTRODUCTION TO VOLUME XIII.

The importance of christian correspondence, has been felt and acknowledged by the children of God, in all ages and circumstances of the church; but more especially when encompassed about by the enemy, and infested with those who would pervert the right way of the Lord. When christians enjoy the special presence of God, and feel the joys of his salvation elevating their affections, and strengthening the social cords that bind their kindred hearts in fellowship and union, they desire to speak to one another of the goodness of the Lord. Like the bottles of new wine, they require vent; they must speak, that they may be the more abundantly refreshed; and that those whom they love in the Lord may be partakers of their joy.

When clouds of darkness lower—when the Divine Presence is not realized—when temptations, doubts and fears, distress and perplex them—when foes without and fears within hold them in captive bands—when the chilling east wind of worldly cares dampens their zeal, and their love grows cold, they are not unfrequently led to exclaim,

"Like one alone I seem to be,
Oh, is there any one like me?"

As cold water is to thirsty souls, so is good news from a far country; and the saints under such circumstances have ever regarded christian correspondence as a peculiar privilege.

Again,—When christians are situated remotely from the social privileges of the sanctuary, and seldom enjoy the favor of meeting with the worshippers of God, to them the correspondence of the brethren is truly refreshing.

From these considerations, in the absence of all others, we should be led to conclude that the publication of our paper as a cheap and convenient medium of correspondence, ought not to be discontinued: so great an amount of correspondence, embracing an extent of country so great, could in no other way be within the reach of the poor. But to the above we may add other very important advantages, secured by a periodical publication of this kind; among which we will point out the following.

Since the commencement of this Journal, "evil men and seducers" have continued to grow worse and worse, deceiving and being deceived. The clouds which darkened our horizon twelve years ago, have thickened fearfully, and those sly, insidious innovations which were then foisted in, as helps to the gospel, now begin to develop their dragon voices, in tones which none but anti-christian beasts can utter. Incautious christians, who at the first, in the simplicity of their hearts, felt inclined to censure us for raising the voice of warning, by sad experience have learned, what they were so slow to comprehend. Experience, that thorough, but severe schoolmaster, has enforced the conviction that all departures from the word of God, in matters of religion, are seductive, and lead astray from the peaceful gates of Zion.—For more than twelve years past, God has been scourging his children out from those corrupted bodies whose end is to be destroyed. And now, with the little flock of Jesus marshalled under his banner, and the alien army drawn up in hostile array against them; while the former corresponds in appearance with the men of Gideon's reduced army, and the latter are like grasshoppers for multitude, is it proper at such a time as this to discontinue our publication? Should we not rather "Cry aloud and spare not; lift up our voices with strength; and be not afraid; and say to the cities of Judah, Behold your God?"

There is at this time an unusual disposition manifested by the adversaries of Zion, to bring about a direct alliance between the church and the state, or the ecclesiastical and civil powers in our country. National Conventions are already being held to facilitate this object. The design to create a power of infinite magnitude to be exerted upon the Congress of our nation, is openly and unrebukedly avowed, and published to the world. Proscription, for conscience sake, is becoming more and more common. Leading demagogues of power and influence, and of all the different grades and parties in politics, are enrolling themselves among the advocates of measures, which, if consummated, must involve our country in scenes of persecution and religious intolerance. The elements of religious despotism are rife among us, and the majority of the people of our country seem more and more inclined to favor the schemes of a designing and wicked clergy. Thousands have already been reared under the fanatical drilling of Sunday Schools, directed principally by an ambitious and never satisfied priesthood.—Powerful efforts are now being made to bring all the schools of our country, and every fountain of mental training under the same corrupting influence. Nearly all the secular and religious press

of our country are either enlisted to favor the craft, or so shackled for fear of losing patronage, as to prevent their remonstrating. The great dignitaries of the popular church, openly avow that religion and science are twin sisters—that they go hand in hand together, and that the state is bound so to patronize science, as to indirectly patronize religion in our public schools. A powerful party of a mongrel breed has lately risen up, under the auspices of the "Protestant Association," avowing their design to strike from the Constitution of our country, the guarantee of equality to all classes—to proscribe and coerce a conformity to the rites of popular religion. And have the Old School Baptists no interest in all this at stake? Or will it be in time for us to remonstrate after the chains of oppression are legally riveted upon us? To us it appears, although our trust and confidence is alone in God, we are bound to make every lawful effort in our power, to avert the threatening calamity, at least, we are in duty bound to let our brethren know of the *signs of the times*—of the approach of the enemy, and of the necessity of being upon their watch tower. With party politics we are pledged to have nothing to do, or to say, in conducting the publication of this paper; but with religious intolerance and efforts to unite church and state, by whatever sect or party, religious or political, we have much to do in the discharge of duty which solemnly devolves on us, both as a christian, a citizen of the world, and as a publisher.

The terms of this volume will be as formerly. One Dollar in advance, or One Dollar and Fifty Cents per year if not in advance. Five Dollars in advance will secure six copies for one year.—All moneys to be sent to us in bank notes, current at the places from which they are sent, to be sent to us by mail, at our risk, and at our expense.

Those who wish to discontinue, ought to have so signified before the commencement of the new volume; but those who have neglected to do so, will notify us by returning this number immediately, or be considered as subscribers for the volume. But we hope our brethren and friends will see and feel the importance of sustaining the work, and give us the encouragement we need from them, cheerfully, cordially, and without much delay.—Our best endeavors shall be to make the volume interesting and profitable to our readers, and with a humble reliance on God, we will endeavor to contend earnestly for the faith which was once delivered to the saints.

We shall still hope to be favored with communications from our former correspondents, by whose talents our columns have been enriched heretofore.

Circular Letter,

To the churches composing the Old School Predestinarian Baptist Association, convened with the church in Jay, Me., September 13th & 14th, '44.

DEAR BRETHREN:—We call your attention to a portion of God's word in Luke xii. 33: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." God's people have ever been, still are, and ever will be, (in this world,) a poor and afflicted people. They are not of this world, for Jesus has chosen them out of the world, therefore the world hates them. God said to the serpent that he would put enmity between him and the woman, between his seed and her seed. And according to the parable, the tares and the wheat were to grow together till the harvest. Not only is it the pleasure of our heavenly Father that his people shall inherit the kingdom, but that they shall also suffer for his sake: for whom he loves he chastens. They have been called the off-scouring of the earth—many have suffered death for his name, and all that will live godly in Christ Jesus shall suffer persecution. God's people have at times appeared small on the earth. At one time Elijah complained that they had killed the prophets and digged down the altars, and he also was left and they sought his life. But God assured him he had reserved seven thousand who had not bowed the knee to Baal. Even so then (says the Apostle,) there is a remnant according to the election of grace. His children are said to be a chosen generation—a royal priesthood—a holy nation—a peculiar people; and they have ever remained a kingdom diverse from all others, and are as a city set on a hill, whose light cannot be hid. Although all that belong to this little flock were by nature children of wrath even as others, dead in trespasses and in sins, yet God who is rich in mercy, hath loved them with an everlasting love, and sent his Son to die for them—has brought in everlasting righteousness to be imputed to them without works; not according to our works, but according to his mercy he hath saved us. Therefore Jesus has said, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And it is said of his people, "they shall be made kings and priests unto God:" that "they shall inherit the kingdom prepared for them before the foundation of the world." It is thought by many that this kingdom is to be obtained by the obedience of the creature. But the Apostle has said, that It is by grace ye are saved through faith, and that not of yourselves; it is the gift of God: not of works—not according to the former covenant—for behold the days come, saith God, when I will make a new covenant with the house of Israel, and with the house of Judah—not according to the former covenant, (which was on conditions,) because they continued not in my covenant, and I regarded them not, saith God. For this is the covenant that I will make with the house of Israel, and the house of Judah, saith God, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and their sins and their iniquities will I remember no more. This new covenant is ordered in all things and sure: for God foreknew and predestinated them to be conformed to the image of his Son. He calls them out of darkness into the kingdom of God's dear Son—gives them to see their undone condition as transgressors of his holy law, and under its curse.—He also gives them to see that Christ had become the end of the law for righteousness to all his believing children—gives an earnest of their inheritance—shows them that it is his pleasure to justify and glorify them—that nothing shall be able to separate them from the love of God which is in

Christ Jesus our Lord. That he will ultimately gather all his ransomed flock into his eternal kingdom; that they shall come from the east and the west, from the north and the south, and sit down in his kingdom.

Dear brethren, as we have professed before God and man to be the subjects of his kingdom, and have covenanted together to take the Bible for our rule of faith and practice, and not to follow after the doctrines and commandments of men; if we walk according to this rule, may we not reasonably expect opposition from our adversary, and all his followers? And ye shall be hated of all men for my sake, (says Christ,) great shall be your reward in heaven. Therefore, brethren, may we bear affliction as good soldiers of the cross, looking unto Jesus the Author and Finisher of our faith; taking the word of truth for our guide; praying that we may be delivered from the errors of this present evil world, and not be again entangled with the yoke of bondage. So farewell.

Corresponding Letter,

The Old School Predestinarian Baptist Association, Me., to the Associations with whom she corresponds, sends greeting.

DEAR BRETHREN:—Our heavenly Father through his tender mercy has spared our lives through another year, and given us the privilege of meeting once more in an associate body, for which we should be thankful. Truly, the letters from the churches were of a soul-cheering character, while they inform us that the unity of the Spirit still abounds among them, and that the precious truth of the gospel of our Lord and Saviour is the only thing that does or can feed their souls: that gospel which places the crown on the head of the glorious Redeemer, as the Alpha and Omega, the head over all things, God blessed forever, more, whom we trust of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption: and notwithstanding there are many lothes, lo theres, and much said of the ability of man to will and to do, and so obtaining salvation by improving the light that is in him, and the name of religion has become popular in this day of boasted light and knowledge—yet we have not so learned Christ, for he found us in a desert land, in a waste howling wilderness, and discovered to us, that we were poor, and blind, and naked, having no hope, and without God in the world; having no just conception of his holy character, and taught us the sacred precepts of that precious gospel which is the power of God unto salvation to every one that believes.

We held our meeting with the church in Jay, and thankfully received your messengers and minutes, and solicit a continuance of your christian correspondence. Our next meeting will be held, (if the Lord will,) with the First Baptist Church in Whitefield, on Friday and Saturday next after the second Monday in September, 1845.

JOS. L. PURINGTON, Mod.

WM. QUINT, JR., Clerk.

Extract from Minutes.

16. Voted, to open a correspondence with Warwick Association, in the State of New York, agreeably to the request of that Association.

17. Voted, that Joseph L. Purington and Philander Hartwell be messengers to the Warwick Association, and that they be authorized to solicit a correspondence with the Baltimore, Delaware, and Delaware River Associations.

20. Voted, that we solicit a correspondence by interchange of minutes, with the Corresponding Meeting and Ketocton Association in Virginia, and that a copy of our minutes for this year be sent to each of those Associations.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Hillsborough, Scott co., Mi., Oct. 28, '44.

BROTHER BEEBE:—At the close of the Bethany Association, I was requested to send you a copy of their minutes, requesting you to give it a place in the Signs of the Times, so that the children of God who are scattered abroad may have an opportunity to know that there is a poor little band in the south, who have separated themselves from the religious multitude of the present day professors, having no confidence in the works of the flesh, but having full confidence in the wisdom and power of God to manage all things that pertain to the building up of his Zion on earth.—Therefore please to publish as much as you think will be interesting, or the entire minutes are at your disposal.

Yours, as I hope, in Christ,

JESSE G. CURCELIUS.

CONSTITUTION.

Article 1. This Union shall be known by the name of BETHANY BAPTIST ASSOCIATION.

Article 2. This Association shall be composed of members chosen annually, by their respective churches, and each church shall be entitled to three delegates, who on producing letters certifying their appointment, shall be entitled to seats.

Article 3. This Association shall have a Moderator and Clerk, who shall be chosen immediately after the organization of each session.

Article 4. This Association shall hold regular annual sessions, at such places as from time to time she shall designate, and when convened shall only sit as an advisory counsel.

Article 5. This Association shall never possess a single attribute of power to lord it over God's heritage, but forever disclaims all right to interfere with the internal concerns of any church, and holds each church to be independent in all matters of internal government.

Article 6. This Association may withdraw from any church that shall become heterodox or disorderly.

Article 7. This Association forever disclaims all connection with every modern missionary society, by whatever name called.

Article 8. No church shall hereafter be admitted into this Union, until she shall have first produced satisfactory evidence of her being opposed to all modern missionary schemes; neither shall there be any newly constituted churches admitted into this Union, until they shall have first produced copies of their Faith, and by whom constituted.

Article 9. This Association shall have power to adopt such rules for her government while in session, as she may deem proper, subject to alteration or amendment; *Provided*, however, the same shall not conflict with this Constitution.

Article 10. This Association may hold correspondence with such Associations as she may deem orthodox, which shall be done by letter and messengers.

Article 11. This Constitution shall not be altered or amended until two-thirds of the churches composing this Union, shall require the same.

ARTICLES OF FAITH.

Article 1. We believe in one God, and the

trinity of persons in the Godhead, the Father, the Son, and the Holy Ghost.

Article 2. We believe the scriptures of the Old and New Testaments are the revealed word of God, and are the only rule of Faith and Practice.

Article 3. We believe in the fall of Adam and consequent depravity of human nature, and that all men by nature are in a state of wrath, and utterly unable to recover themselves by their own free will ability into the favor of God.

Article 4. We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation, and they in particular are redeemed.

Article 5. We believe that sinners are justified only through the merits and efficacy of the obedience, death, and resurrection of Christ imputed to them.

Article 6. We believe that the absolute and eternal purposes of God, do not set aside the necessity of second cause;—but the means by which the purposes of God are accomplished, are also a part of the decrees; and as it respects the salvation of the elect, they are made effectual through the agency of the Holy Ghost, to the calling, quickening, regenerating, and making them meet for the kingdom of heaven.

Article 7. We believe that all those who were called, quickened, regenerated and justified, are preserved in Christ and kept by the power of God through faith unto salvation, and can never fall away, and finally be lost.

Article 8. We believe Jesus Christ who is the Head and Lawgiver of the church, has instituted the ordinances of Baptism and the Lord's Supper, which are to be perpetually observed by the church to the end of the world.

Article 9. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that the proper mode of baptism is immersion.

Article 10. We believe in the resurrection both of the just and the unjust, and the happiness of the righteous and punishment of the wicked will be eternal.

REASONS AND APPEAL.

When, in view of passing events, conscience points out the necessity of breaking asunder the bonds of Union that have hitherto bound together those who profess to be of the same sentiments, and to be governed by the same laws and rules: it becomes those who dissent or separate themselves from others, to set forth their reasons for such separation.

Therefore, we, who have heretofore been members of the Mount Pisgah Baptist Association, hereby make known our reasons for separating ourselves from those brethren who still choose to remain in that body.

First—Because they hold and publish to the world that there are now more gospel ministers than there is money to send out. [See *Minutes of the Baptist State Convention of May 4, 1838, page 7.*

Second—Because they hold and publish to the world that embarrassments in pecuniary matters, have obstructed some of the holiest enterprises, for the advancement of Messiah's kingdom.—[See *Third annual Report of American and Foreign Bible Society.*

Third—Because they are in the practice of buying and selling life-membership in societies, under the pretension of spreading the gospel, thereby placing the gospel side by side with common merchandize, and placing the poor brother on

an unequal footing with the rich hypocrite.—[See *Constitution of American Baptist Home Mission Society, Article 3.*

Fourth—Because they employ men at high stipulated wages to go out, preach, and act as agents in collecting money, and laying the claims of education before the churches.—[See *Minutes of Baptist State Convention, 1843; Appendix A, page 8.*

Fifth—Because they hold and publish to the world, that large sums of money can be spent with prudence, economy and profit, in advancing Christ's kingdom; if such sums can be obtained, and if such sums cannot be obtained, such profitable efforts cannot be effected: thereby laying such stress upon money, as to make the advancement of the Redeemer's kingdom entirely dependent on the amount of money that can be raised, thereby placing the salvation of God's church on human effort and contingency, which is in direct violation of God's system of salvation, as revealed in his written and infallible word, which he has given for the rule of our faith and practice.—[See *Tenth Annual Report of Baptist Home Missionary Society, page 18, April 26, 1842.*

These are some of the reasons that impel us to the course that we are now pursuing. We do not wish to be understood as saying, that all the brethren from whom we have separated, are in the direct and immediate practice of all the unscriptural and newly invented schemes against which we here complain, or that all of them directly favor or sustain all the mammon-like schemes of the present day societies, which were never participated in by the Baptists until within our recollection. But we hold such brethren to be in disorder, for countenancing and continuing in fellowship with those who are practising and endeavoring to carry out such worldly and unscriptural measures as we have herein set forth, for we are unwilling to give up the long cherished doctrine and sentiments upon which the Baptists have relied, ever since the Lord Jesus Christ established his church on earth. Finally, brethren, addressing ourselves to you who profess to be particular Baptists of the Old School, but who are suffering such things to be preached and practised amongst you, as are learned from man and not from the word of God, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so must you, to see brethren, professing the same faith, severing themselves from each other: but brethren, if you compel us either to sanction the traditions and inventions of men as religious obligations, or to separate ourselves from you, the sin lieth at your own door.

Thus, brethren, our appeal is to you—you may treat it with contempt, if you can despise the cause for which we contend, in conformity to the word of God.

FOR THE SIGNS OF THE TIMES.

RELIGION AN IMPROVABLE SCIENCE.

South-hill, Bradford co., Pa., Nov. 26, '44.

That God has left men to believe that religion is an improvable science, is fully demonstrated from a variety of circumstances: among which are—

1st. Elder Leland's text: "Schools, Academies, and Colleges, are the inexhaustible fountains of true piety, morality, and literature," proves as with the light of a sunbeam, that the host of them that believe that men can by study acquire the qualifications requisite for the gospel ministry, believe that religion is an improvable science, and lies within the reach of mortal men, blinded by the god of this world, and led captive by satan at his will.

2d. All the popular, professed benevolent societies, from the mammoth American Bible Society, Foreign and Domestic Missionary Societies, and so on down to the Rag Bag, Doll Baby, and Pincushion societies, with all their concomitants and collaterals, show beyond room for a doubt that such as are engaged in them, believe that religion is an advancing, improvable science, and may be improved by such as are in darkness, and under the power of a carnal mind, which is enmity against God—not subject to the law of God, neither indeed can be.

3d. The whole is based upon the doctrine of Free-will, Free-agency, &c., as is proved to a demonstration by their zeal, the efforts they make, and their great success in leading such as are after the flesh to engage in pursuing a fleshly religion. They seek religion, they get religion, and they live after the flesh according to their religion; and in their religious zeal show what their religion is, and what it is not.

That it is not relying on the Spirit of God, they show themselves; for they say it depends on the creature's choice, exertion, acceptance of what is offered, on money given, on prayer, on societies, on Bible-lect.

That it is not a spiritual religion they show, for their whole system goes against the doctrine of regeneration, or a spiritual birth; for if natural men have power to regenerate and serve God acceptably, there can be no necessity of being born of the Spirit, in order to perform that which the natural man can do.

That they have not a spiritual religion, is clear from the fact that they believe not in the necessity of the Father's revealing the Son to men, in order for them to know him; but believe they by searching (seeking) can find him themselves; and by their study can qualify themselves for the work of an Apostle. That their religion is not a spiritual religion, appears from their being sensual, and not having the Spirit of God.

That their religion is not a spiritual religion, is fully shown by themselves in their numerous complaints against the preaching of the cross, where-in they declare it is foolishness to them; and they stumble at the word, being disobedient, &c. That their religion is not the religion of Jesus Christ, is plain, because "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And their own testimony shows that they get theirs themselves.—How different the two religions are! One is fleshly, the other, spiritual; one is declared to depend upon the creature's will, the other, upon the will of God. One is according to the creature's choice—the other, according to the choice of God. One is natural, the other is spiritual. Such as are only born of the flesh can, and do obtain and enjoy one: none can enjoy the other, but such as are born of the Spirit. One leads its devotees to trust in an arm of flesh, means, or money: the other learns its possessor to trust alone on the almighty arm of God. The one leads its possessor

to fear if he is not faithful to keep his religion, that he shall lose it and be damned at last: the other knows if his religion does not keep him, he shall surely perish; for he has no power to keep himself, or his religion. The possessor of the one talks much of what he has done, and is still determined to do: the other, of what God by grace has done for him. One religion leads men to be proud, self-sufficient, boasters; while the other makes its possessor humble, dependent in his feelings, and submissive. The possessor of one wrangles with God, disputes his will, and hates his ways: the other, reconciled to God, loves holiness, and enjoys peace in believing. One leads men to despise the righteousness of Christ, and seek to establish their own, and adorn themselves with the work of their own hands: the other, to rejoice in this, that the Lord is their righteousness, and that he adorns them from the fulness of his grace. One fills men with vain glorying; the other teaches them to glory in the cross of Christ. One teaches men that though it is said in the scriptures that they are dead, yet they are alive, and can work their passage to heaven: the other teaches men that the Bible is true, and that Christ must be their life, and their way from death to life—from sin to holiness, and from earth to heaven, or they shall never get there. One teaches men that by performing certain duties, they can escape the sentence of the law, and obtain gospel liberty: the other, that it is only by the law of the Spirit of life in Christ Jesus, that they can be liberated from the law of sin and death. One religion makes men believe that they can and do see, when they are blind; hear, when they are deaf; and feel, or move, when they are dead: while the religion of Jesus awakes the dead, gives them life and sensation, eyes to see, ears to hear, and hearts to understand and love the truth. The religion of one is real bondage, under the law, and under its curse: the religion of the other is in gospel liberty, being made free by the Son of God, and blessed with the enjoyment of his fulness.—The one religion leads its victims the way to hell, to be miserable forever: the other to Christ, the way to glory, to live and reign with him in eternal bliss. The possessors of the one inherit lies, and shame shall be their everlasting inheritance: the other have in Christ an unfading and unwasting inheritance, as heirs of God, and joint heirs with Christ, and shall dwell with him forever in the mansion he has gone to prepare for them.

Yours in hope of an inheritance among the blessed,

H. WEST.

FOR THE SIGNS OF THE TIMES.

Williamson co., Ten., Nov. 5, 1844.

DEAR BROTHER BEEBE:—Through the kind mercies of a covenant God, I am yet a spared object of his goodness and loving kindness, and am once more permitted to address the children of God through the "Signs."

If I am not mistaken, I feel to adore the riches of Almighty Grace, that is evidently displayed in

the preservation of the church in this day of darkness and delusion; for notwithstanding all the boasted light of modern religionists, and all their efforts to enlighten the world, we still see that the man of sin is making rapid strides thro' the world, not only among non-professors, but in the religious community he appears to predominate; he has long since raised his standard and unfurled his banner, and thousands are flocking daily thereto. 'What an incontrovertible truth this displays in the fallen and degenerated estate of man by nature, and what lengths they are prepared to go without the interposition of divine grace. Nay, we even see in our ranks, as professed Old Baptists, those who propagate "what I believe" to be as much opposed to the honor and glory of God, as the worst species of arminianism; and in the course of my travels through the land, I hear it at almost every corner. I have been permitted to attend three Associations this summer, and heard some truth and some error.—The first that I attended was Red River, held at Sulphur Fork, Robertson co., Tennessee. Here we had a large display of eternal and self-existent devil, non-resurrection with all its etcetera. I was led to think, what are we coming to.—Surely some of us have departed from the faith and order of the gospel, and from the ancient landmarks, from that sure foundation which God has laid in Zion for all his chosen. The next one was Stones River, at Bethlehem, Rutherford co., Tennessee. We had good preaching, with the exception of one sermon, and in that the non-resurrection was preached in the strongest and most positive terms I ever heard. "The feelings of the brethren were much dampened, and the hurt will not soon be healed, if ever."

Now I want to know, brother Beebe, if the heresy of a non-resurrection is not as bad a one as any in the world? Does it not stand in opposition to the expressed will of God? Is it not destructive to the hope of all God's children?—What I ask—What are we contending for if this be true? The point contended for by them is, no resurrection of the body. Well, if their position be true, we might as well close the Book forever; "for if the dead rise not, then is Christ not raised, and if Christ be not raised, then your faith is vain, you are yet in your sins." I understand that this heresy is prevailing to an alarming extent in the bounds of Richland Association. I heard your worthy agent, brother A. Moore, give us a short account of it at Cumberland Association. Will brother Moore let us hear from him on that subject? We had a precious season at Cumberland Association. This sound and respectable body of Baptists met with the church at Wilson's Creek, Williamson co., Tennessee. There was quite a large attendance of visiting brethren in the ministry,—the preaching was all of the right sort; it was grace from first to last: the hearts of God's people were fed and comforted with the precious promises of the gospel: it was a season not soon to be forgotten by many. We had the pleasure of hearing our beloved old brother, Elder John Bob-

bet preach at this Association. Though old, and nearly worn out, he ably contends for the truth. It is a comfort and consolation to every one of the children of grace, that there are some who yet contend for that faith which was once delivered to the saints—the same faith that every true preacher yet contends for, and that is the faith of God's elect, and we know of no other in the word of God, or that will stand its scrutiny; and notwithstanding all the false notions of religion in the land, this is the only faith that brings comfort and consolation to the poor, sin-burdened soul. Hence, my brother, when I come to contemplate the wondrous workings of divine grace in the soul, taking away the principles of the *old man* and implanting that new and ever living principle Christ in the soul, the hope of glory, I am lost in ecstasies and surprise: but this doctrine has ever been opposed by the pharisaical part of mankind, both in ancient and modern days; human nature is no better now than it was then; the same principles governing the heart, and nothing able to eradicate it short of divine grace. All the efforts of man, whether of a religious character or otherwise, fail to accomplish it; and all the theologians and worldly wise men may rack their brains, but they cannot effect it; work after work, nay, volumes have been produced, the most stupendous projects formed, (though of a futile character,) such as the institutions of the day in all their multifarious varieties, have all proved vain: no earthly plan then can be of any avail in any possible manner. But then "Is there no Balm in Gilead, is there no Physician there?" Yes, blessed be God. Ye children of Zion, there is a sovereign remedy, that fountain opened in the house of David for sin and uncleanness, which exactly suits the case of every poor sinner: though naked by nature, it clothes you in the robes, even the righteousness of Jesus, which is, by the faith of God, unto all and upon all them that believe. Verily we may say with the old Apostle, "O the depths," &c. You cannot expect to be perfect while in the flesh; trials and tribulations await you here—enemies without and enemies within, all warring against you. But O! to look forward and behold the lovely Jesus made every thing for you, your Wisdom, your Sanctification, your Righteousness, and Redemption; in short, every thing prepared for your eternal welfare: your corruptible body will go through the crucible of death, but will be raised and fashioned like unto his (Jesus') glorious body. Then it is that you will shout the victor's song—O grave where is thy victory? O death where is thy sting?

Farewell: And may God who is rich in mercy preserve his chosen flock from every error and delusion, is the sincere prayer of a poor sinner.

Unworthily yours in gospel bonds,

JOHN H. GAMMON.

At the request of some of brother Jewett's readers, will he please to copy this letter into the Advocate?

J. H. G.

FOR THE SIGNS OF THE TIMES.

Martinsburg, Va., Nov. 12, 1844.

DEAR BROTHER BEEBE:—In obedience to my promise to you when I saw you last, I will indulge a few moments to write you a few lines; and as I believe that all the information you can get of the various branches of the Zion of God, is not only acceptable, but imparts to you a peculiar satisfaction; and under this conviction, it gives me unbounded pleasure to inform you that I have recently returned from the Juniatta Association, in Pennsylvania, which was truly a harmonious meeting of the saints of God; where was such a unanimity of sentiment, feeling, interest, and object, as is seldom witnessed in this cloudy and dark day. Indeed, brother Beebe, I think that all those who are worthy of the name of Baptists, are a peculiar people; and why should they not be so, as we are told they shall all be taught of God, &c. That Association is now reorganized under a revised constitution: there were five churches represented by letters and messengers as Apostolic or Old School Baptists of the right stamp, only trusting in the living God, knowing nothing among the people save Jesus Christ and him crucified; and are constantly beset on every side, as was Moses and Aaron, when the Lord directed them to speak all that he should command unto Pharaoh, in relation to the emancipation of the children of Israel from Egyptian bondage, of which see the narrative in Exodus, the 7th and 8th chapters; where the wise men and sorcerers, with their necromancing enchantments, were had in requisition, to attempt or try to do all the miracles which those servants of God were commanded and enabled to perform in the sight of Pharaoh; see also the illustration by the great Apostle to the gentiles, in writing to his son Timothy, in his second epistle, 3d chapter, and particularly the 8th verse. In this chapter the Apostle had a prophetic view, in anticipation of latter day sin, which he gives special instructions how to discriminate and characterize, by which the children of God, when they read, may also understand. Indeed, I think this is a day that would seem to require double diligence in saints, searching the word of God carefully and prayerfully, that they may be thoroughly furnished unto every good work; for no prophecy of the scriptures is of private interpretation. Therefore let the true ministers of God faithfully proclaim the word of Divine truth, with all meekness and candor, yielding in humble submission to the divine will, knowing this, that he that letteth will let, &c. May grace, mercy, and peace be multiplied to you, and all the dear saints of God, for Christ's sake.

Yours,

Unworthy as ever,

M. A. VANCELEVE.

FOR THE SIGNS OF THE TIMES.

Greene co., Pa., Dec. 10, 1844.

Question—What is Free Agency? Answer—I suppose it is a compound; God's free will for Adam to eat, and the serpent's influence on man

to destroy the church of Christ. For when God made man, he pronounced him very good; and God planted a garden in Eden, and there he put the man to dress it and to keep it. There being plenty of fruit of every kind, he had full liberty to eat of all that grew in the garden, excepting one. Now if you eat of this forbidden tree you shall surely die; but by refusing or passing by it you shall live. Adam being a good man, (creature good,) God left him free to choose or refuse. This freedom being given, curiosity or something else led him to take and eat, and by so doing brought a curse on all his posterity forever; and that pleased the serpent so well that he was determined to bestow upon man some great honor, and profit to the active ones, such as would come under the character of ministers, and would proclaim it abroad. And he proposed to them to be his agents, to carry on his work of deceiving others, if possible, to prevent Christ from obtaining that which he had promised to redeem; that is, his bride or church: which he did redeem, notwithstanding the opposition of satan. But to show loyalty to their old master, the devil, they (satan's agents) are determined to harass the church militant, and to divide if not destroy them: and they do boast of it too, for they say there shall not be one Old School Baptist left in fifteen years; and they have caused distraction in some of the churches, and carried others altogether. The reason is, there were too many of their own sort with the church. But it is a just sifting, and will do them good; for it will cause them to seek more diligently, pray more earnestly, watch more carefully against impostors, and it will be a great blessing when they can get clear of all such as the benevolent institutions, (so called,) and those that cherish the general atonement doctrines, for it is very evident that the New Testament never taught such doctrine; and it is my earnest desire that all the sons and daughters of Abraham, by faith, may come out from all such, and have no fellowship with the unfruitful works of darkness, but flee from them as from an enemy, and be content to be a little flock, and bear all the taunts and jeers, and try to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity, which is the bond of perfectness, and will support the church through all the billows of a persecuting world, until they reach the peaceful shores of eternal bliss, where the wicked cease from troubling and the weary are at rest.

Brother Beebe, I once more take my pen to inform you that I am in the land of the living. I desire to continue the reading of your paper: I esteem it as the messenger of information from one child of God to another, that we may learn the language of Canaan, and a comfort to the children of the same Father, to learn of his children doing well, and living in love and peace. I desire to learn all the precepts, exhortations, invitations, promises and commandments. I read the word

of God first, for it is the truth as it was in Jesus. I am one of those who were provoked to withdraw from the church of which Elder Whitlach is pastor, because I said Adam was not a spiritual man before he sinned, and I said the spirituality of the New Testament was given to the church or believers, and not to the unbeliever. For these and some trifling causes of no weight, they said they never would fellowship me until I confessed my fault. I asked for a fair investigation, but they would not give it to me, so I stand alone. I do not offer to confess, having nothing to confess to them on their charge, and they do not call on me for a union.

HENRY RUSSEL.

FOR THE SIGNS OF THE TIMES.

Westmoreland, Oneida co., N. Y., Dec. 3, '44.

BROTHER BEEBE:—Will you give notice of a Meeting to be held with the Orthodox Baptist Church in Westmoreland, on Thursday and Friday before the 3d Lord's day in Jan. 1845, which will be the 16th and 17th of the month.

We would invite as many of our Old Fashioned Baptist brethren and sisters as may feel disposed to attend. And we would say to our ministering brethren especially, "Come over and help us." Will brethren Beebe and Jewett attend?

Brother Jewett will please to publish the above.

JAS. BICKNELL, Jr.

EDITORIAL.

NEW-YORK, JANUARY 1, 1845.

Mass Meeting of the friends of School Reform at the Court House of Rockland co., N. Y.

Agreeably to a published call, the citizens of Rockland county and vicinity, without distinction of party in politics or religious sect, convened at the Court House at Clarkstown, on Friday the 13th ult.

John A. Johnson, Esq., was called to preside, and Jesse Conklin, Esq., was chosen as secretary.

Victor M. Drake, Esq., of Goshen, was introduced to the meeting by the president, and opened the discussion in a short speech, upon the general defects and corruptions of the present District School System of this State, and of the necessity of speedy and thorough reform. After Mr. Drake concluded his remarks, a motion was made and seconded that Nicholas E. Blauvelt, Esq., (county superintendent,) be invited to address the meeting. The president saw no occasion for the motion, as by the call of the meeting which had been read, he understood that every gentleman present was at liberty to address the meeting without special resolutions. The motion was however pressed, the question tried, and lost, a majority voting in the negative. The president still extending the liberty to Mr. Blauvelt or any other gentleman on either side who might choose to speak, Mr. Blauvelt arose and opened a book of manuscript foolscap, and proceeded to read therefrom copious extracts from popular authors, duly arranged into an essay, upon the importance of popular education, indulging in some original gibes

of sarcasms, insinuations, &c.; but unfortunately avoiding the merits of the question on which the meeting had been called together. After reading several sheets, the meeting showed evident signs of dissatisfaction, that the time should be consumed in hearing that which was so irrelevant to the subject. We listened attentively, but could discover but very little in the argumentative part of the essay, that the reformers have ever objected to. There appeared to be evidently a design throughout the superintendent's written speech, to mislead the minds of the audience, to suppose the design of the reformers was to circumscribe the operation of the District Schools, abridge the facilities it affords for a general diffusion of education among the masses, and finally to destroy the system altogether.

Mr. Blauvelt was very ably answered by Mr. Drake, who proceeded to show that although the whole amount of educational funds, appropriated by the state, is between six and seven millions, less than two millions of available funds are applied to support our common schools, which are designed for the masses of the children of the state; and while the present apportionment gives to academic students \$4.50 each, and to collegiate scholars, which are almost exclusively of the rich, \$47, there is less than 42 cents applied annually to the children of the common schools.

After Mr. Drake took his seat, we were called on by members of the meeting, and introduced by the president, and addressed the meeting at length, occupying an hour or more in our remarks, in which, after replying to some gross insinuations in the written essay of the county superintendent, we proceeded to state the following objections to the present system, viz:

1. Unnecessary expensiveness.
2. Inequality of Distribution.
3. Dangerous investment of power.
4. Voluminous, complicated, and mystified laws.
5. Appropriation of funds to colleges and academies.
6. Taxing the poor for the exclusive benefit of the rich.
7. Establishment of State Religion through the schools.
8. Coercion of the consciences of those who believe in revealed religion.
9. Prostitution of the Bible.
10. Seizure of the rights of parents to superintend the moral, mental, and religious training of their own children.
11. Committing that charge to men in whom we have no confidence.
12. Imposing the District School Journal upon the freemen of the state, by fines and penalties.
13. The project for drilling, in Normal Schools, under the supervision of the Regents of the University, at the people's expense, those who are to be licensed to teach school in our state, thereby affording a ready method of bringing about a uniform system of state religion, politics, &c.
14. The borrowing from Prussia and other des-

potic nations, a model for the training of our children, who are destined hereafter to manage the state affairs of our great republic.

By way of amendment of our system, we proposed to lop off the excrescences and abuses, distribute all the educational funds of our state, *pro rata*, (equally,) so that all may fare alike in the enjoyment of that for which the poorest labors is taxed to as great an amount as the most wealthy. To discontinue all appropriations for different grades of schools, and apply all our public funds to elevate the order and reduce the expensiveness of District Schooling. To restrict the course of popular education to literary acquirements, leave religion, politics, &c., to be taught elsewhere. To leave each district free to determine what books shall be used in the schools, and whether the Bible be read in the schools or not, to the dictation of the districts.

To leave the districts free to choose their own schoolmasters, providing only that teachers to be paid by taxation, &c., shall in all cases possess the proper literary qualifications.

A modification and abridgement of the powers of the State Superintendent, abolition of Normal Schools, a repeal of the law compelling the people to patronize the District School Journal.

While ourself and Mr. Drake were speaking, we were several times interrupted by some four or five smooth chinned pedagogues, for explanations, proof, &c., which were all duly attended to, excepting the case of a lad from West Chester co., whose insolence sank him beneath notice. This young man, we learned, was a candidate from Westchester county to eat out our substance at the Normal School at Albany.

Other gentlemen who spoke in favor of the present school system, were Messrs. Fisher and Geo. Van Houten. All of whom, with the exception of the last named gentleman, are living upon the school funds of the state, and have strong inducements to plead for the bridge that takes them safe over.

When at length the people were satisfied that the discussion had proceeded far enough, a motion was made to take the sense of the meeting, which was of course opposed by the friends of the system as it is; but the motion was finally put, and all in favor of the proposed reform were requested to occupy the left hand side of the Court Room, and those in favor of the system, as it is, to occupy the right; when there was a general rush to the left, when the county superintendent with his friends, finding themselves entirely alone, also went over to the left, saying *they* also were for reform!

A motion was then made that a Committee of Five be appointed to draft Resolutions expressive of the sense of the meeting, on the subject of School Reform, with instructions to call another meeting when ready to report, and to give due notice of the time and place.

Several opponents of reform were nominated in quick succession, to serve on the Committee; but were *vetoed* by the almost unanimous vote of the meeting. Finally a full committee was nomina-

ted of decided reformers, viz: John T. Blanch, Esq., Doct. John Demarest, J. B. Wood, John A. Johnson, and Frederick Van Orden, and appointed without opposition, after which the Convention adjourned.

This meeting was well attended, and the people manifested a commendable spirit upon the subject; they will not be dissuaded from their purpose by the pensioned advocates of the Prussian features of the present system.

MELANCHOLY SUICIDE.—Elder Daniel Mead, of Roxbury, Delaware co., N. Y., for many years a highly respectable minister of the gospel, had been laboring for some months past under a very afflictive depression of mind, and nervous affection, in which he expressed the most distressing doubts in regard to the reality of his ever having been called of God to the work of the ministry. On Saturday, Nov. 30th, hung himself. He was discovered about ten minutes from the time he had left the house, by his wife, who with the assistance of her daughter immediately cut him down, and bled him with a penknife. He however lingered about twelve hours and expired.—This is a most afflicting stroke to his family and numerous friends, and to the church of Christ, with whom he had sustained a most unblemished character for a long succession of years. His age we should judge to be about 65 years. We shall hereafter be furnished with the particulars of this painful event more minutely, by our brethren of Roxbury.

Operation of the Prussian School Laws in New York, again.—In the 22d number of our last volume, we called the attention of our readers to the report of Doct. D. M. Reese, County Superintendent of Schools, for the city and county of N. York. The following extract will serve to show the conflict of sentiment among the Prussian officers of our New York School System, and the threatening aspect of affairs among them in the metropolis of our Empire State.

From the Weekly Courier and Enquirer.

"Board of Education.—GERARDUS CLARK, Esq., presiding. This board met last night, and a portion of their proceedings were very interesting. The Committee on Annual Appropriations, to whom were referred the two reports of the County Superintendent, Dr. D. M. Reese, made their report, which occupied upwards of an hour in the reading. It is a most masterly production, and completely answers and refutes the elaborate reports of the superintendent. The document commences by a strong animadversion upon the ignorance of his official duties displayed by Dr. Reese, asserting that if he had been better informed of those duties, he would have confined himself to them, and not commented upon and censured the conduct not only of the Ward Officers, but of individual members of this Board. His power, it is insisted, is confined to examine, to advise, counsel and report whether the law had been violated by the use of any sectarian books; but he had no

authority to instruct or direct the teachers as to the books they should use, without the concurrence of the Ward officers. It is denied that the Bible is *excluded* from any schools. The children are allowed to bring them to the schools; and the report states, that the reading of the scriptures would have been practised ere long much more universally, if the superintendent had confined himself to the performance of his duties. The use of the Bible in the schools is entirely at the discretion of the Ward officers, and the managers or trustees of the schools participating in the school fund. This Board, it is insisted, has no right to compel the reading of the bible without note or comment, and where they have no such arbitrary power, it would be absurd to suppose that the schools which do not use it should be deprived of their share of the fund. It is left to the board to decide what is sectarian, and which it is the duty of the superintendent to report what he may deem a violation of that part of the law; yet his report, or his doctrine is not to be received in evidence that it is a violation of the law in the sense which he claims for it. There is nothing in the act to compel the reading of the Bible in the public schools, nor, in the opinion of the committee, is there any thing in the act to sustain his views of the law. The Committee report as their opinion, that the fact of the exclusion of the bible in certain schools in the 4th, 6th, 12th, and 14th wards, is not inculcating or teaching the doctrines or tenets of any particular sect, within the intent and meaning of the 12th section of the present School Law.

The Report after going at length into a refutation of other assertions of the County Superintendent, concludes with the following resolutions:

Resolved, That the Board of Education has no power under the present law, to determine what books shall be used in the Public or Ward Schools of this City and County, that power being left entirely in the hands of the school officers, and the trustees or managers of the several schools and societies, who are authorised by law to share in the apportionment of the school moneys.

Resolved, That the reading, or omission to read a portion of scripture, at the opening of the schools, (unless accompanied by some religious sectarian instruction, or the use of some sectarian books,) does not vitiate the legal claim of such school to a share in the annual apportionment of the school money.

Resolved, That the Board of Education do hereby recommend to the trustees or managers of all the schools under their supervision, the reading of a chapter from the Bible, without note or comment, at the commencement of each of their morning and afternoon sessions; this resolution not being intended as a recommendation of any particular version of the Holy Scriptures.

Accompanying the report were letters from officers of the various wards, who are accused by the superintendent of violating the law, by excluding the Bible, in which they all deny that the reading of the scriptures has been officially prohibited by them, or that the Bible without note or comment has been excluded on the ground that it is inculcating sectarian doctrine within the meaning of the law. The report is signed by Henry Nicoll and Josiah Rich Esqs., and a majority report was read, (from S. C. Doremus, Esq.,) in

which he upholds all the acts and statements of Dr. Reese. A letter was then read from Doctor Reese, asking permission to be heard verbally before the Board, but it was not pressed, and a motion was then made to lay all the documents on the table to be printed. Another communication was then read from Dr. Reese, in which he reiterates the charge that the Bible without note or comment, has been excluded officially from some schools, and he asserts that the authority of the Board must either be interposed to prevent this by withholding their share of the school moneys, or tacitly submit to this violation of the law. He declares his intention to introduce the Bible without note or comment into every school, from which it has been excluded by any authority, and instruct the teachers to read it daily at the opening of the schools—and as a dernier resort, if any teacher refuses, or is deterred from a compliance with his instructions, he has the power with the consent of any two inspectors of the ward, to annul the teacher's license, and where he can find two inspectors who will do their duty without fear or favor, he will do his own.

But if the inspectors refuse in any case to cooperate with him, unless an appeal is taken to the State Superintendent, he will apply to the Supreme Court for a peremptory process to vindicate the law and sustain its officer. On the motion to lay the reports on the table, a long and animated debate sprang up, which was continued to a late hour. The report of the majority of the Committee above referred to, will be published, and we venture to say, will be read with deep interest by every citizen."

OLD SCHOOL MEETING.

An Old School Meeting will be held at Olive, Ulster county, N. Y., commencing on Saturday the 18th day of January inst., at 11 o'clock, A. M., and continue through Sunday the 19th. And on Monday the 20th, the citizens of Ulster co., will be addressed by Elder G. Beebe, on the importance of a speedy and radical Reform of the District School System of this State, in the Old Baptist Meeting House at Olive.

THE BALLAD ON OUR NEXT PAGE is no exaggeration of historical fact. Sewall, in his History, gives many instances of the fiendlike cruelty of Protestant Puritans, against the early non-conformists in the east, from which we copy the following:—

"December 22d, 1662, at Dover, Anne Coleman, Mary Tomkins and Alice Ambrose, were sentenced to be fastened to the cart-tail, and whipped on their naked backs, through eleven towns, distance of eighty miles. Then on a very cold day, the deputy, Walden at Dover, caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipt them, while the Parson looked on and laughed at it.

The unjust and bloody sentence of death, (says Sewall, page 226,) was executed upon William Robinson and Marmaduke Stephenson, the 27th of October, 1659. When they were come near the gallows, the parson, (Wilson,) tauntingly said to Robinson, 'Shall such jucks as you come in before authority with their hats on?' To which Robinson replied, 'Mind you, mind you, it is for

he not putting off the hat, that we are put to death.'

The persons, (remarks the same author, p. 254,) that were hanged were barbarously used, even their shirts were ripped off with a knife, and their naked bodies cast into a hole that was dug without any covering; and Parson Wilson makes a ballad on them.

In 1658, (writes Sewall, page 190, 192,) William Brent and William Leddia came to Newbury; thence they were carried to Boston to the House of Correction, to work there; but they unwilling to submit thereto, were kept five days without any food, and then beaten twenty strokes with a three corded whip.

Next they were put in irons, necks and heels so close together that there was no room between them for the lock that fastened them, and kept in that situation for sixteen hours, and then brought to the mill to work; but Brent refusing, was beaten by the inhuman jailor, with a pitched rope, more than a hundred strokes, till his flesh was bruised into a jelly, his body turned cold, and for sometime he had neither seeing, feeling, nor hearing.

The Parson John Norton was heard to say, 'William Brent endeavored to beat our gospel ordinances black and blue, if then he be beaten black and blue, it is but just upon him; and I will appear in the behalf of him that did so.' Pages 193, 194. Many, (says the same author,) both men and women, were stripped naked from the waist and upward, tied to the cart-tail, and scourged in the most brutal and barbarous manner, while the Parsons who were the principal instigators to such more than savage meanness, were pleased in nothing better than in the exercise of such anti-christian and diabolical cruelties."

Such were the cruelties perpetrated upon Quakers, Baptists, and all others who refused to acknowledge the orthodoxy of the Presbyterian church and state doctrines of the 15th century, in Massachusetts. To say nothing of the banishment of Roger Williams (a Baptist minister) from their colony into exile, to return only on pain of death, and the drowning of multitudes of females, under pretence that they were supposed to be witches, are not the instances copied above, sufficient to admonish every friend to humanity—every christian—every patriot who loves the free institutions of our country, to watch, with unremitting vigilance, the diabolical movements of those who are longing and praying for a return of what they call "the purer days of New England," when the clergy were respected as the spiritual guardians of all our schools, &c. It is highly important to refresh the memory of the people, in regard to the cruelties of those who are now the loudest in uttering anathemas against the Catholics, for having been guilty in Rome, France, and Spain, of what they have themselves committed to the extent of their power and opportunity in our own country.

NEW AGENT.—Col. L. Williams, Warsaw, Hancock co. N.

Poetry.

The following very touching ballad, written by J. G. Whittier, is founded on an incident related in Sewall's History.

"A son and daughter of Lawrence Southwick, of Salem, who had himself been imprisoned and deprived of all his property for having entertained two Quakers at his house, were fined, for not attending church, ten pounds each, which they were unable to pay. The General Court, then sitting at Boston, issued an order by which the treasurer of the county was 'fully empowered to sell the said persons to any of the English nation at Virginia or Barbadoes, to answer said fines.' An attempt was made to carry the decree into execution, but no ship-master was found willing to convey the prisoners to the West Indies."

THE BALLAD

OF CASSANDRA SOUTHWICK.

To the God of all sure mercies
Let my blessings rise to-day,
From the scoffer and the cruel
He hath plucked the spoil away—
Yea, He who cooled the furnace
Around the faithful three,
And tamed the Chaldean lions,
Hath set his handmaid free!

Last night I saw the sunset
Melt through my prison bars,
Last night across my damp earth-floor
Fell the pale gleam of stars;
In the coldness and the darkness
All through the long night time,
My grated casement whitened
With Autumn's early rime.

Alone in that dark sorrow,
Hour after hour crept by,
Star after star looked pale and dim,
And sank adown the sky.
No sound amid night's stillness
Save that which seemed to be
The dull and heavy beating
Of the pulses of the sea;

All night I sat unsleeping,
For I knew that on the morrow
The ruler and the cruel priest
Would mock me in my sorrow,
Dragged to their place of market,
And bargained for and sold,
Like a lamb before the shambles,
Like a heifer from the fold!

Oh the weakness of the flesh was there,
The shrinking and the shame
And the low voice of the Tempter
Like whispers to me came:
"Why sit'st thou thus forlornly?"
The wicked murmur said,
"Damp walls thy bower of beauty,
Cold earth thy maiden bed?"

"Where be the smiling faces,
And voices soft and sweet,
Seen in thy father's dwelling,
Heard in the pleasant street?
Where be the youths, whose glances
The summer Sabbath through
Turned tenderly and timidly
Unto thy father's pew?"

"Why sit'st thou here, Cassandra?—
Bethink thee with what mirth
Thy happy schoolmates gather
Around the warm bright hearth;
How the crimson shadows tremble,
On foreheads white and fair,
On eyes of merry girlhood,
Half hid in golden hair.

Not for thee the hearth fire brightens,
Not for thee kind words are spoken,
Not for thee the nuts of Wenham woods
By laughing boys are broken,
No first-fruits of the orchard
Within thy lap are laid,

For thee no flowers of Autumn
The youthful hunters braid.
"Oh! weak, deluded maiden!—
By crazy fancies led,
With wild and raving railers
An evil path to tread;
To leave a wholesome worship,
And teaching pure and sound:
And mate with maniac women,
Loose-haired and sackcloth-bound.

Mad scoffers of the priesthood,
Who mock at things divine,
Who rail against the pulpit,
And holy bread and wine;
Sore from their cart-tail scourgings,*
And from the pillory lame,
Rejoicing in their wretchedness,
And glorying in their shame.

"And what a fate awaits thee?—
A sadly toiling slave,
Dragging the slowly lengthening chain
Of bondage to the grave!
Think of thy woman's nature,
Subdued in hopeless thrall,
The easy prey of any,
The scoff and scorn of all!"

Oh!—ever as the Tempter spoke,
And feeble nature's fears
Wrung drop by drop the scalding flow
Of unavailing tears,
I wrestled down the evil thoughts,
And strove in silent prayer,
To feel, oh, Helper of the weak!—
That Thou indeed wert there!

I thought of Paul and Silas,
Within Philippi's cell,
And how from Peter's sleeping limbs
The prison shackles fell,
Till I seemed to hear the trailing
Of an angel's robe of white,
And to feel a blessed presence
Invisible to sight.

Bless the Lord for all His mercies!—
For the peace and love I felt,
Like dew of Hermon's holy hill,
Upon my spirit melt;
When, "Get behind me, Satan!"
Was the language of my heart,
And I felt the Evil Tempter
With all his doubts depart.

Slow broke the gray cold morning;
Again the sunshine fell,
Flecked with the shade of bar and grate
Within my lonely cell;
The hoar frost melted on the wall,
And upward from the street
Came careless laugh and idle word,
And tread of passing feet.

At length the heavy bolts fell back,
My door was open cast,
And slowly at the sheriff's side,
Up the long street I passed;
I heard the murmur round me,
And felt but dared not see,
How, from every door and window,
The people gazed on me.

And doubt and fear fell on me,
Shame burned upon my cheek,
Swam earth and sky around me,
My trembling limbs grew weak:
"Oh, Lord! support thy handmaid;
And from her soul cast out
The fear of man, which brings a snare,
The weakness and the doubt."

Then the dreary shadow scattered
Like a cloud in morning's breeze,
And a low deep voice within me
Seemed whispering words like these:
"Though the earth be as the iron,
And thy heaven a brazen wall,
Trust still His loving kindness,
Whose power is over all."

We paused at length, where at my feet,
The sunlit waters broke
On glaring reach of shining beach,
And shingly wall of rock;
The merchant-ships lay idly there,
In hard clear lines on high,
Tracing with rope and slender spar
Their net-work on the sky.

* See editorial on page 7.

And there were ancient citizens,
Cloak-wrapped, and grave, and cold,
And grim and stout sea-captains
With faces bronzed and old,
And on his horse, with Rawson,
His cruel clerk at hand,
Sat dark and haughty Endicott,
The ruler of the land.

And poisoning with his evil words
The ruler's ready ear
The priest leaned o'er his saddle,
With laugh, and scoff, and jeer;
It stirred my soul, and from my lips
The seal of silence broke,
As if through woman's weakness
A warning spirit spoke.

I cried, "The Lord rebuke thee,
Thou smiter of the meek,
Thou robber of the righteous,
Thou trampler of the weak!
Go light the dark, cold hearth-stone—
Go turn the prison lock
Of the poor hearts thou hast hunted,
Thou wolf amid the flock!"

Dark lowered the brows of Endicott,
And with a deeper red
O'er Rawson's wine-empurpled cheek
The flush of anger spread;
"Good people," quoth the white-lipped
priest,
"Heed not her words so wild,
Her master speaks within her—
The Devil owns his child!"

But grey heads shook and young brows knit
The while the sheriff read
That law the wicked rulers
Against the poor have made,
Who to their house of Rimmon
And idol priesthood, bring
No bended knee of worship,
Nor gainful offering.

Then to the stout sea-captains
The sheriff turning said:
"Which of ye, worthy seamen,
Will take this Quaker maid?
In the Isle of fair Barbadoes,
Or on Virginia's shore,
You may hold her at a higher price
Than Indian girl or Moor."

Grim and silent stood the captains;
And when again he cried,
"Speak out, my worthy seamen!"—
No voice or sign replied;
But I felt a hard hand press my own,
And kind words met my ear;
"God bless thee and preserve thee,
My gentle girl and dear!"

A weight seemed lifted from my heart,
A pitying friend was nigh,
I felt it in his hard, rough hand,
And saw it in his eye;
And when again the sheriff spoke,
That voice, so kind to me,
Growled back its stormy answer
Like the roaring of the sea:

"Fill my ship with bars of silver—
Pack with coins of Spanish gold,
From keel-piece up to deck plank,
The roomage of her hold,
By the living God which made me,
I would sooner in your bay
Sink ship and crew and cargo,
Than bear this child away!"

"Well answered, worthy captain,
Shame on their cruel laws!"
Ran through the crowd in murmurs
Loud the people's just applause.
"Like the herdsmen of Tekoa,
In Israel of old,
Shall we see the poor and righteous
Again for silver sold?"

I looked on haughty Endicott;
With weapon half way drawn,
Swept round the throng his lion glare
Of bitter hate and scorn;
Fiercely he drew his bridle rein,
And turned in silence back,
And sneering priest and baffled clerk
Rode murmuring in his track.

Hard after them the sheriff looked
In bitterness of soul;
Thrice smote his staff upon the ground,
And crushed his parchment roll.

"Good friends," he said, "since both
have fled,
The ruler and the priest,
Judge ye, if from their further work
I be not well released."

Loud was the cheer, which full & clear,
Swept round the silent bay,
As, with kind words, and kinder looks
He bade me go my way;
For he who turns the course
Of the streamlet of the glen,
And the river of great waters,
Had turned the hearts of men.

Oh, at that hour the very earth,
Seemed changed beneath my eye,
A holier wonder round me rose
The blue walls of the sky,
A lovelier light on rock and hill,
And stream and woodland lay,
And softer lapsed on sunnier sands
The waters of the bay.

Thanksgiving to the Lord of life—
To him all praises be,
Who from the hands of evil men
Hath set his handmaid free;
All praise to him before whose power
The mighty are afraid,
Who takes the crafty in the snare,
Which for the poor is laid!

Sing, O, my soul, rejoicingly,
On evenings twilight calm
Uplift the loud thanksgiving—
Pour forth the grateful psalm;
Let all dear hearts with me rejoice,
As did the saints of old,
When of the Lord's good angel
The rescued Peter told.

And weep and howl, ye evil priests
And mighty men of wrong,
The Lord shall smite the proud, and lay
His hand upon the strong.
Wo to the wicked rulers
In his avenging hour!
Wo to the wolves who seek the flocks
To raven and devour;

But let the humble ones arise—
The poor in heart be glad,
And let the mourning ones again
With robes of praise be clad,
For he who cooled the furnace,
And smoothed the stormy wave,
And tamed the Chaldean lions,
Is mighty still to save!

RECEIPTS.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

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GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Wardensville, Hardy co., Va., Dec. 15, '44

BROTHER BEEBE:—The time having arrived that I, as agent, should send on some remittances for the coming year, I have thought proper to drop you a line, agreeably to your request when we last parted, which was at Front Royal, Virginia, in August last. I then thought, in all human probability, I should never meet you again at an Association in Virginia, having it in contemplation to leave this country, in the coming spring, and go to the state of Missouri. But my calculations on this point have been overturned: the Lord knows best how to dispose of his servants, and I trust he will direct me to the place where he has designed I should labor in his vineyard. It appears that I must remain a year or two longer in this region of country. But I still calculate, if life is spared, to go to Missouri before a great while. Oh times when I read in the Signs the letters from brethren from other states, so clearly setting forth their views of divine truth, I feel that I am with them in heart and sentiment, and feel a strong desire to see them and converse with them "face to face."—But knowing as we do, from their several locations being in some cases at the extreme points of these United States, that we never can cultivate and form a personal acquaintance with each other, how forcibly the propriety of oftener communicating our views to each other through this medium strikes our attention! Often my faith is strengthened and my drooping spirits cheered by perusing the letters of the many brethren that write for the Signs; and had I the gift and ability to expound and open up the scriptures like many of them, I think you should hear more frequently from me. But let us not aspire after too great things: our heavenly Father confers upon his children just such gifts and qualifications as qualify them to fill the several stations in which they are placed.

Let us then endeavor to study and learn his will and patiently submit to his sovereign mandate, knowing that we are not our own—we are Christ's by promise; and we are Christ's by redemption:

therefore, as believers in Christ, we are called upon to glorify God both in our bodies and spirits which are his. This is best done in a practical life of godliness, proving to all the sincerity of our profession, by our "upright walk and godly conversation." A mere profession of faith in the religion of our Lord and Saviour Jesus Christ, without a corresponding walk on the part of the creature, is an idle tale. Regeneration, which is the work of the Holy Spirit alone, does that for the creature which all earthly powers cannot do. Earthly powers can only exert an earthly influence; neither, in my judgment, can heavenly powers so associate with earthly powers, as to produce the same effect.

And what is the effect of regeneration upon the sinner? It causes him to love holiness,—he dies a death to the love of sin, "and how can we who are dead to sin live any longer therein?" Here is the evidence of a renewed soul, he that before could roll sin as a sweet morsel under his tongue, and drink in iniquity as the ox doth the water, can do so no longer. And why was this change wrought in the creature? It was not the natural desire of the sinner, he was content to remain in sin—but while he was under the control of the passions and principles of a corrupt heart and understanding, he could only act from such an influence as they exerted over him; all leading to sin as the natural result of human depravity.—The Apostle Paul tells us that "That which was spiritual was not first, but that which was natural, and afterwards that which was spiritual." So until a man is spiritually born, (which takes place when he is regenerated,) he never can spiritually act. Therefore he cannot love God supremely or rejoice in Christ as his Saviour, until he is thus brought to experience redeeming love, and understand the principle by which "God can be just, and the Justifier of him that believeth in Jesus." He is then brought to know what the Apostle meant when he declared that Christ is the end of the law for righteousness to every one that believeth. So the soul that is brought to Christ as the only name given under heaven whereby we must be saved, will never be willing to trust any thing for life and salvation, save the blood of a crucified Saviour, whose blood cleanseth from all sin.

May God preserve you from all error, and enable you ably and honestly to defend his cause, is the sincere desire of

Your brother

in Christ,

JAMES DUVAL.

FOR THE SIGNS OF THE TIMES.

Sing Sing, N. Y., Dec. 15, 1844.

"YE ARE MY WITNESSES, SAITH THE LORD."
Isaiah xliii. 10.

The Lord's people are witnesses of the truth of his blessed word, having all of them experienced something of its divine power and sweetness in their own souls. The word of God declares that The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. That the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. Rom. viii. 7. That we were dead in trespasses and sins, (Eph. ii. 1,) and by nature children of wrath even as others, (verse 3.) And this is truth that the children of God are witnesses of; they can look back upon the time when they walked according to the course of this world—according to the prince of the power of the air, fulfilling the desires of the flesh and of the mind, living without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world; they well know that the language of their heart to the Lord was, depart from us, for we desire not the knowledge of thy ways. So far from having any power, ability, desire or inclination to come to Christ, there was no form nor comeliness in him to their eyes, nor any beauty in him that they should desire him; on the contrary, he was to them as a root out of dry ground: there was no knowledge of his blessed person, no feeling need of his blood and righteousness in their souls; but the promise of God the Father to his Son was, Thy people shall be willing in the day of thy power. Psalm cx. 3. Again: it is written, All thy children shall be taught of the Lord. Isa. liv. 13. To this end Christ promised to send the Holy Spirit to convince of sin, of righteousness, and of judgment to come. Therefore the children of God are witnesses of the teaching of the Spirit of God—they have felt his quickening power in their souls—they have heard the voice of the Son of God calling them from darkness to light, and from the powers of sin and satan unto God; they have experienced something of the gracious operations of God's Spirit in opening their eyes, unstopping their deaf ears, and leading them in a way they have not known, and enabling them to cry to God for mercy for pardon and salvation from the wrath to come. But the Bible also reveals something of a fountain opened for sin and uncleanness—something of a Lamb slain from the foundation of the world—of the almighty power and excellence of the blood of Jesus, and his merits as an all-sufficient Saviour

for the poor, the needy, the wretched, and the lost; and therefore God's people are witnesses of his goodness and mercy—of his everlasting love to their souls, and of the power and efficacy of the precious blood of Jesus to cleanse their guilty souls from sin and pollution; they have received pardon and forgiveness; Christ has become to them a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land. Isaiah xxxii. 2. They can also testify that all these mercies and blessings are the effects of God's free, rich, sovereign and irresistible grace without their own will, works, or power. They know that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, (Rom. ix. 15.) that it is not of works lest any man should boast, (Eph. ii. 9.) that it is not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. Titus iii. 5. That our suffering is of God. 2 Cor. iii. 5. That it is God that worketh in us both to will and to do of his own good pleasure. Phil. ii. 13. That it is not by might nor by power, but by the Spirit of the Lord of Hosts. Zech. iv. 6.—They also know that it is a blessed experience to feel themselves emptied of their self-righteousness, stripped from their filthy rags, and clothed with the robe of righteousness which Jesus has wrought out for all his people: to feel themselves poor and naked, blind and miserable, that Christ may be all and in all to their souls; this is contrary to the natural mind, which is enmity against God; but sweetly accords with the renewed soul, whose language is, Lord, I am nothing, and less than nothing, and vanity, but I behold something in Jesus just exactly suited to my case; I feel that I stand complete in him, and that he will present me with all his saints, without spot, blemish, wrinkle, or any such thing, before the throne of God, where I shall praise and adore him who has loved me and given himself for me, who has bought me—not with corruptible things, such as silver and gold, but with his own precious blood. Worthy is the Lamb will be our song in that heavenly place,

"Where Jesus, Son of man and God
Triumphant from his wars,
Walks in rich garments dipp'd in blood,
And shows his glorious scars.

Where ransom'd sinners sound God's praise,
The angelic hosts among,
Sing the rich wonders of his grace,
And Jesus leads the song."

JAMES MANSEY, JR.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—As you have heretofore noticed some of the calculations of our modern speculations, that profess to deal in money for the salvation of the souls of men, and have given us some specimens of the sums at different times, and under different circumstances, thought necessary to save the soul of a man, you may, if you please, show from my pen something of the great

improvements in the soul saving business, since they have got their rail-road cars following their locomotive power. I was told by three (I suppose) responsible witnesses, that they heard an agent of the Bible Society, (whether for the A. B. S., or the A. & F. B. S., I will not be positive, but suppose it to be the A. & F. B. S.) say that one Bible which cost perhaps 25 cents, had been instrumental in converting or saving one hundred and thirty persons! and if 25 cents would save so many, he was anxious that they should give bountifully, &c. Now this must really appear, (to them that are left to believe such a lie,) a very great saving from one estimate I saw, wherein three dollars was supposed to be required to save one soul!

It will be found that the modern operations are calculated at a fraction less than two mills a head. Query. If they had begun on such an improved plan half a century ago, how many millions of money would have been saved, to say nothing of the amount of the sufferings of those that are in hell, and those that may yet go there in consequence of their mismanagement? For if the agent's representation is true, there has been money enough expended to have converted the 800,000,000 of inhabitants of the world long ago; and if they themselves believed their own sentiments, by which they hoodwink the people out of their money, they would take a very different course from the one they now pursue. Will some friend who is versed in figures, and has leisure, give us a fair statement of the sum necessary to convert eight hundred millions of human beings, at the ratio of twenty-five cents for every 130 of them?

I am, dear brother, an unbeliever in the modern rail-road plan of salvation,

H. WEST.

FOR THE SIGNS OF THE TIMES.

LELAND'S WORKS.

BROTHER BEEBE:—The difficulty of obtaining the work, or not knowing how I could obtain the book, has been a block in my way of subscribing for it long ago: and I suppose with many others as with myself. Those who wish the work live so far apart, within the circle of my operations, that the proposal of sending without charge where ten was directed to one address, was no accommodation to me and some others. But being anxious for the work, I have fallen upon the following plan, provided it will answer the publisher's purpose. I will send you four names; the books to be sent to your office, or care. And if I live, and my health and other providential circumstances admit, I will call next June and take the books into my care to distribute. When I deliver the books to the subscribers, I expect they will pay me for them, and send the money to you by mail. It is expected the work will be well bound. The money for one for myself, I hope to pay for when I take it from you. If my proposal will answer, you may send Miss Greene the following names: John Northrop, Stephen Parker, Philip Stone, H. West.

I expect to leave home to-morrow for Darien, Genesee co., N. Y., for winter quarters. I wish my papers sent regularly as usual to South-hill. Whoever wishes to write to me, will please address H. West, Alexander, Genesee co., N. Y. Will you please notice the above in the Signs? I also wish brother Jewett to notice it in the Monitor.

If the proposal I send for Leland's Works will answer, and I can find others that I can make arrangements with, I will send their names. Will you please direct a line to Alexander and let me know?

Yours as ever,

H. WEST.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—In your remarks upon the subject of the Sabbath you say, "Those on whom God was pleased to impose that ordinance, were bound to observe it simply because God had commanded it." On whom was it imposed? Certainly not upon the gentiles, for they had no knowledge of any such command; it being given *exclusively* to national Israel. Let the advocate for the obligation resting upon the gentiles examine the expressions used, and see if he can, without a perversion of language, apply them to any but the Jews. "Speak thou also unto the *children of Israel*, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." Exodus xiii. 31. "Six days may work be done, but in the seventh is the sabbath of rest." Verse 15. "Wherefore the *children of Israel* shall keep the Sabbath, &c. It is a sign between me and the *children of Israel* forever." 16th & 17th verses. "I gave them my sabbath to be a sign between me and them." Ezek. xx. 11, 12. "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore (because ye were my chosen people, thus peculiarly situated,) the Lord thy God commanded thee to keep the sabbath day." Deut. v. 15.

It is perfectly absurd to say that this language can apply to any but those to whom it was addressed, and surely the gentiles were not in bondage in Egypt and brought out thence. But the whole civilized world has been taught by tradition to view the Sabbath as a holy day, or sanctified portion of time, and to look upon the fourth commandment as the authority for such view. Now I contend that if *that* be a binding obligation, (and there is no other such command to be found in the word of God,) he who believes it to be such *must be a Jew*; must keep the *seventh* day, and must keep it just as commanded in the decalogue, labor six days to obtain his daily bread, and on the sixth provide a double portion, that he may rest on the seventh; on that day do no work: himself, his children, his servants, or his cattle.

It will not do to plead works of necessity or mercy, because that law admits of no such works, and Paul says, "Cursed is every one that continu-

eth not in *all* things which are written in the book of the law to do them." Gal. iii. 10. "If ye offend in one point ye are guilty of all." James ii. 10. To kindle a fire, prepare a good dinner, drive or ride a horse to meeting or elsewhere, is a violation of *that law*, the penalty of which is death.

Let us suppose, as is contended by many, that the obligation to "keep the sabbath day holy" is universal, and binding upon the whole human family, would it not make Paul a liar? and consign to perdition millions of heathen who never heard of any such law? "for by the law is the knowledge of sin." Rom. iii. 20. "For where no law is there is no transgression." iv. 15.—"Sin is not imputed where there is no law." v. 13. Aside from the positive proof that the command to keep the sabbath was given to the Jews exclusively, we have the negative evidence that it was not designed for the gentiles; for we find in the New Testament, the substance of the whole decalogue, *with the exception of the Sabbath*; but the observance of the *first day*, as a day of worship, is altogether a different thing, in no way connected with the sabbath; it is enjoined from various causes, amongst which is the example of the Apostles meeting on that day.

W.

FOR THE SIGNS OF THE TIMES.

Clark county, Ky., Dec. 10, 1844.

DEAR BROTHER BEEBE:—Having endeavored to be an attentive reader of your truly valuable paper for the last two years, I would now beg leave to drop you a few lines to inform you who and what I am. I was raised by what I consider truly pious parents, of the Baptist order: but, notwithstanding that, I had no love to, nor relish for, the views held by the Baptists until December of 1824, when I trust it was the will of God to show me that I was a lost, ruined, and undone sinner against the government of heaven—that I was a sinner by nature, and a rebel by practice; having no hope, and without God in the world. I continued in this situation trying my own prayers and the prayers of others until I worked myself entirely out of work; I saw, as I thought, the justice of God in my condemnation, and as I kneeled, as I thought perhaps for the last time that I should ever be allowed to plead for mercy, all of a sudden my burden of guilt seemed to be removed: then it was that I could see how God could be just and save a sinner; then it was that I discovered Jesus Christ to be the end of the law for righteousness to every one that believes in him; and then it was that I felt a love springing up in my soul towards God and towards his people, which was entirely different from any thing I had experienced before.

In February 1825 I became a member of what was then termed the United Baptist Church of Christ, at Indian Creek, in Clark county, and continued a member there until 1840, when some of those who pretend to be so fond of benevolent institutions began to make some inroads upon the church, by privately disputing the doctrine of

grace, which was so ably preached by our much esteemed minister, brother William, S. Hickey; and some of the members invited a man to preach there who was a practical missionary of the modern order, and he, not being satisfied with sowing the seeds of discord amongst us in this way, went home and soon after published our preacher in the newspaper, and in that publication blamed him very much for attending a church the large majority of which he said brother Hickey knew disbelieved his doctrine; this caused some hard feeling among us, and finally myself and several others obtained letters of dismission, and in 1841 or 2, I joined the Particular Baptist church at Friendship, where I still remain a member.

I have now, dear brother, told you in my weak and simple manner, what sort of a Baptist I have been and what I am now, and I can truly say with old Paul, If I am a christian, it is by the grace of God, I am what I am.

You have perhaps learned that our agent in this county is dead, and as I have taken some interest in circulating your paper among the brethren, if you think me worthy of filling his place, I have no objection to acting for you if it will be any accommodation.

You are at liberty to treat this communication as you think it deserves.

Yours in hope of immortality,

JOHNSON WATTS.

FOR THE SIGNS OF THE TIMES.

Murray, Orleans co., N. Y., Nov. 13, 1844.

BROTHER BEEBE:—I wish to inform you of our situation: we are surrounded by *new measure*, or *new divinity churches*, whose teachers are teaching them the general or universal atonement doctrines; do and live, &c. They have their musical choirs, flutes, bass viols, and violins, which they use in their devotion, and pretend to call it all the worship of God. They have in operation all the new fangled schemes of the day. You are fully aware of what they are.

A few names of us came here from Rensselaer county a few years ago; we brought letters from the First Church of Sand Lake, and after arriving here, we were strongly solicited to hand them in, and become members of a certain New School Church in this place, professing however to be of the same faith and order with the church which we left; but, to our surprise, after they got our letters, we found ourselves connected with a people holding and practising the new measure system to its fullest extent. On finding our mistake, and after some controversy, we became convinced that we were not of their faith nor of their order, especially as relates to *new schoolism*; we requested the church to return us our letters, believing as we did that letters from them would be of little or no use to us; but they utterly refused to grant our request. They urged that we must submit to their faith and order, or suffer the bull of excommunication. After laboring some time to convince them of the impropriety of inventing new schemes for religious improvements, and of departing from

the Bible as the only rule, &c., some of them replied, "We have heard their stories long enough." We had then got, as we conceived, to the end of our labor; we withdrew from them; they of course retained our letters, and published us as excommunicated members from them. We did not know that there was an Old School Baptist church remaining on the earth, when we commenced remonstrating against their new inventions, but we felt as though we were alone in taking our stand against the new measures of the day, and supposed we had to face a new measure church and world alone.

But blessed be God, he has a people, as he has had in all ages of the world, who are willing to lay down their lives for his sake, and for the sake of the gospel.

We are thirsting for the preached gospel of our Lord, even while surrounded by the overflowing *new gospel*, which is not *the* gospel of our Lord Jesus Christ. Were it not for the grace of God which we trust he has bestowed on us, we should starve and die: such food cannot sustain us. The children's bread is given to dogs; both children and dogs must eat at one common table. The precious promises of the gospel are given to the dogs, on condition of something good which they are to do. It is represented that Christ wants to save all the race of Adam, and will if they are willing to perform certain conditions; that he has made general provisions for all mankind, opened a way for all to be saved if they will—that the Spirit strives alike with all the children of Adam, and if they will fall in with it, come on to an anxious bench to be prayed for, that will secure salvation for them; but if they resist, it will go otherwise with them. In short, a conditional salvation is preached to the people.—*Do*, and they shall live; but if they will not *do*, they shall die. There is not, nor can there possibly be, any grace in such a system. There is no Christ, nor any Mediator in such a plan.—Some say, we know we cannot do all; but Christ has done his part, and it now remains for us to do the rest. Now if this theory be correct, what part of the crown of life belongs to Christ, and what part to the creature? But there will be no divided crown or divided glory in heaven; angels would blush at such a division. The head stone of the glorious edifice of mercy shall be brought, crying, Grace, grace unto it, eternally. This, in harmony with the testimony of the scriptures, and according to all christian experience, will be the theme of all the sanctified forever. But I must not enlarge. These new divinity teachers, generally light where land is good, and where the people are proud and popular, and hence the necessity of getting up some scheme to please the people, such as Missionary Boards, Sabbath Schools, and Educational Societies, for the purpose of teaching young men the science of preaching; together with singing choirs, viols, violins, flutes, &c. &c., with a new set of psalmody; set pieces and chants, to apply to their musical instruments, suited to the theatrical performances of

new measure churches to please and charm the world, and to draw them into union with them. I can find nothing of this as belonging to the church of Christ, in the New Testament, but I find abundance of it in Babylon, Rome, and antichrist. I find the like in that great city, the mother of harlots, which is to fall in her overthrow and be utterly and eternally buried in her ruin. Read Rev. xviii. 22, and to the end of the chapter. Also Isa. xxiv. 8, Ezek. xxvi. 13, Amos vi. 1—5. But I must not enlarge.

This corner of the state of New York is very destitute of Old School Baptist Ministers and brethren. Brother Beebe, please, if you have an opportunity, come, or send some of our old, dear friends of this sort, this way. They will find a friend and brother four miles east of Albion, one mile north of Hinesburg, on the Erie Canal, in Orleans county, N. Y., in the town of Murray. My house, my heart, and my hand are open to receive such ministers and brethren; they would be truly welcome guests. A few of us here would rejoice to hear preaching of the old Apostolic sort.

Your brother in the Lord,
NATHANIEL P. RHOADS.

FOR THE SIGNS OF THE TIMES.

Warwick, N. Y., Dec. 21, 1844.

BROTHER BEEBE:—I take my pen in hand to express something of my views of the debate that has for some time been going on about the law, its nature, &c., conducted by your correspondent P., brother S. Trott, and others. Upon this subject I design to be short, as I hope not much is required at this time from me. A word to the wise is sufficient, and if it comes in season it will doubtless be good.

I have not had opportunity to read all that has been published in this case as attentively as I wished to, but from what I have read, I hope the discussion has not been unprofitable to those who love the truth.

The last two letters written, one by P., the other by brother Trott, have attracted my attention most, and have been the chief instrument in moving me to write these lines. When I read that of P., here alluded to, I embraced the same views of that letter, that brother Trott has so clearly expressed in his letter of November 8th; and at that time I thought of writing them for the Signs of the Times, but left it for brother Trott to speak first, and in so doing I now feel rewarded in the fulness, richness, and clearness of his letter, and I love its contents.

And now to our brethren and sisters in the Lord, as others have often said, I wish to say; May the good hand of our Lord be with us, to work in us, to will and to do of his good pleasure, to conform us to his will in all things, that we may grow in grace, and in the knowledge and love of the truth, as the truth is in Jesus; that we may think, and speak, and write, and talk, as becometh men and women professing godliness, not thinking our own

thoughts, nor speaking our own words, nor following our own ways, neither being wise in our own conceits; nor strong in our own strength, nor righteous in our own righteousness, nor looking for sanctification from our own efforts, nor redemption from such corruptible things as silver and gold, nor the works of men's hands, nor words of men's tongues, nor by the preaching of the gospel, by men or angels, nor by the letter of our Holy Bibles, which is indeed a light unto our path, and a lamp unto our feet. But may we receive the Lord Jesus Christ, by that faith that works by love and purifies the heart, as our Prophet, Priest, and King; who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, by coming into the flesh, doing his work, giving us his pattern and his precepts, by his sufferings, and by his own precious blood, death, burial, resurrection, ascension, and intercession.—Yea, brethren, let us receive him as all in all, as the Captain of our salvation, and as the armor of righteousness. May we stand fast in the liberty wherewith he (Christ) hath made us free, and fight the good fight, contending earnestly for the faith of Jesus, (which was once delivered to the saints,) by becoming fools that we may be wise, weak that we may be strong, slow that we may be swift; remembering that the race is not to the swift, nor the battle to the strong, rejoicing in our infirmities, that the power of Christ may rest upon us, rejoicing in tribulations also, because tribulation worketh patience, &c.; and thus finish our course with joy, and keep the faith, and receive that crown of righteousness which God the righteous Judge shall give unto all them that love his appearing.

May the above suffice upon this subject for the present.

I have just recovered from the affliction of the inflammatory fever which has prevailed to great extent in this county, having passed through the inflammatory attacks common in the disease, viz: Inflammatory Typhus Fever, and remain,

Your brother, I trust, in the Lord.

DAVID FORSHEE.

FOR THE SIGNS OF THE TIMES.

December 25, 1844.

BROTHER BEEBE:—Being impressed by the thoughts which are produced by this day, it being the day on which is supposed to have been the birth of our Saviour, I have a wish to communicate it by dropping you a few lines concerning him on whom is stayed my hope of eternal life.—I am not able to settle the discussion which has pervaded the world as to the precise day on which he was born, but I feel satisfied that there was a day which hailed the nativity of our Lord and Saviour. It may do for those who have never had the Lord Jesus revealed unto them as the Way, the Truth, and the Life, to reject him, and to try to dissolve the adorable trinity. Though their logic may have its weight among those who know not God, yet they can never influence those who have tasted of the heavenly gift to disown their

Master. I think we can account for this diversity of sentiment; when we take a retrospective view, our eyes soon meet with the days of unbelief, when we knew God only by the things that were made; we were led to conclude that there was a God by the force of reason, which explained to our natural understanding that there must be a power somewhere superior to mortals. Knowing that it was far beyond the reach of man to create a world and the things therein, also the testimony of the Bible, which I had been taught to reverence, which assigned the work of creation exclusively to God, compelled me to acknowledge him in a natural point of view, when I knew nothing of him in a saving way. This historical knowledge of God I fear has caused this great contention in the religious world—it has caused them to speak in a language peculiar to their own tribe, by which a confusion has been brought about, which never can be obviated until they have been made acquainted with him by the teaching of the Holy Spirit. Man by nature knoweth not God; which scriptural assertion the arminian world denies, because it at once overturns their whole system, and destroys that opposition to the religion of Christ which we are told will never cease. If the natural man can understand the things of God by a course of scientific teaching, how can he be dead in trespasses and in sins? If he can receive the knowledge of Christ from the hands of man, he must be alive unto spiritual things, which would do away the necessity of Christ's death, and make him an impostor. If this be the case, I cannot see the necessity of the text which says his name shall be called Jesus, for he shall save his people from their sins. If there had been a partnership, it would have been mentioned here. If it is as some say, that man forfeited the favor of God and lost Eden by ignorance, and now by a proper course of study can become wise enough to regain his favor, what a farce is the scriptural testimony of a Mediator in the person of the Lord Jesus. Those who advocate this system must be void of that revelation which explains all things but itself. Can a natural man believe all things that are written within the Bible? He cannot according to that testimony which man cannot receive until that Being which this day I commemorate as brought forth, has been revealed to him; which revelation shows to him the beautiful plan of salvation. To the unregenerate there is a mystery connected with the plan of salvation, which they cannot solve: it is because nature looks to her own resources for all things, and will not believe the assertion of Paul, (If salvation come by the law, then is Christ dead in vain,) but receives the popular preaching of the day as truth, because it is consistent with their own depraved reasoning. It is not a hard matter to prove to a regenerated man, that both Jews and gentiles are under sin. So will the unregenerate say that he is a sinner; but this knowledge arises from different teaching; the one knows that he is a sinner because he has been taught by the Spirit to know that in him, (that is, his flesh,) there dwelleth no

good thing: the other says he is a sinner from the knowledge he has of right and wrong in a moral point of view, and that his eternal peace depends upon circumcision; that is, he must lop off all of his outbreathing transgressions; which is that legal hope which Paul destroys when he says, Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. We perceive then from the testimony which the third chapter of Romans affords that all have gone out of the way, and that all are dead in trespasses and in sins, and consequently dead to Christ. Having ears and hear not, eyes and see not, hearts and understand not, all going the downward road. Knowing this to have been my situation, I cannot give in to the arminian plan of getting religion, as they call it, for in an hour and a way that I expected not, I was awakened by the power of God to a sense of my ruined condition; and seeing myself a sinner, I tried what I could do to relieve my feelings, but all was vain; instead of obtaining the desired end, I seemed to be plunged deeper and deeper in despair, until all hope vanished. I could not see how I could be saved. I felt willing to give up all the world for relief; and now when the way seemed to be hedged up on all sides, and no way of escape visible, the Lord Jesus was presented to me as the Way, the Truth, and the Life. It was then plainly manifested how he could be just in saving a poor sinner. So wonderful did the goodness and mercy of God appear to me, that I could not repress the thoughts, why should the Lord have chosen me from amongst those who seemed to be more deserving of his favor? or what have I done to merit his love? Nothing, nothing had I to offer but my sinful self, who was deserving of eternal ruin. So manifest was his love, that I am constrained to say, Not unto us, but unto him be all the glory given. It is plain to my mind that I did not choose him, but if I am a child of God, I was chosen in him before the world began, for it was then we were saved, and called in time, with an holy calling, not according to works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. All things being known unto God from the beginning, and all of Adam's posterity being included in the fall, he made this provision, that in due time his Son should come into the world and save his people from their sins. There were no conditions nor possibilities, but *yea* and *amen*. We feel well assured that the very moment for every child of God to be made alive is known of God, and cannot be hastened nor delayed one moment by any human means. So we need not trouble ourselves with the anti-christian world, they cannot affect the appointments of God, but one by one will his children be brought home, until his number shall be complete, then cometh the end.

Respectfully,

Your brother

In tribulation,

M. P.

FOR THE SIGNS OF THE TIMES.

Culpepper, Va., Dec. 21, 1844.

DEAR BROTHER BEEBE:—Having removed from my former place of residence and located in Culpepper county, I wish you to give notice through the Signs that my post office address will be, *Wheatley, Fauquier county, Va.*, to which place I wish you and brother Jewett to direct my papers. And, brother Beebe, I would like for you at some leisure moment to give me your views on Genesis iii. 22, 23, & 24: by so doing you will oblige your brother in Christ,

WM. W. WEST.

CORRESPONDING LETTER.

The Juniata Baptist Association, Md., to her sister Associations with whom she corresponds, and to all that are of the household of faith, sendeth love in the Lord.

DEAR BRETHREN:—Through the kind care and tender mercy of our heavenly Father, we have been enabled once more to meet together in an associate capacity, with the Tonoloway Baptist Church, Bethel Township, Bedford county, Pennsylvania, on Friday before the 4th Lord's day in October, 1844, with feelings of brotherly love and gratitude; and we are happy to state that we have enjoyed a special degree of harmony, and of having the oracles of God proclaimed, by Elders John Arnold, Jesse Ash, and Moses Starr, to a very large and attentive congregation.

You will be informed by this our address, that our Association consists of only five churches, who have and do contend earnestly for the faith which was once delivered to the saints, and the old paths, the good way, (Jer. vi. 16;) and there are some of the churches destitute of regular pastors, and that Tonoloway is one. Joel ii. 17—Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they cry among the people, Where is their God?

Ye harvest-men, that to the fields are fled—Then rouse yourselves, and with consent all say, We'll take our turns, and visit Tonoloway.

Isaiah lii. 8—Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Jeremiah iii. 15—And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. xxiii. 4—And I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Isa. liv. 17—No weapon that is formed against thee shall prosper; and every tongue that shall rise up against thee in judgment thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Joel ii. 21—Fear not, O land; be glad and rejoice; for the Lord will do great

things. 23d verse—Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. Psalm cxlix. 2—Let Israel rejoice in him that hath made him: let the children of Zion be joyful in their King. Isaiah xl. 10—Behold the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward with him, and his work is before him.

Dear brethren, there are false teachers in our borders, such as are described by the Lord through the prophet, (Jeremiah xiv. 14)—The prophets prophecy lies in my name; I sent them not, neither have I commanded them; neither spake unto them: they prophecy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Matthew xxiv. 24—For there shall rise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. 2 Peter ii. 1—But there were false prophets among the people, even as there shall be false teachers among you. 2 Chronicles xiii. 12—Behold God himself is with us for our Captain. 1 Kings xx. 27—And the children of Israel were numbered, and were all present, and went against them: and the children of Israel, pitched before them like two little flocks of kids; but the Syrians filled the country. Ezekiel xxxiv. 10—Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Dear brethren, we hope that our christian acquaintance and friendly intercourse of messengers and letters may be continued.

Our next Association, brethren, will be held with the Sidelinghill Church, in Belfast Township, Bedford county, Pa., on Thursday before the 4th Lord's day in October, 1845, when and where we hope you will again meet us by correspondence and messengers.

By order of the Association.

JOHN ARNOLD, *Mod.*

JOHN W. POWELL, *Clerk.*

Brother Jewett will please copy the above in the Advocate and Monitor.

EDITORIAL.

NEW-VERNON, NEW-YORK, JANUARY 15, 1845.

OLD SCHOOL MEETING.

An Old School Meeting will be held at Olive, Ulster co., N. Y., commencing on Saturday the 18th day of January inst., at 11 o'clock, A. M., and continue through Sunday the 19th. And on Monday the 20th, the citizens of Ulster County will be addressed by Elder G. Beebe, on the importance of a speedy and radical Reform of the District School System of this State, in the Old Baptist Meeting House at Olive.

ELDER DAVID MEAD.—In our last number, we announced the melancholy demise of Elder David (erroneously printed *Daniel*) Mead. What we then stated, we had learned from the city papers; we have subsequently received the following communication, giving the particulars of the painful event, and also refuting certain idle rumors, representing that the deceased had renounced his faith, &c.

DIED, at Roxbury, Delaware county, N. Y., on the 30th day of November last, *Elder David Mead*, in the 68th year of his age. He united with the first church in Roxbury, in the year 1816; commenced preaching and was ordained to the work of the ministry in that church, Sept. 25, 1821; since which time, he has been regarded as a useful and highly esteemed minister of the gospel, not only by the church of his immediate charge, but also by the churches and brethren of his extensive acquaintance generally. He possessed a good degree of energy in preaching, and was very pointed in declaring and defending the distinguishing principles of the doctrine of the gospel.

There having been various false reports in circulation, charging, that prior to his death, Elder Mead had renounced the doctrine which he formerly preached—had embraced arminianism—advised his family to join the Methodists—did not know but he should himself unite with that denomination; we feel it incumbent upon us, in justice to the deceased—to his family—to the church to which he belonged, and to the cause of God and truth, to give a plain statement of facts, in regard to the state of his mind for some months previous to his death. Various circumstances combined in creating some uneasiness in his mind, until he seemed to settle down in a melancholy and gloomy state. The brethren, discovering his depression, felt uneasy about it; inquired of him for the cause; he stated to them that his trials consisted in doubts and fears, as to the reality of his adoption by grace into the family of God; and that he had occupied the place in Zion in which he had been so long engaged, when he feared he was not a christian. The brethren endeavored to soothe his feelings by referring him to the comforting promises and assurances contained in the gospel for the consolation of God's people. They also stated the trials and afflictions they had themselves passed through, and the deliverance they had experienced on various occasions. But this, instead of consoling, he frequently assured us, only sank him into deeper distress. To some confidential friends he would mention "those awful, awful temptations to make away with himself filled his mind with horror." He requested his son, Erastus, to see to him on that account; sometimes his agitation produced a visible trembling through his whole frame; he lost his appetite for food, and his countenance indicated the severe depression of his mind, to that degree, he utterly despaired of his hope. His mental powers failed him, and despair was depicted on his countenance. He stopped preaching and remained almost exclusively at home. He seemed glad to have his friends visit him, it seem-

ed at times to afford momentary relief, but soon he would sink down again into deeper melancholy and gloom. Yet throughout all his distress, gloominess, and despair, his mind was perfectly clear & settled in regard to the precious doctrine of the gospel; and in his repeated conversation with the brethren, he expressed his firm and unshaken belief in the truths which he had so uniformly preached: he has told his brethren and his family repeatedly, that his mind was not shaken on the doctrine he had preached; that this did not constitute any part of his trouble; that his trouble and distress was solely on account of doubts and fears, in regard to his adoption into the family of God, and those awful temptations which at times so distracted his mind. In relating those trials and temptation to two brethren, (which temptation was to take his life,) he expressed himself on this wise: that his mind was deeply troubled for fear that he should be left to do something to wound the cause which he had professed to love above all other causes; he appeared uniformly and to the last, to manifest a tender regard for the honor of the cause of God, and lest he should say or do any thing to wound it. We have said that his mental powers failed him; such was truly the case, and reduced him to a state of insanity, (not raving madness,) his mind seemed vacant, or carried away in deep meditation; when spoken to, he would sometimes seem not to hear, and after a considerable pause, he would sometimes ask what was said to him, and sometimes his conversation seemed wild, but never showing the least disposition to bad language. Finally his mind sunk into a despairing state. He expressed to his wife a desire that his exercises might be committed to writing; she advised him to write it himself, but he said he could not. On the day of his death, his mind seemed greatly agitated, so that his family observed it; but not so much as to cause any special alarm. His son Erastus, cautioned the family to have an eye on him, as he was to be absent that day. The Elder attended to the chores, and came to the house to his breakfast; his wife requested him to call the hired man; but instead of calling him, he went to the barn and told the man to go to the house, and went into the barn himself: Mrs. Mead went to look after him, but soon saw him coming from the barn to the house, where he was the first that set down to breakfast, and he ate more heartily than usual. Mrs. Mead, discovering that his stock was off, asked him where it was; and he replied, "Is it off?" and said no more. She then asked him for his mittens, thinking that, in getting them, he would take his stock from his pocket; but he did not: after a while, she told him he had better put it on, for fear of catching cold; he then took it from his pocket and handed it to her. Towards noon, Mrs. Mead advised him to sit down and rest himself, and try to compose his mind, and not give place to his feelings; he looked her in the face with a kind of smile, and she put her hand on his shoulder and said, Stay in the house and rest yourself: he turned quickly round and said, "Do you

mean to confine me?" and as he arose he exclaimed, They are coming! they are coming!! they are coming!!! His daughter asked him who were coming? he replied he saw nobody, and then went immediately out. His family soon missed him, and went in search of him. Mrs. Mead went to the barn, and his daughter went to her brother's, and inquired for him; at this time the daughter and her sister-in-law heard their mother scream at the barn, and ran to her assistance, and found him hanging, apparently lifeless, in the barn. They raised him, and his daughter Phebe cut the rope, and they laid him down; when Mary asked her mother if it was not best to bleed him; she replied, Any thing that will help him.—She corded his arm, raised a vein, and attempted to bleed him with a penknife; but her hand trembled so much that she could not; Phebe then took the knife and opened the vein, and he bled freely; and as the blood flowed he gasped three times and then commenced breathing; they carried him to the house, and sent for a physician who came and bled him again in the evening; he opened his eyes to notice those around him: he was finally taken with a fit, or fits, which the doctor pronounced apoplexy, and died at about 11 o'clock, P. M. having lived about eleven hours from the time he was taken down. He was buried on Monday, December 2d. Elder Hezekiah Pettit preached on the occasion, from Isaiah xl. 6—8: "The voice said, Cry; and I said, what shall I cry," &c. The congregation attending his funeral was very large, attentive, and solemn; there were five Baptist preachers present, besides preachers of other professions.

In refutation of the false rumor that Elder Mead had advised his family to join the Methodists, when his son John had professed a hope in Christ, Elder M. inquired of his son Hosea, if John had joined the Methodists; to which Hosea replied, he believed not; but thought it quite likely he would, as he seemed inclined that way; whereupon Elder Mead said, if he did, it would be a living trouble to him. Signed by

ELIZABETH MEAD, (widow of deceased,) HOSEA MEAD, ERASTUS MEAD, JOHN T. MEAD, HIRAM SLAWSON, ASENATT SLAWSON, (daughter of deceased,) MARY MEAD, PHEBE MEAD, JUDAH MEAD, JAMES BALLARD, & THO. FALCONOR.

Brother Beebe, by request of the afflicted family, I send you this communication for publication.

C. HOGABOOM.

Lexington, Dec. 17, 1844.

DIED, at Brookfield, on Friday night, the 3d inst, Deacon ELISHA CAREY, aged about 77 years. (A further notice may be expected in our next number.)

INTOLERANCE OF PROTESTANTS WHEN IN POWER.—Having expressed our views freely in former numbers of this paper, upon the intolerant spirit which is manifested by certain Protestants, in their indefatigable efforts to control and manage all the schools, and fountains of mental improvement of our country, and to enforce their sectarian dogmas upon the community, without regard to the consciences, or constitutional rights of those who honestly dissent from their standards of

orthodoxy; and also in the extraordinary exertions they have made to get our civil government committed, and our Legislatures to so far transcend their constitutional power as to legislate upon the divine law; and having, with all, strongly repudiated the recent unprovoked persecution and slaughter of Catholics, for their religious faith; we have been most unceremoniously denounced by the "Holy Alliance," as an advocate of the Catholics—a friend of publicans and sinners.—Even some of our brethren have evinced some symptoms of alarm, lest we should indirectly encourage heresy, and be set down as an abettor of Romanists. But our friends will not find us insensible of the persecutions which have stained the history of the Romish church in former days and in other countries; but we contend that the evil is not peculiar to any one sect of religionists—other sects have been equally intolerant whenever they have had opportunity. Let any religious sect among us receive the patronage of government, then woe to the dissenters from their doctrines. If we were in need of testimony to demonstrate our position, beyond what is now staring us in the face, of recent events among us, we might refer our readers to the creeds and confessions taught, and the principles carried out in this and in other countries by the Presbyterians. [Not that we would, by any means, single out the Presbyterians any sooner than their mother church, the Catholics, for an example of intolerance; for, as we have said repeatedly, the spirit of intolerance is peculiar to no denomination of religionists, but common to all, when connected with worldly or secular power.]

"Thomas Jefferson, after commenting on the danger that might arise to our country from the introduction of monarchical or other predilections by immigrants, warns us particularly against a more serious danger, growing out of the intolerance for which Presbyterianism has been distinguished in all ages. In Vol. IV., page 358, he remarks:—

"The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. * * * Their ambition and tyranny would tolerate no rival, if they had power. Systematical at grasping at ascendancy over all other sects, they aim at engrossing the education of the country; are hostile to every institution they do not direct; are jealous at seeing others begin to attend at all to that object."

On the same subject, he writes in his letter to William Short, (p. 322 :) "The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious; ready at the word of a lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which

their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They *want* to re-establish by law that holy inquisition, which they can now only infuse into public opinion."

To show the ground on which the illustrious statesman and champion of equal rights founded his warning, a late writer has collected testimony from the most authentic history; he says—

* * * It is necessary to give a slight sketch of the rise and progress of Presbyterianism, or at least a few extracts from the standards of that faith, from public confessions practically illustrated by penal enactments, and also from the writings of the chief framers and expounders of that doctrine.

We will commence with the confession of Helvetia, which teaches "That the magistracy ought to have the chief place in the world. His principal duty is to procure and maintain peace and public tranquility—to *extirpate falsehood* and all *superstition, impiety and idolatry*, and shall defend the church of God; for indeed we teach that the care of religion doth chiefly appertain to the *holy magistrate*."

The Dutch Confession declares that God 'hath armed the magistrate with a sword to punish the bad and to defend the good. Furthermore, it is their duty not only to preserve the civil polity, but also to endeavor that the ministry be preserved: that all *idolatry and counterfeit worship* be abolished, &c.'

The confession of Saxony teaches that 'the word of God doth in general declare this concerning the magistrate; first, that God wills that the magistrates, without all doubt, should sound forth the force of the moral law among men, according to the ten commandments, or law natural by laws forbidding idolatry and blasphemies, &c.:' for well has it been said of old, 'that the magistrate is a keeper of the law; i. e. of the first and second table, as concerning discipline and good order.—This ought to be their special care (of kingdoms and their rulers), to hear and embrace the true doctrine of the Son of God, and to cherish the churches, according to Psalm ii. and xxiv., and Isaiah xlix., and *kings and queens shall be thy nurses*, i. e. let commonwealths be *nurses of the church*, and to godly studies.'

The French Confession declares 'that God hath delivered the sword into the magistrate's hand, that so sins committed against *both tables of God's law*, not only against the second, but the first also, may be suppressed.'

The celebrated professor of theology, Turretin, thus explains the Geneva Confession: 'Magistrates have the right to restrain contumacious and obstinate heretics, who cannot be cured of their errors, and who disturb the peace of the Church, and even to inflict upon them due punishment, since magistrates are keepers of both tables, and the care of religion pertain to them, &c.'

The Westminster Confession, cap. xx. art. 4,

teaches that 'The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he has authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept true and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath the power to call synods, to be present at them, and to provide that whatsoever be transacted in them be according to the mind of God.'

The striking uniformity in all these Confessions for the consolidation of church and state government, must be observable by all; and had I time, I would here transfer the many scriptural testimonies which they have quoted as explanatory of the 'mind of God,' or more plainly speaking, as arguments for the accursed union of church and state. But, by way of illustrating these confessions, particularly of the Westminster Confession, which is the standard of Presbyterianism of this country, I would submit the following extracts, from penal enactments, from the declarations of General Assemblies, &c.

'That papistry and superstition may be utterly suppressed, according to the intention of the acts of Parliament, repealed on the 5th Act Parl. King James VI. And to that end they ordain all papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached and by law established, within the realm. (England.) Act 24, Parl. II. King James VI.'

From the coronation oath in the National Covenant, we extract the following:

'And they shall (the kings and princes) abolish and gainstand all false religion contrary to same, (the Westminster Confession,) and they shall be careful to root out of their empire all heretics and enemies to the true worship of God, &c.'

'So it cannot be denied, (see Declaration and Brotherly Exhortation, in the Acts of Assembly, August, 1647,) that upon these passages and proceedings hath followed the interrupting of the so much longed for reformation of religion, of the settling by Presbyterian government, and of the suppressing of heresies and dangerous errors, which works the parliament had taken in hand.'

'We are also very sensible of the great and imminent dangers into which this common cause of religion is now brought by the growing and spreading of the most dangerous heresies in England, to the obstructing and hindering of the begun reformation; as namely, besides many others, Socinianism, Arminianism, Anabaptism, &c., and that which is called *liberty of conscience*, being indeed liberty of error, scandal, schism, heresy, dishonoring God, opposing the truth, hindering reformation, and seducing others.'

'In Sewall's History, (Protestant,) p. 191, we find the following:—'In the year 1658, a law was made' (against Quakers) 'which, besides imposing heavy penalties and imprisonments, extended to working in the house of correction, severe whipping, cutting off ears, and boring through their tongues with red hot irons, whether male or female, and such like inhuman barbarities.'

[To be Continued.]

Poetry.

Published by Request.

THE TEAR OF SYMPATHY.

BEREAVED FRIEND—I dare affirm
That none but those who know your griefs
Can tell the aching of your throbbing breast.
Let one whom sad experience heretofore
Hath taught, with sympathetic tone
In black and white, your past and present feelings
Now portray. And think not strange if I,
To bring the subject home, should write
As though your own hand held the pen.
There was a time—a period in my life,
When Comfort smiled along my path,
And all around my dwelling
Seemed to whisper peace. A help-meet, too,
Was there; companion of my choice, whose joys
For mine were oft exchanged; and sorrow too
With freedom, each to other did impart.
Prosperity's flattering beams awhile
Seemed dawning on our labors: and when the day
In care, and toil, and strife was spent,
And the transactions strictly drawn
In black and white, as custom did require;
I could with cheerfulness return to my own
Fire-side, and there enjoy the company of her
I loved above all others. Whose presence cheered
My mind, and quite transformed life's boisterous waves
Into a peaceful calm. Together dwelt this happy pair.
But now, alas, how changed the scene!
Bright airy vision! transitory dream! hast thou
Forever fled? Yes; fled I fear forever.
But still the memory of my brain
In quick succession flies to by-gone days,
And fain would wish them to return.
But oh the thought—this must not, cannot be!
Would break my heart. Those joys are fled forever!
And that too in a moment—at a time
Quite unexpected; when business called from home.
But when I left I did expect on my return
To see that smiling face. But oh my sad mistake!
"Man may appoint, but God can disappoint."
A messenger in haste
To York was sent, with tidings of her death.
Heart rending moment! thou never can be
Described. And yet, on reaching home, how
Could I enter? But yet I did, with sensations
Never felt before; and there beheld that form
To me so dear, lie cold in death's embrace;
And when I called to mind her form, features,
Gestures, voice, and smiling brow, and did but
Once consider that the grave must ever hide these
From my view, I thought if ever soul
Did burst with grief mine surely would. Oh could
She once more speak to me, her words
Would soothe my sorrows. But no; this cannot
Be; the grave this lovely form
Must hide, and I alone must grieve.

If even a month
A year, or any period in my life
Could bring her back, how patiently could
I wait the blissful moment. But this
I am denied: while time his busy round
Performs, she never can return. This sinks
My soul in depths of grief, "and tears are my repast."
My dwelling once so happy, so often
Graced with smiles, is gloomy. Her place
At table, her place at eve, her every place
Is vacant; and in my heart a vacancy
Which nought on earth can fill. My
Mournful days, and wakeful nights, and
Lonely walks bear witness to my grief.
But why
This murmuring strain? as though an enemy
Had dealt the vengeful blow. 'Tis but a Friend
Hath dealt the stroke: and that perhaps
To check my wandering heart—hath snatched
This idol from my breast to wean my
Soul from earth; and in her stead
Bestow a treasure of heavenly grace, which
Never may fail nor die. But O! if I in this
Could feel, "Thy will be done:" yet nature's
Tender touch so keen doth sometimes struggle hard
To interfere, and hinder resignation. But
Pause my soul, and listen to other strains.
If now my wife could from the heights
Of joy look down, and read my heart-complainings,
See my tears, would she not thus address me?
"My husband dear, dry up your tears, since
All is well with me. Is not your loss my
Everlasting gain? To tread with you life's thorny maze
Exposed to all the ills of earth,—sorrow, sickness, toils,
[sin,
And death, would you still wish me back to struggle there

And wrest this crown of glory from my head? No my
[friend,
You would not thus decide. A wish so fraught with loss
To me. That pledge which God in kindness gave two
[years
Ago to you—that idol too, which he in mercy took away
To raise thine eye and heart to better things above, thou
Wouldst not surely cherish O husband dear, weep not for
[me,
Since 'all is well. Think what I am, and say, 'Thy will
[be done.'
And strive for preparation soon to come and walk with
[me in white,
Where sin and sorrow, pain and death, can never come.
[and parting
Is no more. So for a space farewell, my dear, until we
[meet
In heaven. Trust in that God who brought me here, and
We shall meet again.—Farewell."

E. B.

Roxbury, N. Y., Nov. 5, 1844.

MARRIED.

Near Centreville, Va., on Wednesday the 18th ult., by
Elder Robert C. Leachman, Mr. WILLIAM G. DABY, of
Montgomery county, Md., to Miss MARY HANNAH, daugh-
ter of Elder Samuel Trott, of the former place.

At Walkill, on Saturday evening the 21st ult., by Elder
G. Beebe, Mr. CLARK McNish, to Miss MARY DICK, all of
Walkill.

Near Mount Hope, on the 25th ult. by Elder G. Conklin,
Mr. HIRAM HORTON, of Walkill, to Miss ALMIRA, daughter
of Eliab Hawkins, of the former place.

On Saturday morning the 4th inst., by Elder G. Beebe,
Mr. JAMES KRUM, to Miss CATHERINE JANE, daughter of
Mr. Peter L. Travis, all of Mount Hope.

OBITUARY.

Pickaway co., O., Dec. 11, 1844.

BROTHER BEEBE:—It is my painful duty to announce
the death of our beloved friend, Mr. THOMAS LITTLETON,
consort of our sister Littleton of the Deer Creek Church.
He died at his late residence at Waterloo, Fayette co., O.,
on the third inst., after an illness of three or four months,
leaving a widow and two children to mourn their loss in
this afflictive dispensation. Mr. L. never made a public
profession of religion, but he was decidedly in sentiment
with the Old Fashioned order of Baptists; and we had
good reason to believe that he had heard that voice which
quickens the dead. His disposition was mild and pleasant,
and he was respected by all who enjoyed the pleasure of
his acquaintance. His former neighbors and friends deep-
ly sympathize with his bereaved family in their affliction.

Yours in christian love.

BENJAMIN CORNWELL.

P. S. Please give your views on Ezekiel xviii. 27.

B. C.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII. : NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1845. No. 3.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Alexander, Genesee co., N. Y., Dec. 30, '44.

BROTHER BEEBE:—I am now seated at brother Vaughn's, in Darien, and as some of my brethren wished me to write something so they could hear from me through the Signs, if you please you may publish the following short sermon.

TEXT—Matthew xviii. 45, 46: "The kingdom of heaven is like unto a merchant man seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had, and bought it." In the 51st verse of this chapter, as the Master was about closing his discourse, he asked his disciples if they understood all these things? and they said, Yea, Lord. Now while I dare not say that I understand all, yet I have some hope that the Lord by his Spirit has taught me a little in a few things. So that though I do not know exactly where, or how to apply all the various parables spoken by our Lord, yet I am satisfied, that in every place where it is said, The kingdom of heaven is like this, or that, that it refers some how, somewhere to something in the system of the government of God. And in the subject under consideration, the kingdom of heaven being like a merchant man seeking goodly pearls, &c., refers to a circumstance in the government of God, embracing the character, person, and work of our Lord Jesus Christ, of whom it is elsewhere said, The Son of man is come to seek and to save that which was lost.

Butterworth says, Pearl is a gem or jewel, found in a testaceous fish resembling an oyster. The finest pearls are fished up in the Persian Gulf, now called the sea of Catif. It is put for the precious truths of the gospel, or godly admonitions; (Matt. vii. 6;) the Lord Jesus, or his church; (Matt. xiii. 45,) the glorious state or saints in heaven. Rev. xxi. 21.

In what degree Mr. Butterworth's declaration is saturated with error, or from what learned ignorance he received his views, I shall not now undertake to decide. I however think that such of God's dear children as have been led into error by

depending upon the literati are to be pitied. And to such as may have been entangled in the meshes of a learned net, are the following remarks submitted for consideration; as it has been taught, and many have believed, that a poor sinner setting out to seek the Saviour answered to the merchant man in our text, and when (to use the vulgar phrase) he has got religion, he has found the pearl of great price. So they teach that he must sell all that he hath, and buy the Saviour, or religion.

To say nothing of the silly notion embraced in the idea that an enemy to God should seek to love him—one who is wholly in love with sin, seeking for holiness—one opposed to the plan of God's grace, seeking to be saved by it—let us for a moment consider the folly of supposing, that a poor, helpless, blind, lame, halt, maimed, and wretched creature, that has nothing but misery, and is in want of all things, and is entirely dependent upon somebody beside himself for every article he uses, yea, for the continuation of his existence; should be able to pay a great price for religion, and make a great compensation to the Lord for his salvation, though it be plead that they must part with all their sins for Christ, what are they worth? Are they a great price? What benefit to the soul, could he have Christ without parting with them? Does the Lord want them? Has not Jesus endured enough already for the sins of his people in bearing them in his own body on the tree? and dying under the weight of wrath which otherwise must have fallen upon their guilty heads? Besides, is it not plain Bible doctrine, that God is seeking such to worship him, as shall worship him in spirit and in truth. See John iv. 23; Ezek. xxxiv. 11—16.

If then, instead of the sinner's being the merchant, with sins to sell, and a Christ, or religion to buy, we consider Christ the Merchant Man, is it not easy from the scriptures to learn that the pearl he bought, for which he paid a great price, was the church, his bride? Paul directed the elders of the church at Ephesus, To feed the church of God which he had purchased with his own blood. Taking into consideration the price which Jesus paid for the church, do we not find it great indeed? So great that his life, his blood must be given up for the enjoyment thereof!—And Christ willing and able to pay the full price, the whole sum, in consequence of his great regard for such a pearl; that it might be a crown of glory in his hand, and a royal diadem upon him as the head of his bride. For a similitude of which see Revelation xii. 1, in the woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. We need not here en-

large by comments upon his power to rise from the dead, since it is not only testified, but believed, that he had power to lay down his life, and to take it again.

Shall not the use of the subject be, that such as have hope toward God, through our Lord Jesus Christ, may rejoice, that though they hated God and holiness, and loved sin, were slaves to lust under the power of sin, yet God loved them. Their hatred could not prevent God's love; nor their love of slavery, hinder their being made free by the Son of God; nor their great guilt prevent their being justified by the blood of Christ; their being dead in sins could not stop the divine operation in bringing them to life; their weakness presented opportunity for Christ to appear their Strength; their filth, for the operation of his blood in their cleansing; their poverty also, gave occasion for the exercise of his benevolence in bestowing durable riches and righteousness upon them. And that every man that hath this hope in him, should purify himself even as he is pure.

Yours in bonds of gospel affection,

H. WEST.

FOR THE SIGNS OF THE TIMES.

Long Meadow, Va., Jan. 1, 1845.

BROTHER BEEBE:—I have but just returned home from a considerable preaching tour, during which I passed through parts of Rappahannock, Fauquier, Culpepper, Spotsylvania, Stafford, Prince William, Fairfax, Loudon, Warren, Clark, Frederick, Jefferson, and Berkley Counties, and was everywhere cordially received and kindly treated by the brethren, sisters, and friends: nor did I hear any one say, "go up thou bald head." It was my happiness to have the company of my dear relation and brother, John Clark, of Fredericksburg, (most of the time) for a little more than two weeks. I saw old brother Hansbrough at three different meetings; he reminded me of the remark of old brother Leland, "when I see an old weather beaten sailor standing on deck, and crying up helm, I can but reverence him in my heart." After giving those dear and faithful laborers in the Lord's vineyard the parting hand at old Chappawamsick, which to me was a severe trial, it was my happiness to fall in with brother Leachman, who kindly favored me with his company both day and night from Wednesday till Sunday evening following the first Sunday in December, when it became my painful duty to say farewell to that promising young brother. A few days afterwards I met with our young brother Elgan, then with the two brother Cornwells, at & near Paris, old brother Ruckman, from Hampshire

county, and brother Saffell at Upper Goose Creek. Our dear brother Trott I did not see, he having gone on a preaching tour in the state of Maryland; but with brother Leachman I visited and spent an agreeable evening with our dear sister Trott and children. I saw, but had but little of our highly esteemed veteran old brother Buck and sister Buck's company, his brother in the flesh, and his and our dear brother in the Spirit being at that time very ill. He was then lying at brother John Buck's, near Waterlick meeting house. I have not since heard from him.

I returned home in six weeks and one day from the time I left, and found my family enjoying tolerable health. It was my happiness to find the dear brethren and sisters wherever I went preaching or trying to preach the gospel of the kingdom, of the same mind and judgment; and it does seem to me that men's machinery is losing its influence, at least in many places.

But I must not forget to say what I chiefly intended when I first took up my pen; that is, when I read your remarks in the Signs in reference to the life and writings of Elder John Leland, deceased, I determined at once to get what subscribers I could. I sent about 34 names to sister Greene before I left home. Brother Clark sent on another list while I was in Fredericksburg. I left another with brother Leachman, and another small list with a young Mr. Mageath in Loudon county, to be sent to you, and now I send the following.

Praying the good Lord to bless you and yours, and especially your labors in the vineyard, I subscribe myself your brother and companion in the kingdom and patience of Jesus Christ,

A. C. BOOTON.

FOR THE SIGNS OF THE TIMES.

Talbot co., Ga., Jan. 6, 1845.

BROTHER BEEBE:—Again I take up my pen to drop you a few lines, although I have nothing to communicate that is calculated to cheer the people of God. It seems to be indeed a season of winter in this country with the church, but it is written in the precious book, that "Every branch in me that beareth not fruit, he taketh away."—So the present seems to be a time of pruning with the church in these parts. Pruning, you know, is done in the winter, and it is necessary to take away not only the dead branches, but the water sprouts, those top-heavy fellows, which draw the sap and nutriment from the living and fruitful branches, leaving them to grow knotty, hard and small. Pruning is also necessary in order that the tree and its fruit may be seen; for if the dead limbs and water sprouts remain, they will obscure the living parts of the tree and conceal its fruit: but when the tree is pruned and spring comes on, every branch will bud and bloom, and by receiving the necessary nutrition with the care of the faithful husbandman, bring an abundant crop of fruit. Good fruit is certainly an honor to the tree; but I ask, what part has the tree in bringing forth good fruit? Suppose the husbandman neglects to prune

it, it will not bring forth fruit; and if it produces any, it will be scarce; and not only so, if the warmth of spring should not come it must remain in a wintry state. Again, let the earth be deprived of its nutritious properties, by which the tree is invigorated—no showers of rain or beams of the sun, the tree must certainly wither and die. It is written, "Without me ye can do nothing;" "It is the Spirit that quickeneth, the flesh profiteth nothing;" "Every plant that my heavenly Father hath not planted shall be rooted up;" and, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And again,—"This is the covenant that I will make with them, after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more." These scriptures console us, notwithstanding our coldness. And, for one, I cannot see how any person can read them, with thousands of a similar kind, and yet contend that poor, sinful, crawling worms of the dust can do any thing meritorious in the sight of God; or that will cause him to deviate from his eternal purpose in the smallest degree.

Brother Beebe, I have never lived in a cold climate, (literally,) but I have abundant reason to believe that the colder the winters are the firmer will be the timber. There are, I suppose, many plants in our southern country where the winters are not so cold, that would freeze and die in the northern region. So we discover the utility of winter seasons, *religiously*, that the trees which are of the Lord's planting may thereby receive the benefit, and the children of God be enabled to endure hardness as good soldiers of Jesus Christ; and that those delicate *southern* plants may freeze and be cut off; for they "are clouds without rain, carried about by winds; trees, whose fruit withereth—without fruit,—twice dead, plucked up by the roots. These are murmurers, complainers, walking after their own lusts; these be they who separate themselves, sensual, having not the Spirit;" consequently they cannot endure the winter. "But we are bound to give thanks to God always, for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."

I will conclude by saying, we hope that the spring will again visit us, and Zion again arise from the dust, put on her beautiful garments and shine forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

Yours in the bonds of the gospel,

THOMAS GUICE.

FOR THE SIGNS OF THE TIMES.

North Gage, Oneida co., N. Y., Dec. 31, '44.

BROTHER BEEBE:—I embrace this opportunity to thank you for answering my request which I sent through our loving brother, A. Richardson. May the Lord of glory encourage and strengthen you to labor in his service. Please continue the Signs to me; for they afford me great comfort in

my lonely situation, left as I am, without a brother or sister within four or five miles to afford me any comfort. It was said to my face, and that too, by a beloved brother, that the Signs spoiled me; but for such spoiling I bless, praise, and glorify God my Saviour, from whom all good and perfect gifts come, and who giveth liberally and upbraideth not. Please give your views on Matthew xi. 12, as I cannot agree with our former deacon, that christians are to "take the kingdom of heaven by force;" but I think it alludes to the Jews of that time. I would also be glad to hear the views of our highly esteemed brother Trott on Hebrews xi. 1.

Dear brother, I was chastened of the Lord, with typhus fever, a year ago last November, so that no one that saw me thought I could recover. My oldest sister was with me, and had the consumption, so that we could not see each other for a long time; but my heavenly Father spared me as a monument of his mercy; but she fell asleep, as I humbly trust, in Jesus, on 21st November, 1843. Then my only son was taken down with the same fever; but God in his infinite mercy restored us to health again. But my days of mourning were not yet ended; for my beloved wife was taken with an inward complaint, and on the 25th day of last May departed this life. I am now left alone, full of sorrow, and liable to be tempted; but my loss is her gain; yet, as I am weak, I ask you, my beloved brother, to remember me at the throne of grace, that I may feel and know that the Lord omnipotent reigneth, and doeth all things well; and that I may, with all my heart say with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

My beloved brother, bear with my weakness, for I hope that your Lord & Master has not left me altogether without hope in his finished work. Bro. W. Allen, of London, has expressed my trials and fears in the 136th page of the current volume; for which comfort, as also for what is contained in other communications, I thank, praise, and adore our blessed Saviour. But still I find myself more inclined to walk by sight than by faith, and more like Rachel weeping, than like David, when his child was dead. I write these lines to you, desiring your counsel and advice; for I am without being in fellowship anywhere, both since and before I received the Signs, although I was and still am in love with both our dear brethren, Elders Hill and Salman; but there was a high and steep mountain between us, which Solomon says bringeth a snare; but that mountain the blessed Saviour has removed, for he has delivered me from the fear of man.—But the winter came, and with clouds and darkness surrounded me, so that I am sometimes discouraged. But thanks to God our Saviour, the Sun of Righteousness sometimes shines into my simple heart, and dispels my darkness, and makes me rejoice in his free, rich, and unmerited salvation. Yet am I in a strait between two opinions, being discontented as I am, & whether it is best for me to join with my brethren at Holland's Patent,

or not. All the difficulty is in myself, on account of my sinful heart, lest that in sitting at the Lord's Table I should eat and drink judgment against myself. Still I think that I can discern the Lord's body in his ordinance. And when I think as Rippon says,

"If you tarry till your better,
You will never come at all,"

(I know that I cannot make myself better; for "it is God that worketh in us both to will and to do," I am guilty of breaking all the commands,) I wish I were near to you or to any of the above named servants of Jesus, or any other of the Old School Baptist preachers, to remove these difficulties. I invited Elder Wottle of Holland's Patent two or three times to visit me, but I did not tell him for what particular reason, so he did not come to see me. But it was not so with the above mentioned Elders; for they accepted my invitation the first time, and Elder Salmon, to whom I am ever indebted for his loving kindness; for he was the means in the hand of God of getting me the Signs, which he himself paid for, and to this day he has not so much as said, "I have done it." May the Lord reward him. It is strange to think how providentially they came to me; but the reason is as Isaiah has said, because God's ways are not as our ways, &c.; for at the time I had no place to go where I could hear the truth, nearer than twelve miles; but I had a friend who had seen the Signs, and was pleased with them, and he knew well that they would please me, so he told me of them, and I was very anxious to obtain them. I asked Elder Williams, who baptized me, but he objected to them because they oppose sabbath schools; so I got cold, and would not inquire any more after the Signs: but when my friend came again I told him what I had heard; but he said, believe not, but get them and read for yourself; and the next visit he brought me two numbers and left them with me to read. I liked them well, but how to get them was the only remaining difficulty. My friend mentioned Elder Salmon as an agent for the Signs; but the same difficulty was in the way of communicating with him: but my friend said he knew one who had correspondence with Salmon, and the next I knew, was, that the Signs came on to my house, for which blessing I thank my heavenly Father, hoping that he will enable all his servants to praise and glorify his name, and encourage and strengthen you through life.

The following lines, which I composed in remembrance of my departed wife, I wish you to publish, if you will.

Saviour and Friend of guilty sinners,
And the God of boundless grace,
Let thy mighty arm protect us,
Lord, be thou our Hiding Place.
Yield us, from thy blissful presence,
Joys which ever shall endure;
On thy heavenly manna, feed us,
Hide us in thy shield of power.
Now in glory, full and radiant
Shines thy majesty divine,
To thy will make us obedient,
On thy grace may we recline,
Nor ever let our hearts repine.

May the Lord enable us to judge righteously, & according to the advice of brother Manser, Jr., See that ye fall not out by the way, is the prayer of your afflicted brother,

MALCOM JOHNSTON.

FOR THE SIGNS OF THE TIMES.

Bloom Township, Seneca co., O., }
Dec. 15, 1844.

DEAR BROTHER:—Many of the communications published in the Signs I read with pleasure and solemn delight, especially those on exhortation and christian experience; for often when reading the communications of brethren and sisters on experience, in which they give an account of the dealings of God with them, it makes my heart rejoice with joy unspeakable, to hear the same language spoken by a people that never saw each other in the flesh; it witnesses to me that they are all taught of the Lord, and that their peace is great. For they that are taught of the Lord are all brought by one way, to an end with themselves, and each one says, "The Lord our Righteousness," for this is the name whereby he shall be called, "The Lord our Righteousness."—Christ says, "All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out." Then all that cometh to the Son are saved with an everlasting salvation; not according to their works, but according to his mercy he saves them, by the washing of regeneration and renewing of the Holy Ghost. And they shall be brought to that inheritance which is incorruptible, undefiled, and that fadeth not away; which is reserved in heaven for them that are kept by the power of God, through faith unto salvation, ready to be revealed in the last time; wherein they greatly rejoice, though now, for a season, they are in heaviness, through manifold temptations and the trial of their faith, which is much more precious than that of gold that perisheth, though it be tried in the fire, it shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ, when he shall come to be admired in all his saints. They shall receive the end of their faith, even the salvation of their souls.

My desire for you and all that love our Lord Jesus Christ in sincerity is, that love, peace, and mercy, from God the Father, and our Lord Jesus Christ, may be multiplied.

Your unworthy brother, and less than the least of all saints,

LEWIS SEITZ.

FOR THE SIGNS OF THE TIMES.

Franklin co., Ohio, Dec. 27, 1844.

BROTHER BEEBE:—I think I should be much lost without your messenger of instruction, which for the past year has pretty regularly visited me. I take this occasion to express a desire for a thankful heart to the Lord for putting it into the hearts of his servants to open a medium of correspondence through which brethren of the family of our Lord Jesus Christ may learn of each other's

spiritual welfare, throughout the scattered condition of the Zion of our God, in this day of darkness and delusion.

Since I had the privilege of being introduced to you at the Ebenezer Association of Virginia, at the session of 1843, I have frequently thought of addressing you and asking you (if it would not be asking too much) to let the brethren whom I there formed an acquaintance with know that I still survive as a monument of God's mercy; and, dear brethren, since the Lord directed me to return to my parental friends, I have united with a small church which was constituted near two years since. We are few in number, and surrounded by a host of Ishmaelites and Hagarenes, who use every means they possess to spy out our liberty, and on one occasion made an appointment at the usual place and on the day of our church meeting, but they failed to extinguish the truth, or remove us off the foundation on which our hope rests. But, dear brethren, these are not the only foes with which I am beset; I have a body of sin and a deceptive heart, which makes me sometimes feel as though all the imperfection in human nature centres in me. Surely of sinners I am chief, and if a saint, surely I am the least of all.

Now, dear brethren, if the Lord never suffers me to behold your faces again in the flesh, while life remains I never can forget you, though I live in hopes I shall yet meet some of you in this unfriendly world, though I know I am not worthy of the privilege. Yourself, brethren Lauck, Booten, Benjamin and Elias Cornwell, Levi Hess, Jennings, Strickler, and all the brethren who have any recollection of me, will accept of my love and christian fellowship.

Yours in tribulation,

JOHN P. TAYLOR.

Please at some subsequent period to give your views on Romans ix. 3.

Farewell.

J. P. T.

FOR THE SIGNS OF THE TIMES.

Scioto co., O., Dec. 8, 1844.

BROTHER BEEBE:—I take my pen to inform you of the situation of the Old School Baptists in this corner of the earth. We have eight small churches, which form the Mount Pleasant Association; they are all in peace and prosperity; one of them was constituted since the last meeting of the Association. The Ohio Association is New School, and as rotten as can be; her churches are nearly all of them in a state of confusion and discord, having almost as many faiths among them as members; so that it is hard to find two of them of one mind in the whole Association. They seem to be trying to work miracles, for fear, as I suppose, that the Old School will come upon them and take away their place and nation. The brethren of the Mount Pleasant Association feel that their cause is their Master's, whose will it is that they should, for the present, dwell in the midst of wolves in sheep's clothing—

who profess to be strict Baptists, and of the Old stamp; but inwardly they are full of rottenness and dead men's bones. In regard to Bible doctrine, "they cease not to pervert the right way of the Lord. Men of corrupt minds, reprobates concerning the faith;" and like their brother Judas, they labor to peddle out their professed master for pieces of silver. This they do, under pretence of aiding in the work of making christians. They claim to be sent from God to perform his work, & they make use of all the newly invented machinery, such as Sunday Schools, Tract, Bible, Missionary, and Total Abstinence Societies, Theological Seminaries, Distracted Meetings, Mourner's Benches, &c.; all geared in view of converting poor Esau and Ishmael, but leaving Jacob and Isaac in the rear. That is, they wish to convert the outer man where there is no grace in the heart.

Your brother in Christ,

JOSEPH BENNET.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—Although I am one of the foolish things of the world, I am under the necessity of addressing a few lines to you. I never went to man's school but a few days in my life, so I am ignorant of orthography, grammar, and every branch of human polish; and when I come to speak of spiritual things, I feel so ignorant, so depraved, so little love to God, that it makes me fear I have no part nor lot in the matter. Yet I desire the sincere milk of the word; but here I am deprived of hearing the word of the Lord, and of meeting to worship with the Lord's people. O! that the Lord of the harvest would send some of the sons of consolation, and also sons of thunder to this deluded region, for there is a great host of Ishmaelites in this territory, and they seem to be very religious, paying homage to almost as many gods as the ancient heathen did. And I think the Lord has a few here who by the preaching of the gospel would be instructed, edified, and led out of Babylon, to the praise and glory of sovereign grace.

I have been a constant reader of the Signs for six years. I have found much to admire and some things to deplore, and now I am located in the far west, where there is no gospel minister or Old School brother within the circle of my knowledge. The Signs have been much comfort to me in the past, and I feel as though I could not dispense with them in the future. I hope the Signs will be well supported and wisely conducted, that the sheep and lambs of Christ may be advised of the nefarious machinations of anti-christ, and be led by the truth.

I am located in Milton, Rock co., Wisconsin Territory, 20 miles from Illinois. If there are any Old School Baptists in the north part of the state, I wish they would give notice through the Signs of their locations and places of worship.

Yours as ever,

NATHAN PIRCE.

Milton, Dec. 30, 1844.

FOR THE SIGNS OF THE TIMES.

Florence, Boone co., Ky., Jan. 9, 1845.

BROTHER BEEBE:—I am still upon the footstool of Jehovah, but as weak as ever; yet I am sometimes made to rejoice in hearing the children of God tell what they hope the Lord has done for them; how he has opened their blind eyes, unstopped their deaf ears, taken away their stony hearts and given them hearts of flesh; and how, like Peter, they have said, "Though all men forsake thee, I will not." But when they become entangled in the affairs of this world, they are apt to feel and cry out again like poor Peter, Lord, save or I perish! Hold me by thy almighty power and grace. Keep me and I shall be safely kept, for the power is thine, and thine alone. "There was a little city and few men within it, and there came a great king against it, and besieged it and built great bulwarks against it. Now there was found a poor wise man, and he by his wisdom delivered the city." Eccl. xi. 14, 15. And I confidently believe, my brother, that that same poor wise man is still able to keep the little city. And "except the Lord keep the city, they watch in vain, that keep it." Our God caused the walls of Jericho to fall at the blowing of the ram's horns, and I believe he is still prostrating the walls of error, by the blowing of the gospel trumpet.

We have a great many fire kindlers in these parts, who are walking in the light of the sparks which they have kindled; these make war with the Lamb and his followers; but the Lamb shall overcome them, for so it is written. Don't be discouraged, my brother, though all men forsake you; the Lord is able to uphold and support you. I am aware of the hard sayings, reproaches, and persecutions the editor of the Signs and his correspondents have to endure; but bear in mind that you are engaged in a warfare, and that Jesus is the Leader, and those you are called to encounter and put to flight are fighting for their king. Through much tribulation you are to enter into heaven. O may the Lord enable you always to contend earnestly for the faith which was once delivered to the saints. I write to ease my own mind. When I see a letter written by any of the brethren, and their Master's cause seems to be at heart, and a desire that the order of his house should be attended to, and the children faithfully exhorted to attend to the things which belong to their peace, I feel a great desire to see the writer of such communication; and I cannot help it. My brother, I am so weak that I cannot love without an object to love; nor taste without something to taste; nor see, without some object before me to look at. If I had ten thousand eyes, I could see nothing without light. Yes, my brother, it is all of the Lord, from first to last, and when I write to you or any of the brethren, he gives the will and desire to write for the comfort and edification of the children. Farewell: May God who is rich in mercy preserve you, and me, and all his chosen flock from error, is the desire of one of the feeblest of the flock which Christ purchased with his blood.

JOSHUA ROUSE.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—The Apostle Jude addresses his epistle to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

We learn from the scriptures of truth, that sanctification not only signifies cleansing from sin by the application of the blood of Jesus Christ, which cleanseth from all sin, but also the setting apart, ordaining, or appointing to a holy, or some particular use; and in the latter sense, the word is used in Genesis ii. 3; Jer. i. 5; John x. 36, & Heb. x. 14; which is the use no doubt in which we are to understand it in the above passage, and not to internal cleansing, which is usually applied to the Spirit of God; but to eternal election, which is peculiar to God the Father: who, before the foundation of the world, set apart a definite number of the human family for his own heavenly kingdom, and being given to him, and made his care and charge, of course they are preserved in him. Their natural birth into the world is certain; also that they will be born alive, and that they will continue to live until they are called, is also certain. (Rom. viii. 30.) But there is one thing more to be understood relative to their being "preserved in Christ Jesus." God said to Elijah, that "he had reserved to himself seven thousand men who had not bowed the knee to the image of Baal;" (1 Kings xix. 18; Rom. xi. 4;) by which I understand that that part of the nation of Israel whom God designed to save, were preserved in Christ Jesus from being deluded by Baal's prophets.

The Beast spoken of in Revelation xiii., to whom "power was given over all kindreds, and tongues, and nations," is to be worshipped by all that dwell upon the earth, whose names are not written in the book of life, of the Lamb slain from the foundation of the world: by which we understand that those whose names are written in that book, are preserved in Christ Jesus, from being thus deceived by him who is worshipped by the subjects of anti-christ's kingdom. Therefore, that saying of the Saviour in Matthew xxiv. 24, "If it were possible they shall deceive the very elect," will not only apply to the people of God after conversion, but before. We have no account in the scriptures of those false religionists of which we read ever becoming the children of God in deed and truth, excepting Jews, who had been trained up from infancy in the Jew's religion, as Saul of Tarsus, but had never professed to experience a change of heart like the modern converts of our day, who have been so powerfully wrought upon by those doctrines and means which have had their origin in the kingdom of anti-christ, which kingdom, with all its doctrines, institutions, and means, has never been the means of one soul loving God and truth; but contrariwise, they become ten-fold more the enemies of the cross of Christ than they were before. We learn, therefore, that the bride, the Lamb's wife, when married to Christ, was a virgin; being so preserved in him that notwithstanding she was under the law

and under its curse, she never was wedded to, nor ever worshipped any husband or lord, either lawfully or unlawfully, not even in any of her members, till united to Christ. And when I take into consideration the above passages of scripture, I have no expectation that they will be any better. How many cases have we known where a person had once professed to experience religion, and afterwards found that they had been deceived, and experienced a genuine change, or at least, given good evidence of such? I have never known any, and I assure you, my brother, that my heart has been pained within me, when I have seen my fellow mortals come out with their experiences, (as they call them,) from under those anti-scriptural doctrines and efforts, with their delusive and fancied comforts, but are entirely ignorant of the things of the Spirit of God. Since I cannot but consider them marked off by the enemy for his kingdom forever; they are not of those who are "preserved in Christ Jesus," and will therefore never be called "according to his purpose." The five foolish virgins were foolish when they first set out, and they remained foolish. And since our Lord wept over Jerusalem with all the feelings and compassion of a man, I feel that I have a right to weep over my fellow creatures, when I have all reason to think that they are only fitting themselves with the help of their teachers for destruction, and especially when I see among them my brethren, my kinsmen according to the flesh. But it is a comfort to learn that God will save his people, yea, Jesus has power over all flesh to give eternal life to as many as the Father has given him.

Your brother in the bonds of the gospel,
REED BURRITT.

Burdett, Jan. 9, 1845.

FOR THE SIGNS OF THE TIMES.

APPOINTMENTS FOR PREACHING.

DEAR BROTHER BEEBE:—I send you a list of appointments which I wish you to publish in the Signs, provided you can do so in the second number: or if it is too late for that, and you find that the paper can reach the section where the meetings are to be held in time, you can publish them in the third number.

The Wednesday after the first Lord's day in February, (which will be the 5th,) at Ebenezer, Loudon county; Thursday as brother Trott may choose; Friday at Zoar, Jefferson county; Saturday and Sunday at Mill Creek, Berkeley county; Monday the 10th at Darksville; Tuesday at Gerard's Town; Wednesday, Timber Ridge; Thursday, Big Capor; Friday, Wardensville; Saturday, North River; Sunday, (3d Sunday,) at Lost River; Monday, (17th,) at Brock's Gap; Tuesday, Linville Creek; Wednesday, Harrisonburg; Thursday, Salem; Saturday and Sunday, (4th Sunday,) New Market; Monday, (24th,) Salem, Page county; Tuesday, Mill Creek, Page county. The residue of the week, including the first Sunday in March, as brethren Booten and Lauck may appoint. Tuesday, 4th of March, at

Roberson River, Madison county; Wednesday at Madison C. H.; Thursday at Rappidann Meeting House.

Most of the churches and places of preaching embraced in the above list I never have visited. From the last named place I shall have some appointments, but which will be made by brethren and friends on the route; there being but few O. S. Baptists in those parts, the Signs I imagine are not circulated in that region to much extent, if at all.

I remain yours in Christ,

JOHN CLARK.

Fredericksburg, Va., Jan. 8, 1845.

P. S. If you have them to spare, you will please to send me the 19th and 21st numbers of the last volume of the Signs. Also, I wish brother Jewett would send me the 10th number of the last volume of the Advocate. J. C.

EDITORIAL.

NEW-VERNON, NEW-YORK, FEBRUARY 1, 1845.

[CONTINUED FROM PAGE 15.] INTOLERANCE OF PROTESTANTS WHEN IN POWER.

"According to the same author, page 218, a law was made by the court of Boston, October 20, 1658. We extract a part: 'Whereas, there is a pernicious sect (commonly called Quakers) do take upon them to change and alter the received laudible customs of our nation, and also to destroy the orders of the churches, by denying all established forms of worship; for prevention thereof, this court doth order and enact, that every person or persons being convicted to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death.'

It will be observed that these laws are in perfect harmony with the confessions above given, but the principal article found in all these confessions of faith, and in that of Presbyterianism of this country, and which they believe as a positive commandment revealed to them by Almighty God, is (Confession of Faith, pages 218, 219, Ques. 108.) 'the disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it and all the monuments of idolatry.'

Here is a pretended commandment from Almighty God, directly opposed to civil and religious liberty, hostile to all other denominations, and inimical to the Constitution of the United States, as that Constitution recognizes the right of all worshipping God according to their own predilections. We hope every friend of human right will weigh it well. It is a commandment which enjoins upon all, from the petty tipstave in our courts up to the president of the United States, to "remove, according to each one's place and calling, all false worship, and all the monuments of idolatry." But this we are told means "moral influence." We are compelled to say that this meaning is sufficiently refuted by their history, by their penal enactments, by the writings of the chief framers and expounders of their doctrines, who persecuted, and also by the scriptural quotations which they have adduced as confirming the warrant for their inhuman and intolerant persecutions. The seventh chapter of Deuteronomy, referred to particularly, is very expressive on this point. Verse 2 says, "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them."

Verse 5: "But thus ye shall deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire," &c.

For practical illustrations of these verses, or rather of the whole seventh chapter of Deuteronomy, and of the meaning of "moral influence," I would merely advert to the cantons of Switzerland, where the Presbyterians banished the Baptists under penalty of death if they returned; in the canton of Zurich, where (see Ruchet's History, Protestant, of the Reformation in Switzerland, vol. iii. p. 99) they decreed that not only Baptists themselves, and those who protected them, should be put to death, but that all non-informants would be condemned as perjurers to imprisonment and exile; and in Berne, where they extirpated the same denomination, beheading the men and drowning the women. Singular illustrations of "removing all false

worship," truly, by "moral influence." Look, too, in Holland, where they drove the remonstrants out of their churches, plundered them of their property; condemned the Arminians, deprived them of the exercise of their religion, banished their ministers, racked to death the Lutherans, and quartered the Catholics. View them in Geneva, burning heretics at the stake; in Scotland, putting those to death who said or heard mass three times; in England, depriving the Episcopalians of the Book of Common Prayer; in Ireland, murdering the Catholics like wild beasts; and in New England, persecuting the Quakers, stripping men and women half naked, fastening them to cart-tails, dragging them through the surrounding towns, while scourging them unmercifully upon their backs, imprisoning them; confiscating their goods, cutting off their ears, boring their tongues through with red hot irons, and at last hanging them upon an ignominious gallows. Verily these are striking exemplifications of "removing all false worship" by "moral influence."

Calvin is regarded as the founder of Presbyterianism, although few of that order retain at this day much more than his persecuting spirit, which is shown up in history in connection with acts of the most barbarous cruelty against those who refused to embrace his theory. After plundering Servetus of his property—confining him in a damp prison till "he was almost eaten up with vermin," denying him an advocate, loading him with every indignity that barbarity could invent, and at last burning him at the stake, he wrote a work entitled "A faithful account of the errors of Michael Servetus, in which it is proved that heretics ought to be restrained with the sword." In a letter to Marques de Poet, dated September 30th, 1561, he says, "Honor, glory, and riches, shall be the reward of your pains: but above all, do not fail to rid the country of those zealous scoundrels, who stir up the country to revolt against us.—Such monsters should be exterminated, as I have exterminated Michael Servetus, the spaniard." (See Robinson's Researches, p. 340.)

John Knox, the reputed founder of Presbyterianism, in Scotland, and who, according to Doct. Heylin, characterized the cold blooded assassination of Beaton, as a "godly act," laid down these principles:

"Ye are bound to remove from honor, and punish with death, (if the crime so require,) such as deceive the people, or defraud of that food of their souls, I mean the lively word." Knox's History of Reform, p. 10.

"None provoking the people to idolatry ought to be exempted from the punishment of death."—page 21.

"It is not only lawful to punish to the death such as labor to subvert the true religion; but the magistrates and the people are bound to do so, unless they would provoke the wrath of God against themselves." p. 25.

"Intimation was made to others as to the abbot of Corragnel, the parson of Saughn, and such, that they should neither complain to the Queen nor council, but should execute the punishment that God has appointed idolators wherever they should be found." p. 352.

Edwards, says Neal, when addressing the civil rulers, respecting the commandment, "removing all false worship," declared, "A connivance at, and suffering without punishment, such false doctrines and disorders, provokes God to send judgments. A toleration doth eclipse the glory of

the most excellent reformation, and makes the sins to be the sins of the legislature that countenances them. A magistrate should use coercive power to punish and suppress evil, as appears from the example of Eli." Again, says Edwards, "Toleration will make the kingdom a chaos, a Babel, another Amsterdam, a Jordon, an Egypt, a Babylon. Toleration is the ground work of the devil, his master-piece and chief engine to uphold his tottering kingdom. It is a most compendious, ready, sure way to destroy all religion, lay waste, and bring in all evil. It is a most transcendent, catholic and fundamental evil. As original sin is the fundamental sin, having the seed and spawn of all sins in it, so toleration hath all errors in it and all evils." [See *Verplanks Discoveries*, p. 23, 24.]

"My judgment," (says Baxter, another celebrated divine,) "I have always freely made known. I abhor unlimited liberty, or toleration of all."

As we have before said, we would by no means single out the Presbyterians as the only sect possessing a spirit of intolerance: the same proscriptive and intolerant spirit has always characterized every system of worldly religion, from the days of Cain to the present time, and at this day that spirit is as rife among those Baptists who have drunk in the worldly principles of Protestants and Catholics, as among any other sects, according to the degree of worldliness, human wisdom, human power, and human means, they have incorporated into their religious faith and practice. The poor Old School Baptists would not long escape the prison, the cart-tail scourge, or the stake, if the secular power were in the hands of New School Baptists. Already have some of them recommended the penitentiary, for the correction of Old School Baptists; and others have prayed that we may be laid quietly away, where our "croaking may no longer disturb the onward movement of their car of salvation."

That there are, or may be many among the Presbyterians, who cherish no such feeling against their religious opponents, as those attributed to their order in the foregoing examples, we will not dispute; and there may be some exceptions also among other worldly sects of religionists: but it is too palpably true to admit of contradiction, that at this day, the various orders of Presbyterians lead the van, in pressing upon our legislatures, that it is their duty to use the sword, in defence of their religious tenets. Who are they at this very time laboring to persuade the legislatures to incorporate religious drilling under legal provisions and penal enactments with our common school instructions? And who are loudest and foremost in asking for, and receiving from our government chartered privileges and exemptions? And who are now receiving from the funds of our state and nation more than three-fourths of all the money appropriated for educational purposes, and thereby enabled to grasp the control of by far the greater number of all the collegiate institutions of our country? Let the Presbyterians themselves answer these interrogatories: Doct. E. S. Ely declared, years ago, that "Two thirds of all the col-

leges, theological Seminaries, and academical institutions in this country, are under the instruction and control of the Presbyterians." Another of their divines (Doct. Barton) has said, "When all our colleges are under our control, it will establish our sentiments and influence so that we can manage the civil government as we please." "They aim," as Jefferson said truly, "at engrossing the education of the country." In what way, their own publications will best illustrate. The Sunday School Union have in various reports declared their intention "to force out of circulation" all such elementary books as disagree with their views, to "revise and alter"—"yet keep their titles"—to change the ideas of authors, and to become "dictators to the consciences of thousands of immortal beings!" See Appendix to Doct. Ely's Sermon, published with remarks by himself in 1828. Also Preface to the catalogue of Sunday School Books for 1826. And what is their object in thus dictating to the consciences of thousands of immortal beings? The Appendix to Second Annual Report of Sunday School Union, 1826, page 93, gives the answer: "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."

In perfect harmony with these declarations, the Presbyterians, aided by other sects, including new School Baptists, have been operating, by manufacturing public opinion, through the agency of Sunday Schools, and other kindred institutions, and in dictating to the consciences of thousands of immortal beings, through the legislatures, until now, their plans of operation are so far matured, and so firmly established, as to almost defy opposition.

In regard to their seizure of our Schools, perhaps they have gone farther in this than in any other state. Here they have not only managed to place about two-thirds of all our educational funds at the disposal of the Regents of the University, composed in part of clergymen, and by appropriations made by the legislature to the use of colleges and academies, which, by their own admission, are principally under the control of Presbyterians; but they have got a Normal School established at Albany, under the supervision and control of the Regents and the State Superintendent, to drill those who are to have charge of our common schools,—thus by one sweeping stroke of legislative power, all the educational institutions of our state, and according to their own declarations, they have now the instruments of controlling the political affairs of our state, and of dictating to the consciences of thousands of immortal beings. All that is now wanting for the consummation of their most ambitious desires, is to first have time to prepare a sufficient number of pupils at the Normal School, to monopolize all the common schools of our state, and then persuade the other states of the Union to imitate the example of this state. Let this policy be extended, as powerful efforts are now being made to extend it throughout the U. S., and the entire rising generation must be at the mercy

of those conscience dictators; parents are no longer to choose what books shall be read; all books obnoxious to the interests of Sunday Schools, or the church and state establishment, must be forced out of use. Already has the legislature vested a power in the superintendents to remove books from our school libraries which they may deem objectionable; but this is not all,—the people are not to be allowed to judge for themselves as to the qualifications of, or to select their own school teachers. Agents, subservient to the wishes of the Regents, are to decide who shall teach and what shall be taught. "Religion, but not sectarianism," they say, "must be taught in our schools"—such religion as all religious sects are agreed in. But what kind of religion is there in which all sects agree? It is idle to talk of all agreeing upon religious subjects. But if all the human family were perfectly agreed in their preference for pure Bible religion, that religion could not be taught in schools as a science, for it is purely a revelation.

The following article, which we copy from the New England Puritan, goes to establish the correctness of our position, that no religion can be taught that is not sectarian, and also that the Presbyterian Puritans desire to avail themselves of our schools, for the inculcation of their sectarian tenets. The editor of the Puritan, however, is less reserved in avowing the convictions of his own mind upon the subject, and so far we commend his honesty: if others would speak out as plainly what they mean, we think there would be less danger of misleading the public mind.

From the New England Puritan.

"THE SCHOOL QUESTION."

"The hostile interests of different sects touching the subject of religious instruction in the public schools, are ominous of serious disturbance, sooner or later, to our system of popular education. In the State of New York, the matter has already assumed a serious aspect. And we see not but that the same reasons and motives will eventually operate to similar results in all the other States. Indeed, the laws of Massachusetts, while they expressly require moral and religious teaching in the common schools, do in the next breath virtually exclude it: For they require all teaching to be excluded which favors any particular sect, or which is opposed to the views of any sect. And as there is almost no religious truth which some of the sects among us do not oppose, there can be no religious teaching in our schools without a violation of this part of the law. But as the law contradicts itself touching this matter, those who do teach and those who do not teach religion, are equally obedient to the law. And there is, in the smaller towns especially, where sects have not been so much multiplied, much of religious teaching yet remaining.

But the question must yet come up for a practical solution, whether or not religion shall be excluded from our schools. And it is time that the true principle of action in such a case, were better defined. As religion—and EVANGELICAL religion—the religion of the Puritans—is the PARENT of the common school system, it would seem that she ought to retain her influence in the schools. As religion is the foundation and prop of all our civil institutions; and as that moral influence, which religious teaching imparts, is essential to give our

common schools their value in preserving our free institutions; it would seem to be self-evident that, for CIVIL purposes, religion should and must be taught in our common schools.

Then, on the other hand, the genius of our institutions protects the interests of all sects; and men of no religion come in under some sects, and claim to have their rights allowed and their children protected from religious truth! Now, what shall we say? Is the theory of our government here at war with itself? Perhaps not: Still, here is a difficulty for which it has yet made no provision. And how shall this difficulty be met? It is useless to think of finding a code of religion and morals, that can be at all effective, against which no sect would object. Give to each and all sects the liberty to erase what they will from the system of revealed religion, and then give the Papists liberty to throw out the whole Bible at once, and the remnant would not be worth teaching.

There seems to be but one way to avoid this difficulty; AND THAT IS, TO SEPARATE THE SCHOOLS & THE STATE, as we have separated the Church and the State. There would be evils attending this measure; but the question is, whether they would be greater than the evil of wholly divorcing religion and science. If there is any way in which the religion of Jesus can have a place in the instructions of our common schools, and yet no sect, christian or infidel, complain of it, very well. But if there be no such way, is it not better for each sect to have its own schools, and teach religion fully and faithfully after its own pattern? Where the State has funds for the support of schools, they might be distributed according to some equitable ratio; and the same tax which is now laid might, if expedient, be continued, and the sum distributed to different schools in just proportion fixed by law.

It is not pretended that there would be no loss in this mode of action. There might be a difficulty in that case for securing so general an education of the people, inasmuch as the religious part of the community would be less likely to have schools for their children; and there might be some difficulty in carrying out a satisfactory distribution of the funds.

But these and other difficulties might be, at least in part, compensated. In that case there would be a freer and more unrestrained action in religious teaching. A large part of the community would have an education vastly better than they now have. So far as the religious part of the community are concerned, the teaching would do far more than it now does to uphold the pillars of state; and the irreligious part would have hardly less of religious teaching than they now have.

And further, the influence and efficacy of religious instruction would then be practically tested. We should have religious and irreligious schools, and we should see the difference in the results.—We should see also how well, and how long the enemies of religion would remain the friends of education when set off by themselves. Teachers of religious schools would then give more religious instruction.

Thus some great and practical principles would have elucidation by the change. Religion might gain a great advantage by being allowed to stand by herself, and on her own institutions. God has once affecting illustrated the power of Puritanism, and given it the exclusive honor of being the foster mother of free and healthy education. In suffering, at the present time, this conflict to come up, throwing asunder the educational efforts of the different sects, He may be preparing, in another form, to illustrate the same great principle."

SCHOOL MEETING AT ROCKLAND COUNTY COURT HOUSE ON THE 8TH ULT.—This was a very large and respectable meeting of the citizens of Rockland county generally, without distinction of sect or party, religious or political. The committee appointed for the purpose by a previous meeting, presented a very able and elaborate report, which, after a spirited discussion of the merits of the questions involved, was adopted by an overwhelming majority, and ordered to be printed in the Goshen Clarion, the District School Journal, and in all the papers of this state favorable to a reform of the School System of this state. Copies were also ordered to be sent to their representative in the Legislature. At the close of the meeting a Petition and Remonstrance to be sent to the Legislature, praying for a radical revision of the system and remonstrating against its corruptions, was read, and received a very large number of signatures. The resolutions reported by the committee and adopted by the Convention were substantially the same as were adopted by the great Mass Meeting at Goshen.

OUR POSITION in regard to the Schools of our country.—Some of our friends, for whose opinion we have the highest regard, have expressed a dissatisfaction with us for the deep interest we have taken on this subject. Some have regarded our position as involving political considerations of a party character, illy comporting with the design of a religious periodical; and others have only suggested that the columns occupied on that subject have failed to interest them.

We are truly sorry to write or publish that which is objectionable with those with whom we are in union and fellowship in all spiritual matters. But while we solemnly disavow the intention of making, or suffering our paper to be made an instrument for promoting any political party interest whatever, we have felt solemnly called on to oppose and expose the artful devices of clerical demagogues, by which they are laboring to rob us of our religious liberty; and for the satisfaction of our brethren at a distance, we assure them that the efforts making to resist the corruption of our school system are not of a party political nature: those of every political distinction in this vicinity, and so far as our knowledge extends, are equally anxious and zealous for a thorough reform of the system, and as there are powerful efforts now being made, to extend the same corruptions into the school system of every state, and as the Signs have the most general circulation through the states of any publication in these parts, it has been deemed important to apprise our friends in sister states of the tendency of the proposed amalgamation of education and religion under the patronage of government.

We hope those brethren and friends who have misapprehended our course, will candidly read our article commenced in our last number and concluded in this, upon the subject of "Intolerance," &c., and then decide whether it is not our duty to cry aloud and spare not.

ACKNOWLEDGEMENT.—We gratefully acknowledge the kindness of our brethren and friends who have interested themselves in promoting the circulation of the Signs of the Times. At the close of each successive volume, we are called to suffer the loss, from our subscription list, of many old subscribers; some by reason of death are removed beyond the boundaries in which a knowledge of the passing events of time is desired, and many of them, as we confidentially trust, enter that haven where not only "the wicked cease from troubling," but where they shall see as they are seen, and know as they are known; and where they, enraptured with the presence of their God, are permitted to swell immortal anthems of uninterrupted praise to God and the Lamb for ever and ever. Others are annually leaving our list in consequence of dissatisfaction; they find that human frailty is betrayed in all our efforts for the edification of the widely scattered family of our Redeemer, and consequently the Signs are not all that they could wish them to be. While there are others still, who leave from other causes; so that we should be compelled to abandon the work if it were not for the seasonable aid which we receive from brethren who step kindly forward and extend to us the helping hand, by procuring and forwarding to us new subscribers. We are confident that many of our brethren, if they were aware of the essential service they could render us, by facilitating the circulation of our paper, would cheerfully exert themselves in the cause, and without much inconvenience to themselves, greatly strengthen our hands, and thereby enable us to supply a much greater number of our indigent brethren, who desire the perusal of the paper, and have not the means to pay for it. Our ministering brethren and others are requested to make an effort to procure new subscribers, and also to write for the edification of our readers.

"MEN OF ISRAEL, HELP!"

"Most earnestly do we commend the appeal of the Board of Foreign Missions, contained in this week's paper, to our readers. Brethren, friends of Christ, friends of Missions, read it; it is a stirring, a momentous subject; one that claims your prayers, your energies, and your earnest and immediate attention."

Men and brethren—pastors and people—a fresh influence is required at you hands, and we pray that your spirits may be indeed stirred within you, and that the appeal may be answered by your most enlarged, systematic and continued contributions into the Lord's treasury."—*Bap. Record.*

But why call upon the men of Israel? If this appeal be intended for carnal Israelites, they are at this very moment making the same appeal to the gentiles for money to be expended in the salvation of the Jews, and Mr. Noah, their High Priest, assures the people that the millennium cannot be ushered in until money is raised to convert the Jews. It is therefore unfair to beg from them.—If the spiritual Israelites are intended, they are a "poor and afflicted people," and they trust in the name of the Lord, so they cannot help or furnish much capital for these religious speculators to sport upon. But we opine that this appeal is in all respects like that made in the same words, (Acts xxi. 28,) when the old order of missionaries wanted to kill Paul.

Poetry.

FOR THE SIGNS OF THE TIMES.

"Remember thy word unto thy servant, upon which thou hast caused me to hope, this is my comfort in my affliction; for thy word hath quickened me." Psa. cxix. 49, 50

When from the terrors of the law
My burdened spirit found release,
When Jesus first by faith I saw,
How calm, how heavenly was my peace!

New songs of praise within my mouth,
A word on which my soul could rest,
Was then my comfort and my stay,
In Jesus I was truly blest.

But Lord, how soon my joys were gone,
What doubts and darkness reigned within!
I soon by sad experience found
My evil heart was full of sin.

Where was it then my weary soul
Found comfort in her deep distress?
Did worth or worthiness of mine
Appear to make my sorrows less?

Ah, no; I cast my eyes within
To see what ground of hope was there;
Naught could I find but guile and sin,
Till almost ready to despair.

Now every other refuge failed;
My soul remembered Christ her Lord,
And plead the hour when first she saw
Her hope supported from his word.

Often through darkness still I go,
But Jesus is my only plea;
My comfort in affliction this,
To know his word hath quickened me.

I rest with confidence in him
Whose promises are ever sure;
Though heaven and earth may pass away,
The Hope of Israel will endure.

JAMES MANSEY, JR.

MARRIED.

On the 26th ult., at Lakeville, Livingston co., N. Y.,
Mr. PETER D. BAIRD, of Rush, to Miss LUCY M., daughter
of Erastus West, Esq.

OBITUARY.

In our last, we had only room to announce the death of our aged and highly esteemed brother, Deacon Elihu Carey, who fell asleep (as we confidentially believe) in the Redeemer, on the night of the third day of January, at his late residence in Brookfield, aged about 77 years.

Brother Carey, (we believe,) was born in this county, and at an early age experienced many of the privations and hardships common in these parts during the revolutionary war. We have heard him relate some of the sufferings which he, in common with others, endured, in those days "which tried men's souls." At one time, when but a boy, his father's family and all the inhabitants of this region of country were surprised by the ruthless Indians, and were compelled to fly many miles into the wilderness, to what is called the Wyoming, to a place well known to the surviving veterans of the revolution as "The Old Block House," where they endured great distress, of which we may be hereafter furnished with the materials for giving a more minute and interesting account. But it was the good pleasure of our heavenly Father to save him from the tomahawk and scalping knife of the savage and merciless Indians, and, what is still more important, to make him, at an early period of his life, savingly acquainted with the grace of God that bringeth salvation. Of the precise time of his conversion and union with the church of God we are not prepared to speak particularly; but we know that for very many years he was an orderly, sound, and active member of the Walkill Baptist Church, of this county, and held the office of Deacon in that church until he was called away by death. For several years past, he has manifested a desire to depart and be with Jesus. A year or two

ago, on recovering from severe illness, he expressed a great disappointment, for he had hoped that his Saviour was about to call him home.

At the last two church meetings which he attended at Walkill, he took a most affectionate and affecting farewell of the church. He told us that he scarcely expected ever to see us again in the flesh—he hoped shortly to be in the full and unclouded presence of his God. He gave a very impressive and pathetic exhortation to the young members, especially the young brethren who had united with the ch'h within the last two or three years, and dwelt with peculiar interest upon the words of the Apostle, "Little children, love one another," and at the close of the meeting he sung a parting hymn. Long will that interesting and valuable exercise be remembered by the brethren who were present on the occasion.

Since writing the above, Deacon Silas D. Horton has promised to give a more minute biography of the deceased.

MOUNT PLEASANT, January 8, 1845.

DEAR BROTHER BEEBE:—I write to inform you of the death of my brother, DEACON SAMUEL BUCK, who died, or rather fell asleep in Jesus on the 6th January, 1845, in the 62 year of his age. He had been a member of the Old School Baptist Church called Waterlick, 41 years last August; was baptized by Elder James Ireland in July, 1803, and joined the church at the next monthly meeting, (August;) and was a uniform and faithful defender of Old School doctrine. He died (after a long and severe affliction, occasioned by disease of the stomach,) full in the faith of God's elect, and left the church at Waterlick to lament the loss of a useful member, and an exemplary christian. Our loss is his gain.

I am, my dear brother, as in times past, so now, your unworthy brother in Christ,

THOMAS BUCK, JR.

DIED.

In Chester co., Pa., on the 14th of September last,
ROBERT, son of brother Joseph Hughes, aged 10 years, 11 months, and 8 days.

"So soon our transient comforts fly,
And pleasures only bloom to die."

Receipts.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1845. No. 4.

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GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Lawrenceburg, Ky., Jan. 14, 1845.

DEAR BROTHER BEEBE:—As your agents can no longer send you remittances under the signatures of post-masters, as they say it is against the law,* and as we are commanded to be in subjection to the powers that be, and having a few dollars from some of the brethren (your subscribers) on hand, the postage will be no higher to you, accompanied with a few lines on the envelope, than without it, I have thought fit to scribble a little, not at the expense of other more profitable matter from other brethren, who have and who do still write for the edification and comfort of the children of God, but for your own private inspection, and for you to dispose of as you please. And the two great principles that move the world to action are certainly good and evil: and all the human family are certainly under the influence of the one or the other. From whence these two great opposites have emanated, is a subject that many of our Old School brethren have undertaken to define; and so far as God has revealed that matter, so far, so good; so far and no farther. Then so far as the origin of good is brought to view, I believe there exists no cause of controversy. All agree that God is self-existent. But does it follow that because evil is the opposite, that *that* is so also, and that the devil its author is self-existent? If it is so, does the revelation of God so declare it? and if it does, will brethren holding the affirmative be so good as to point to the chapter and verse of revelation that so reveals it? "To the law and to the testimony." If, as is declared by many, the devil has begot all the non-elect, and Eve is the mother of them all, how is it, as every like begets its like, and the devil is a spirit of iniquity, that his children are flesh and blood like old Adam, and all the rest of his sons whom he has begotten? Did God say he would greatly multiply her conception, or the devil? Surely God said it; He promised it—and it was so, and ever has been so with all her daughters. And all the sons thus born have the family likeness, they

are known far and near. If they differ in color, they are alike in nature and disposition. And all under the same law of God, and condemned by the same, and by the same judge to condemnation and not as some of our brethren contend, that the non-elect, (the devil's seed,) are not under law to God. If so, will they inform me how a just God could condemn any of them? And did not God condemn Cain, for the murder of Abel, and did he not say that Abel was Cain's brother?

And again: I am informed that many of those same (*precious otherwise*) brethren are preaching that there is no resurrection of the non-elect, or devil's seed. If so, I suppose the great Apostle to the gentiles was mistaken. What a pity that brethren so eminently gifted as many of them are, should spend so much time in endeavoring to sustain a position that the law of God will not sustain. The sheep and lambs cannot live on such food as this: and the Apostle Peter was commanded by the King of Zion to feed them with the Bread of the gospel, (Christ,) the bread of life; but if he had fed them as many now do, would I not rather be giving them a scorpion instead of bread?

The Lord Jesus Christ is most certainly the Substance of the gospel, and that preacher who preaches the most about him, or preaches the most Jesus, preaches I think the most gospel of the kingdom of God. And if brethren could establish their theory by a Thus saith the Lord, what would the saints of God be profited by it more than they now are? Would they not be just as dependent on God for heaven and eternal happiness as they now are? Surely they would, and they know it, and I do not think they want to feel less so. As to the devil, they know and believe there is a devil, because God has said so; and they feel him in their flesh—it makes them groan. But as God has not told them that he formed himself and is self-existent, they are hard to believe it.

Yours in tribulation, in the kingdom of Jesus,
JORDAN H. WALKER.

FOR THE SIGNS OF THE TIMES.

Alexander, N. Y., Jan. 14, 1845.

Something Good.

The following is taken from the *Republican Advocate*.

"County Superintendents."

"Batavia, Genesee co., N. Y., Nov. 19, '44.

The Board of Supervisors of this County, at its late meeting, passed a resolution *unanimously* in favor of abolishing this office. The subject has been discussed at every meeting of the board since the passage of the law, but from a desire to

give the system a fair test, the board has suspended the passage of any resolution on the subject until the present. The system has been tried for three years, and the unanimous vote of the board in favor of its abolition is a sufficient evidence of its unpopularity with the people of this county. We do not intend by these remarks to attribute any want of capacity or faithfulness to our superintendent; as far as we know, he has done what he could to elevate the character of our common schools, but we have been unable to discover any essential improvement—there is the same want of interest in the community in regard to their importance, and the same indifference to convenience and comfort in our school houses, while the greatest of all nuisances, the great diversity of books on the same branches in our schools, rendering all efforts at system and classification by the teachers, abortive, is in no way abated. The latter we hoped would have been remedied in some degree at least; but from a blind partizan feeling among the friends of different authors, or from some other cause, we are just where we were three years ago.

A change in the old system, it's true, was called for, but the new one was viewed with distrust, and disfavor. The three years of fair trial which it has received, have confirmed the people in the opinion founded at the time of its erection, that it is not only a useless tax upon the public, but a waste of \$500 annually, which might be used for a better purpose than feeding a man for strolling about the county like a 'wandering minstrel.'

We believe that the resolution of the board expresses the views of at least nineteen twentieths of the people of this county."

Brother Beebe, since I have been in this place, I have found that the use of the Signs among the few readers has been favorable to the proposed reform in the school system; its defects are becoming more and more manifest in the view of many whose eyes have hitherto been closed to the subject. And it appears that the editor of the *Republican Advocate* has ventured to express an idea on the subject.

Yours,

H WEST.

N. B. I understand that there is a request of many to have a republication of that piece in the Signs entitled "My Father's Will."

Also, a piece of prose from John iii. 14, versified by somebody, and entitled Christ exalted.—The poem re-published June 1, 1844. The prose is now requested to be re-published, for the benefit of such as did not take the Signs when published before.

Yours to serve in the Lord,

H. W.

Richmond, Me., Jan. 19, 1845.

ESTEEMED BROTHER IN THE LORD:—In the order of divine Providence, I arrived at the place of my residence from New York some four weeks since, and found my father and his family enjoying a comfortable degree of health. As the merciful hand of God has graciously preserved me thus far from many dangerous snares and temptations to which the young and rising generation is exposed, I would render to him a tribute of praise and thanksgiving, who is worthy of adoration by all created things.

Having some leisure time this winter, I thought I would indulge a few moments in writing to you, as I feel some impressions to that effect, which arose from reading in the last number of the "Signs" an account of the circumstances attending the death of Elder David Mead. It brought fresh to my recollection some of my experience a few years since, arising from the death of a very worthy gospel minister of my acquaintance, whose demise was attended with incidents similar to those of Elder Mead.

It was in the spring of 1838 that I trust God was pleased to call my soul out of darkness into his marvelous and astonishing light, and I providentially heard a minister preach (whom I in this communication will designate by the initials W. C.) who proclaimed the doctrine of free, sovereign, distinguishing grace, clearly and with decision, and under whose ministry I sat for a number of Lord's days, and by whom I was baptized, and joined a professedly Baptist church in Richmond. As I then had spiritual eyes to see, and spiritual ears to hear, and a spiritual heart to understand, the truth that fell from his lips was food to my soul, and by it I did grow and thrive, and I felt to praise God for such a way of salvation through Jesus Christ.

Something more than two years after I had heard W. C. preach, I understood that he was sick, and very low in his mind. I accordingly visited him, found him very much indisposed, and laboring under a bodily infirmity, which, added to a melancholy depression of spirits, arising from serious doubts in regard to his own state before God, caused a partial derangement at times, which he could not avoid. He expressed a firm belief in the truth he had vindicated, but as to being interested therein was the query in his mind. I tried to comfort him in the best manner possible, but it was of no avail; he said that not a doubt had passed his mind for twenty years as to his hope, until very recently,—and he was sure that he would never be any better as to his body or mind in this world. In about a month or six weeks after my visiting him, I heard that he had put an end to his earthly existence by drowning, which added to the severe trials of mind which I had, and was then laboring under in regard to the church of which I was then a member, and also in regard to preaching. His death, according to human appearance, was premature,—and I could not readily account for such an inscrutable mystery of divine Providence.

After this affair I entered into a scene of trouble of mind, which I did not once apprehend to be so long or severe, during the agitation of which I was shaken over the mouth of hell; I saw that it was an exceeding bitter thing to sin against a holy God, and death was to me far preferable to life; the language of Job and the lamentations of Jeremiah were a support to my poor, tempest-tossed and afflicted soul. The thought of death followed me, for as W. C. was insane, and left to his own suicidal thoughts, so it might be the same with me.

But as God would have it, while I was struggling under a vast accumulation of trouble in mind, and the night of sorrow had become far spent, suddenly the day broke, and light shone into my soul, and the blessed Jesus smiled once more upon me,—the rod in the covenant was removed, and the electing love of God was again manifested to my distracted soul. O, blessed be his name for evermore! I had strength given me to express to the aforesaid church in conference, my sentiments and experience, and design of leaving them, which I carried into execution, and immediately after joined the Old School church in Bowdoinham. Soon after my impressions as to preaching revived; and one day as I was thinking about W. C. this passage of scripture came to my mind,—“The spirit of Elijah doth rest on Elisha,” and I felt the witness of it in my own experience, a communication of the same Spirit that stimulated W. C. in the gospel ministry did rest upon me, and that his soul had flown to the paradise of rest, while his body lay mouldering in the dust.—Though this dispensation of Providence in the death of W. C. was to me inexplicable at first, yet I have been brought to see the hand of God in it, however contrary to my calculation it then appeared to be. It has helped to teach me the frailty of the best of men, as the wise man says, “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again.”

Again the wise man says, “All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner: and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all:—and after that they go to the dead.” But though the animal or mortal part of man must return to dust, yet the soul, the immortal part, will exist—which leads me to a consideration of the fact, that in regeneration there is implanted in the soul a principle of divine life, Christ formed there the hope of eternal glory, and the fruit of the Spirit, which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;” take up their abode in the soul, and exercise the creature to good works, while the animal

or fleshly part continues unchanged, unsubdued, and is warring against that which is good, and constitutes what the Apostle Paul calls “the body of this death;” and occasions that spiritual warfare that is carried on in the heart of every believer between the flesh and Spirit, grace and sin; the spirit of darkness and the spirit of holiness. “And if Christ be in you, the body is dead by reason of sin; the Spirit is life because of righteousness,” &c. And we know that when the outward man perisheth, the inward man is renewed day by day, and “that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;” and “whilst we are at home in the body we are absent from the Lord; for we walk by faith, not by sight.” Therefore while the old body is wasting away under its infirmities, the soul is ripening for immortal glory, and when she is loosed from her clay tenement, she wings her flight home to God.

It is a soul-cheering consideration that there is to be a resurrection of the just, as well as of the unjust; that which was sown a corruptible body will be raised an incorruptible body, and be reunited with the soul, and be forever with the Lord.

As my sheet is not yet full, and having written all that was upon my mind in regard to the foregoing subject, I will give an outline of such gospel ideas as may arise before my mind as I write.

As God has made an everlasting covenant with Jesus Christ, “as one chosen out of the people,” that is “ordered in all things and sure,” and that is established on better promises than the old covenant was, so verily the heirs of promise are confirmed in the immutability of his counsel, as soon as they have a discovery of the foundation that is laid in Zion for the hope of the guilty, which is permanent, and on which they rest their hope of eternal salvation. And every one that is in the covenant of grace, or was chosen in Christ Jesus (who is the Head of this covenant) before time began, will sooner or later be brought by actual experience to eat of that provision which is there provided for them, and the power of God will actually accomplish it in spite of the opposition of men or devils. Though there is a lying spirit abroad (as in the case of Ahab) deceiving with a profession of religion, a supposed ability and righteousness of the creature, and an effort to evangelize the world on the arminian system of works, yet it will turn out in abortion, and will be removed as of things that are made, while the true church of Christ will remain, because she is founded upon Him, the Eternal Rock of ages, & cannot be shaken, for the oath and promises of Jehovah will forever stand. And how contrary to modern divinity is the doctrine of free, sovereign, unchangeable, and electing love, which abases the creature, and exalts the Creator, and is perfectly consistent with the character of a holy God, “who worketh all things after the counsel of his own will,”—“he enlargeth the nations and straiteneth them again—he raiseth up one and pulleth down

another;" and who is "Head over all things to the church, which is his body, the fulness of him that filleth all in all." Man by study cannot find out God, neither can the spirit of man apprehend any thing more than what human reason teaches, for the mystery of God can only be revealed by God to whomsoever it pleaseth him to make it known, for "It is not by might, nor by power, but by my Spirit, saith the Lord." It is a source of comfort and consolation to the people of God that his word will forever abide, and it is on this immoveable Rock that I feel to rest my only hope of eternal blessedness.

I was once asked by a man, "What provision there was for the reprobate?" I referred him to the ninth chapter of Romans, and he went away apparently satisfied. There are many poor souls who have a relish for the truth, yet often question as to an interest therein; we might say that the largest portion of God's people are so troubled: the words of Christ are appropriate—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." As it regards my own personal experience, I feel to say with Ruth, Thy people shall be my people, and thy God my God; and if I am ever saved, it must be alone by sovereign grace.

May God keep us humble at his feet, and guard us from the many snares to which we are exposed, for his own name's sake, is the prayer of your brother in Christ,

JOSEPH L. PURINGTON.

FOR THE SIGNS OF THE TIMES.

Alexander, Genesee co., N. Y.,
Jan. 16, 1845.

BROTHER BEEBE:—As I have been favored with a perusal of the Address of the National Lord's Day Convention, in which they say they solicit the attention of their fellow citizens to the subject of a more general observance of the *Christian Sabbath*, I submit the following remarks.

To us it appears admirable to see the daubing with which these craftsmen have plied their untempered mortar, in attempting to build up their wall, which it needs no telescope to discover, in attending to their request. Notice, The Sabbath which they desire to fix the attention of their fellow citizens upon, is the *Christian Sabbath*: which they tell us "is a law of God coeval with creation." "It is one of the selected few—the Ten Commandments—that brief but comprehensive expression of his will. Among these it stands, and we may not say that it is secondary in importance or obligation to any. For aught that we know, it may be the very key-stone of the arch." Taking into consideration the dignity of character sustained among their fellow citizens by the persons composing this convention—the sublimity of the subject they profess to consult means to promote, the sacred office they profess to occupy—the confidence reposed in them by multitudes, as the most devotional, and spiritually minded, and properly authorized teachers of the way of life eternal—

and their apparent zeal for the honor of God, and the welfare of their fellow men,—we are constrained to acknowledge them as second in rank to none of their fellows, and feel perhaps somewhat as David did, when he said in his haste, All men are liars! For if men of the first rank—of the highest grade—the most zealous ministers—such as the public have the most confidence in as instructors in sacred things, will tell that which they themselves know is not true, while they know that every attentive reader of the Old Testament must also know it is not—cannot be true, what must we, what can we think of such as are led by them, to uphold, and support them?

It ceases to be a wonder that so many professors of religion should occasionally jest, and say that they believe sentiments which they actually abhor, and fellowship as christians, and wish to commune at the Lord's Table with such as believe a doctrine which they say came from hell, and will go there again. To show the thing plain—see the zeal they manifest for what they call "the *christian Sabbath*." Then, behold! for direction and proof they send us to Exodus xx. 8—11, where indeed the Jews were commanded to keep a sabbath; but we challenge any one of the dignitaries of the convention, (BIG liars as they are,) to say that he wishes to pay any more respect to the Jewish Sabbath, than to any other day in the week. He knows that it is not pretended that even among the most fastidious of them, that they regard Saturday, the day that was the Jewish Sabbath, as being the christian Sabbath. No; it is entirely another day. Nor with their great fears respecting the desecration of what they call a sabbath, do they at all pretend to observe the day according to the directions given to the Jews. They were to kindle no fire throughout their habitations upon their Sabbath. Exodus xxxv. 3.—The seventh day (not the first,) was the day of their Sabbath. The first day, (not the seventh,) is called the christian Sabbath. On the seventh day the Jews were not to do any work. Deut. v. 12—14—"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do ANY WORK; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates." Exodus xxxi. 15—"THE SEVENTH IS THE SABBATH OF REST, HOLY TO THE LORD: WHOEVER DOETH ANY WORK ON THE Sabbath day, he shall surely be put to death." Yes, for only gathering sticks—for kindling a fire, they must die. Num. xv. 32—35. Do the magnanimous National Lord's Day Convention themselves believe in such a sabbath? Their naming another day—calling it *christian* instead of the Sabbath of the Lord our God—their zeal for the observance of certain exercises—their manners of life—conduct toward their servants, together with causing their beasts to labor, all as with a voice of thunder answer, No!!! They neither pretend to observe the seventh day, the one commanded of God to the Jews, nor do they believe in the ob-

servance of the first, according to the rule given for the seventh day sabbath.

These things we challenge them to deny. In the Sabbath given by divine command to the Jews, they were reminded of the work of creation, and referred to the Lord's resting.

The Convention we suppose profess to keep theirs in commemoration of the resurrection of Christ. Their directing us in the manner they have done to Exodus xx. 8—11, as proof of their christian Sabbath, shows dishonesty, perversion of the scriptures, and handling them deceitfully, without a blush. The dissimilitude of the time, the difference in the manner of observance, are as wide as darkness from light—bondage from liberty—curses from blessings, and death from life. To call such learned dignitaries and zealous instructors as composed the National Lord's Day Convention, ignorant fanatics, would ill comport with their collegiate and theological opportunities. But if not ignorant fanatics, there is no other alternative, they must have been guilty of duplicity—of intending to deceive, when presenting to us in the manner they have, the command for the Sabbath given to the Jews, in order to prove that the first, (not the seventh) day of the week was the christian Sabbath.

Many other things in the address might be noticed, which, with the feeble powers we possess, we cannot think that they themselves believe, unless they are given up of God to hardness of heart, or unbelief. But for the want of time we must close, with only noticing one more. While professing to show the difference between Americans and other nations, they say—"Their restraints from violence, are the bayonet, and external force. Ours are the love of order, the sense of justice, the power of conscience, and the fear of God. Such are our restraints; if they fail us, all is lost." The multitude of murders—the calling into action military force to subdue riots—stuffing penitentiaries with convicts—the abundance of time and money spent in criminal and civil prosecutions, prove the lie upon the zealous Convention beyond all successful contradiction.

I am, (though unworthy,) your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,

H. WEST.

FOR THE SIGNS OF THE TIMES.

Fayette co., Ten., Jan. 7, 1845.

BROTHER BEEBE:—Having to make a small remittance to you, I will accompany the same by a few remarks on the portion of scripture found in the 14th chapter of the gospel record by John, from the first to the end of the fifth verse; and after you or any of my brethren read it, and cannot agree with my exposition, I hope they will deal charitably with me in any strictures they may feel disposed to make. I have now no recollection of ever hearing the subject treated, and yet it is left on record, and is designed to be profitable to the man of God,

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

I am aware that many are of the belief that this house and these mansions have their completion after time, and relate to the church in the triumphant state; but I am of a different opinion, and must believe that it was intended to teach the church that though he would shortly be executed, and consequently would personally be no more with them, he lets them know his kingdom would be set up in the world, and that his members inclusive were to be manifested and brought forth, for which purpose the Comforter was to be sent into the world. This is called God's husbandry or building. The Apostle Peter, writing to the church scattered over the different parts of the world, calls her a spiritual house. The kingdom when set up is called New Jerusalem, Mount Zion, the City of the living God; and here is the house that wisdom hath builded, which hath seven pillars, and the King's Son and Daughter having been united in wedlock, in the river of Jordan, by a man appointed and sent by high heaven, the Husband now calls and qualifies men whom he denominates Apostles, to write out his laws and give them to the household for their observance. Therefore, the Apostle John calls this lady an elect lady; also, he writes to her children too; or brother Beebe, you and I would have been left out, together with all that have been born of the same parentage. (I am very fearful at times of not being a child.) Then in this house for this family there are many mansions for the accommodation of the household, which his Apostles were pleased to denominate churches. Then a mansion is a place of entertainment for travellers, and we are told that the children of God are strangers and pilgrims in the earth. Again,—We are told they shall be saved, and go in and out and find pasture; and in all these mansions the King decrees in righteousness, and the princes rule in judgment; where good order is kept, but sometimes indolent housekeepers neglect the use of the broom, until the house becomes very dirty, and now the housekeepers begin to inquire for the broom, each is asked for it, but know nothing of it. Ah, says Betsy, I have not been at home since last November: well, says Rebecca, I think I saw it behind the door some time ago. Well, go and get it, and let us have the house swept once more, for it has become very filthy and dirty.—And the sweeping begins, the dust rises, and the inmates are well nigh stifled. I must close my remarks shortly with the admonition to the several housekeepers that these poor, unworthy lines may find access to, to keep good order, and a clean house, and travellers will love to put up with you: and in conclusion, the King has promised to return and receive you all to himself, when I know not how to describe the scenes of love, pleasure,

happiness, in perfection, without bounds or end.—Paul said, there was a man caught up there once and heard things unlawful to be uttered.

Now, brother Beebe, if you do think the foregoing is in accordance with truth, you can insert it in the Signs when you find room; but if not, for the truth's sake don't do it, for there is plenty of error now abroad.

I want you to be so kind as to give your views at full length on the new heavens and new earth, spoken of by Peter in his 2d Epistle and last chapter, together with all parallel passages on the subject. Also, brother Beebe, I wish you to correct a mistake that I made in my last communication, where I said there were only three ordained ministers and one licentiate, I should have said six ordained ministers (now seven,) and six licentiates. The balance of the communication is correct.

Yours in tribulation,

PETER CULP.

FOR THE SIGNS OF THE TIMES.

Hopkins co., Ky., Jan. 15, 1845.

BROTHER BEEBE:—Through the goodness of an indulgent Providence, I have been spared thro' the past year, and permitted to see the commencement of another, for which I desire to be thankful. I have for some time been thinking of addressing you a few lines on the subject of religion, but feeling my great inability to write on so momentous a subject, and my entire unworthiness to take the sacred name of Jesus in my sin defiled lips, I have waited till now; but I can say with the prophet Nahum (i. 7.) "The Lord is good, and a Strong Hold in the day of trouble; and he knoweth them that trust in him."

We see the goodness of God manifested towards the sons and daughters of a fallen race—not only in a temporal, but also in a spiritual point of view: it needs but few words to prove his goodness in natural or temporal things; a few instances we will notice, particularly his goodness in delivering the children of Israel from the tyranny and oppression of Egyptian bondage.—Without noticing every incident relative to their deliverance, we will view them on the banks of the Red Sea, the sea before them, the mountains on either side, and Pharaoh and his mighty host behind them; they saw no way for their escape, but thought death was their inevitable portion.—But he who holds the destiny of nations in his own hands had otherwise decreed. In the utmost of their extremity, Moses told them to "stand still and see the salvation of the Lord." They were enabled to walk through the sea dry shod, while the Egyptians pursuing were drowned.—Also the deliverance of Daniel from the Lion's den, and the three Hebrew children from the fiery furnace, and many other instances which I could notice. Notwithstanding his goodness in a temporal sense is great, we are lost in wonder, love, and praise, when we contemplate his goodness in the economy of grace, and the plan of redemption. John, while on the isle of Patmos, viewed

the plan of redemption under the similitude of a "Book sealed with seven seals, and there was none in heaven nor on earth to take the book, to loose the seals, and to look thereon," in consequence of which John wept, but the angel told him to weep not, for behold! the Lion of the tribe of Judah has prevailed to take the book, and loose the seals, and look thereon. I understand the Lion of Judah to mean the Lord Jesus Christ, the God Man, Mediator.

I would be glad to pursue the subject and give my views on these important points; but I must close. I intended to have written my experience, for I have often been comforted in reading the experiences of brethren in the Signs of the Times, which I have taken great interest in reading. In conclusion, I will say, go on in the strength of the Lord; may he keep you in the hollow of his hand, is the prayer of

Yours with much esteem,

AMOS P. LACY.

FOR THE SIGNS OF THE TIMES.

Vicksburg, Mi., Jan. 4, 1845.

DEAR BROTHER BEEBE:—Through the kindness of God I am yet a sojourner here below; and remain, if I am not deceived, unshaken in my faith in the doctrine of God our Saviour, as it is revealed in the scriptures of divine truth. There is a Baptist church here but not of the Old order. I am not in fellowship with them, as we cannot agree in our opinions. They do not go into the new systems as far as some churches I have seen. I do not wish to excuse them; I think it is too much when it is any at all. They had a two week's protracted meeting which closed on New Year's eve. I was much pleased and edified with the preaching, the most of it was so sound, I could scarcely determine whether it was Old or New School doctrine, till the last three or four nights of the preaching, they began to call mourners to the decision seats, as they called them, to be prayed for. I was then satisfied which they were. I don't know that they have made any converts.

Dear brother, I believe that nothing short of the power of God can convert a sinner. No, not all the thunders of the Sinai law, nor the letter of the gospel, can make him see his true state and condition until he is quickened by the Holy Spirit; nor can all the machinery of modern date awaken the dead sinner, or bring him to life. It appears to me that there is nothing that so much delights and cheers a son or daughter that is "born, not of corruptible seed, but of incorruptible; by the word of, the Lord, that liveth and abideth forever," as to reflect that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" and that his hope of life eternal is based upon the everlasting love of him "who worketh all things after the counsel of his own will;" and that the foundation of his salvation, and his being called to a knowledge of it, is all "according to his purpose and grace, which was given us in Christ Jesus before the world be-

gan." We read that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;" and that the Lord has laid the foundation in Zion—that it is a sure foundation—a stone—a tried stone; a chief corner stone, and that he that believeth thereon shall not be confounded.

We learn from the word of God, that only infallible rule given to mortals, that God lays the foundation for the salvation of his people. Seeing we have this foundation, let us then press forward to the mark of the prize of our high calling of God in Christ Jesus, without fearing what men can do, for "if God be for us, who can be against us?"

May grace, mercy and peace, from God the Father, and our Lord Jesus Christ, be with you and all who love our Lord in sincerity and truth, is the sincere desire and prayer of an unworthy sister,

M. J. BUCK.

FOR THE SIGNS OF THE TIMES.

Cass co., Ill., Jan. 5, 1845.

BROTHER BEEBE:—In a former communication I gave you a short statement of the reason of the hope which I have in Christ. Although my sins were so great, and the depravity of my nature sank me so low, under the just sentence of God's holy law, yet in a time of deep distress, extreme necessity, and when almost in despair, I felt my sins removed, my soul was delivered, and my mind was set at rest. My contemplations of the riches of divine grace were mixed with wonder that one so vile as I should be a subject of God's divine favor. Although I felt unworthy to receive the promises of the gospel, yet I could not help rejoicing in them. I had previously entertained the opinion, that when persons had experienced religion, they would sin no more, and that they would be happy all the time. I had also marked out a path in my imagination for christians to walk in, so straight and narrow, and sinless, that when I came to compare my walk as a christian with it, I was filled with distress of mind. Having evil thoughts which I could not suppress, and apparently never in the path only when I was crossing it. This led me to fear that I was deceived, in regard to the hope I had cherished, that my deliverance was really of the Lord. In vain I sought for my old convictions and burden of guilt but could not bring them back. In short, I have been a poor doubting Thomas, the greater part of the time since I first received a hope in Christ.—Sometimes I can say "My Lord, and my God;" but at other seasons I am much cast down and dejected. I find this inconsistency in myself, when I hear experiences which accord with my own; they leave me without doubt that those who relate them are christians, although not quite satisfied with my own. I think I can say, "With my mind I serve the law of God, but with my flesh the law of sin." I desire, through the Spirit, to mortify the deeds of the flesh, but through the grace of God I am what I am.

I will now give you a few of my thoughts on the subject of a call to the christian ministry.

It is certain that all our New Testament preachers were called by our Lord Jesus Christ, and since his exaltation, he still calls them by his Holy Spirit, which he promised to send to his children, and none have a right to preach who have not been called and set apart to that work. God's work does not mock him; if he calls, he also qualifies; and if God calls and qualifies for the ministry, it is not the work of men; nor to be effected by the power or wisdom of this world. Hence his ministers preach not with enticing words, which man's wisdom teaches, lest the cross of Christ should be made of non-effect; but in power and demonstration of the Spirit of God; by the authority of him who bade him "go labor in my vineyard." If I did not believe that God had called me, unworthy though I am, and committed a dispensation to me, I would never open my mouth in his name again; nor should I have ever done so if it had not been for a burden of mind, and a "Wo is me if I preach not the gospel."

My brother, I have found it hard to feel reconciled to the will of God in regard to this work.—When I read the *wo* pronounced against those who handle the word of the Lord deceitfully, and feel that I am under responsibility to God and to his people, there seems to be a *wo* on either hand, and feeling a sense of my weakness and imperfections, I am made to tremble, and frequently to call on God to help me. I have, in days that are passed and gone, plead with him to remove these impressions from me; but I found no relief. The church, some how or other, thought that my mind was impressed, and liberated me to exercise my gift in the bounds of the church; but still I remained silent, until the Lord, as I sometimes believe, made me willing to trust in his all-sufficient grace. Then I stepped forward under the cross, and found a sweet relief of mind; I then thought that I should be troubled no more on the subject of preaching; but it was not long before the impressions returned, and I have been compelled to try to labor in the gospel field, in my feeble manner, for some twelve or thirteen years. I had not exercised my gift long, before the church saw proper to give me a license, and about one year afterwards our beloved old pastor died. He had held the pastoral charge of four churches, and by his death they were all left destitute. This circumstance probably led the church to call for my ordination sooner than otherwise they would have done. However, I was ordained, in Clay county, in this state, and attended four churches for two years, and then removed to Cass county, where I have lived nine years, and where I have encountered much opposition, but having obtained help from God I still continue. May grace, mercy and peace, from God the Father, and from our Lord Jesus Christ, be with you and all the Israel of God.

Yours in the best of bonds,

CYRUS WRIGHT.

ELDER E. J. REIS.

FOR THE SIGNS OF THE TIMES.

Baltimore, Jan. 18, 1845.

Elder Gilbert Beebe,

DEAR SIR:—I take the liberty of calling on you for your co-operation, feeling assured you are deeply interested in the welfare of ELDER E. J. REIS. Since his return to the city he has consulted Professor Smith, and he has given him to understand that no relief can be afforded him for the vacancy of his sight. His situation is thereby rendered truly deplorable, as the only hope of support is now cut off. Thus helpless and destitute of resources, there is no alternative now left but an appeal to his friends and the public, and I hope through your influence and exertion, with my own and those of his immediate friends, to secure for him a small annuity. The Baltimore Life Insurance and Trust Co., for the amount of one thousand dollars paid in, will grant him an annuity of one hundred and twenty-eight dollars during his life, which amount would be sufficient to pay his board, as it could be obtained in the country at two dollars per week, and leave him a small balance for clothing. I hope you will appeal at once through your paper to the churches, and the *philanthropic out of the churches*. I will give one hundred myself, and think I can raise three or four more in the city. And I am sure wherever the voice of nature is heard in this case, they will respond to the call of humanity, for he stands as it were a monument of the past, crumbling by the storms and vicissitudes of life, and will no hand stretch forward to bolster its decline, and save the sudden or premature fall? Will not generous hearts within your churches save him from pinching want, or will you leave him, like the old but faithful horse, when he can no longer follow up his duty, to die upon the barren fields, without the feeling of fellowship or sympathy? No, such cannot be. Humanity alone would scorn the thought, and how much more must christianity, in which love, charity, sympathy, and duty are all embraced. He has no friend; no relative, no child now left on which to rest: (they have parted, and all bright hopes but one, which earth can never change:) he has not even the resource of the beggar, which still furnishes a little hope—that of being able to appeal to the compassionate, and to present his white hairs to those that might be moved to give him aid. Lay his situation before the people, and let them judge the extent of his misfortunes, and acknowledge by their sympathy and actions that he is worthy of our pity.

I am very respectfully

Your obedient servant,

ABM. B. PATTERSON.

The above letter commends the afflicting circumstances of Elder E. J. Reis to the kind feelings and generous hospitality of the brethren and friends generally. His afflictions for the last two or three years have been truly severe; for some portion of the time he has been quite blind, and

at the best can see but very little. He has submitted to one or two very painful operations upon his eyes, with very little, if any, success; and now, as appears from the preceding letter, his case is considered by his physicians hopeless. When, in company with brother Trott and others, we saw him last May, he was suffering the most intense pain, and was reduced very low. He is now advanced very far in life, having spent many years in the ministry.

Whether the plan suggested by the generous hearted writer of the foregoing letter shall be favorably regarded or not by our brethren, we trust that those who have the means will not be backward in communicating to his relief.—Ed.

EDITORIAL.

NEW-VERNON, NEW-YORK, FEBRUARY 15, 1845.

"VINDICATION OF THE OLD SCHOOL BAPTISTS," &c.—This is the title of a book, in pamphlet form, lately published by brother Joel Mathews, of Thomaston, Upson co., Ga. The work fills 80 pages, including 12 devoted to a re-publication of the "Celestial Rail Road," which appeared some time ago in the Signs of the Times. Price 25 cents.

We have hastily run through the pages of this pamphlet, and consider the work well worth a perusal. A condensed view of the history of the Baptists is given, from the days of John the Baptist, and sketches from various authors concerning them, in which their enemies have traced their "origin into the remotest depths of antiquity."—A very lucid view is also given of many of the causes which led the Old order of Baptists to refuse to recognize the New order, as being entitled to their fellowship—the origin of missionism, and many other innovations upon the ancient Baptist order, are very ably presented, and are admirably calculated to assist such as are desiring to know the true cause of difference between those two denominations.

But while we thus commend the work, and hope our brethren will supply themselves with copies of it, and read for themselves, we feel bound to say that in the latter part of the work, brother Mathews holds some views in regard to the extent of the difference existing, and means of reconciliation, which do not altogether accord with our own.

If the New School Baptists of Georgia are like those of the northern and eastern states, there is no more affinity between them and the church of Christ, described in the New Testament, than there is between the latter and any other sect or denomination of religion with whose history we are at all conversant. We think our brother is mistaken in supposing that each body holds the other to be christians. In this part of the country it is far otherwise. Although the New School have manifested a disposition to decoy the other into their connection, yet they have in more ways than one demonstrated that their solicitude was prompted more by avarice than christian regard.

They are fond of swelling their numbers, that they may appear the more respectable; and they are extravagantly fond of drawing into their connection any who may be able to contribute to their funds. They have seemed, so far as our knowledge extends, to hold the spirit of the words recorded in Proverbs i. 11—14. But they are the most invidious and bitter enemies the Old School Baptists have had to encounter.

While on the other hand, the Old School Baptists have felt themselves bound to regard the New School Baptists as they regard all other revilers of the doctrine and order of the gospel. We cannot regard those who have *got their religion* from the excitements of protracted meetings, anxious benches, and arminian harangues, and who uniformly worship their net, as christians, without relinquishing our leading and fundamental sentiment, that it requires the eternal Spirit's work to make a christian. Nor can we regard the immersion of the offspring of New Schoolism in any other light than a desecration of the ordinance of christian Baptism. With brother Mathews we believe that regeneration by the Holy Spirit, and a confession of faith in Christ, are indispensable pre-requisites to baptism; and as we have no evidence that the New School Baptists possess either, and as we are sure that neither are indispensable pre-requisites to New Schoolism, we cannot agree that theirs is christian baptism. As for a reconciliation, we would as soon look for a coalition of any other two religious sects, as of the Old and New School Baptists. The difference between them is radical; and they must cease to be what they now are, before they can possibly become the opposite of it.

If we have misapprehended our brother's views, he will please correct us.

FRANKING PRIVILEGE.—By his letter on the first page of this sheet, we perceive that brother Walker of Kentucky has been misinformed, in relation to the privilege of franking remittances to the publishers of News Papers. For the information of all persons whom it may concern, we copy the latest law which has been enacted upon this subject, and also the latest instruction given to Post-Masters by the Post Office Department.

Extract from laws, and regulations, &c., of the Post Office Department, by order of Congress, and approved August 29, 1842, and published in 1843. Page 16, Section 28.

"And be it further enacted, That if any person shall frank any letter or letters others than those written by himself, or by his order on the business of his office, shall, on conviction thereof, pay a fine of ten dollars," &c.

Extract from Instructions to Post-Masters by the Post Master General, published with a list of post-offices, &c., by same act of Congress, page 239. "A Post-Master may enclose money in a letter to the publisher of a news paper, to pay the subscription of a third person, and frank the letter, if written or signed by himself; but if the letter be signed by another person, the Post-Mas-

ter cannot frank it: But this service is not required of him, and he may perform it as a matter of courtesy or decline it, at his option. Such letters should contain only, and relate solely to the transmission of money from individual subscribers to publishers of News papers, and not the collection of agents or others, and they should not cover correspondence on any other subject whatever."

Sunday Mails—Religious fanaticism—Treasonable efforts to corrupt the officers of Government, &c.

"SABBATH MAILS."

SIR—The reasons that have induced me to address you in this public manner, will be obvious by a perusal of this brief communication, to which I respectfully invite your attention. Your position, as an officer of government, and the head of an important department of vital interest to the people of this nation, subjects your acts to the scrutiny of all classes. It is with unfeigned satisfaction, that the wise and the good have noticed a disposition on your part, to lend your influence to check the tide of evils resulting from Sabbath desecration in the transportation of the mails. The policy indicated by some orders recently promulgated from your department, judiciously and vigorously pursued, will do much to correct and purify public sentiment, and to stay those judgments which are certain to come upon a Sabbath-breaking people. The history of all past time proves the truth of the inspired declaration, that "righteousness exalteth a nation, but sin is a reproach to any people."

I love to cherish the memory of that patriotic, noble band of men, who laid the foundation of our great and growing republic. There is one incident in their history, evincing their reverence for the Sabbath, which ought never to be forgotten.

They had crossed the ocean amidst many privations and dangers. The country of their adoption lay before them unexplored. There were no habitations to screen them from the piercing cold of December. Their stock of provisions was mostly expended, and from what source their wants were to be supplied, no one had the sagacity to discern. Under these circumstances, a small company was sent forth in a frail boat to explore the coast, and to find a safe place of landing. It proved a cruise of great hardship and peril. The spray of the sea dashed over them, and they were bound in fetters of ice. For five weary days they sought in vain, a harbor of safety. In the mean time, as if to put their fortitude to the severest test, a storm came on, and they were in imminent danger of being engulfed and lost. Saturday night came, and they had not yet accomplished the object of their search. They were too far from the 'Mayflower' to return, and rest on the Sabbath, 'according to the commandment.' And yet they held this day too sacred to be justified, in their extremity, to prosecute the business in which they were engaged. They went on shore, kindled a fire, and with no covering save the broad canopy of heaven, spent the Sabbath in acts of praise and prayer. The next day witnessed the landing of the pilgrims on Plymouth Rock.

I pretend not to say what influence this sacrifice for principle and conscience-sake may have had on our subsequent posterity. But it is a sublime spectacle to be gazed at by those who believe that a nation that obeyeth not the voice of the Lord their God shall become a desolation, a hissing curse.

I have the fullest conviction that public senti-

ment will sustain you in any measures you may see fit to adopt, to prohibit the transportation of the mail on the Sabbath. A few might endeavor to raise a clamor, but they would find themselves in a miserable and hopeless minority. The great mass of the people approve the observance of the Sabbath, by abstaining from servile labor. The conviction is deepening that Sabbath profanation is injurious in a mere secular view. Animals and men need the recuperative energy which is gained by the rest of the Sabbath. There are no possible advantages that will compensate for the degeneracy in morals, and the wide spread evils that are induced by Sabbath violation. The early and the speedy transmission of intelligence is a thing light 'as air,' compared with the prevalence of virtue and religion. Those who occupy commanding posts of influence, owe it to their country, to posterity, and above all, to their final Judge, to employ that influence to promote 'whatsoever is pure and lovely, and of good report.' I pray you, sir, carry out those measures for prohibiting the transportation of the mail on the Sabbath, which some of your official acts show that you conscientiously approve. By so doing you will receive the grateful acknowledgments of all true patriots, philanthropists and Christians.— You will do much to stay the tide of corruption that is sweeping over our fair land. You will furnish many in the service of the government with an opportunity to listen to the messages of salvation. You will obey the mandate of the great King of kings, who has said, 'REMEMBER THE SABBATH DAY TO KEEP IT HOLY.'

Philad. Dec. 23, 1844."

R.

The above extracts are acknowledged by the Baptist Record to be "in harmony with the grand movements now making by the friends of the Sabbath to promote Sabbath reform and national prosperity." By friends of the Sabbath we are not to understand those who are so in a spiritual or scriptural point of view; but those who are making grand movements to involve our country in all the evils of hierarchy, proscription and persecution. The letter, from which the above extracts are taken, is going the rounds of the popular religious news papers, receiving a puff from each as it passes.

We had supposed the question of the transportation of the United States Mail on Sundays was settled by the Congress of our nation, with the general approbation of the masses of the people, some years ago. Few have forgotten the clerical schemes which were planned, and the simultaneous movement of their machinery, by which our Congress was flooded with petitions from all parts of our wide spread country, displaying such concert of action, as to leave no room to doubt that a real system of action had been originated and matured for drawing our government into a compliance with the wishes of the projectors of the plot.

A perfect avalanche of memorials came down upon the Congress with the precipitancy of a thunderbolt. The matter was referred to a judicious committee, who after much deliberation, reported against granting the requests of the petitioners. But this decision of Congress only led the infuriated clergy to renewed and more extravagant means, to force Congress to obey their dictation. As though the stores of wrath and perdition were placed at their disposal, they threatened our country with speedy judgments and destruction, if they did not revoke their decision.— By this time the people became aware of the movement of the fanatics, and sent in their decided remonstrance. The committee of the Senate

of the United States again reported the unconstitutionality of the proposition, and the utter incompetency of Congress to legislate upon the divine law, or to settle the question between the different sects of religionists, as to the day to be kept or the manner of keeping a Sabbath. The able report of the committee set forth, that there were among the citizens of our country Jews, Seventh day Baptists and others, who held the seventh day to be the Sabbath of the Lord their God, according to the fourth commandment of the decalogue; that there were others, equally entitled to the consideration and protection of Congress, who set apart other seasons for their religious devotion, and some who believe that the Jewish Sabbath was typical, and that the type had by divine arrangement given place to its anti-type. This report was adopted, after due deliberation, and the former regulations of the Post Office Department, in relation to the transportation of the mail on the first day of the week was confirmed, and defended by the adoption of the report, and by its publication, its unanswerable arguments and demonstrations were laid before the people of the nation, and by them generally approved.

Repulsed and confounded by this unexpected rebuke, the clergy were convinced that the day had not yet arrived in which they should "dictate to the consciences of thousands of immortal beings." But Doct. Barton assured them, that "when all our colleges are under our control, it will establish our sentiments and influence, so that we can manage the civil government as we please;" and Doct. Ely, that "two thirds" of them were already under their control. Making a sort of virtue of necessity, they concluded to desist from their mode of operation, by petitions, and try some other method for the ultimate accomplishment of the same end. After a careful examination of their machinery, they discovered its defect—perfect as it was, it lacked the public sentiment in its favor. This seemed to be the loose screw, for although they had much of public opinion in favor of their project, they had not enough to propel their car. They consulted together in secret conclave, and agreed that more public opinion and influence in their favor must be created. The people were not yet willing to trust their rights altogether into the pious hands of an aspiring priesthood. For the express purpose of manufacturing public opinion in their favor, they conceived the plan of calling State and National Sabbath Conventions, at which all open and fair discussion of the merits of the Sabbath question should be excluded, and none but the truly initiated should be allowed to speak—no appeal to divine authority to be allowed, and the result of such Conventions to go forth as the voice of the nation, to establish the clergy above the Congress, and the ecclesiastical above the civil laws of our country.

At the National Sabbath Convention at Baltimore, last November, after abusing one or two individuals for appealing to the scriptures for an identification of the Sabbath, and finally when quarrelling among the clerical dignitaries themselves in regard to the manner of attacking Congress, &c., Doctor Eddy declared, that "the object of this convention was to create public sentiment, and which, when once created, would exercise upon the halls of Congress infinitely more power than any action or remonstrance of this Convention." Dr. Edwards also asserted, that the object of the Convention included the observance of the Sabbath by Congress; but the manner in which this object was to be accomplished, was by exerting such an influence on the public mind, as to unite the nation, &c.

Assuming to themselves creative power, "and

setting in the temple of God," claiming his power and prerogatives, they proceed to the creation of public opinion,

First, By recommending National and State Conventions.

Second, By suppressing all Bible views on the subject of a Sabbath.

Third, By spreading out their proceedings through the public press.

Fourth, By calling on the clergy to preach at least once a year upon the necessity of keeping the day as they dictate.

Fifth, By an appeal to the avarice of the people—persuading them that they can make more money by it—live longer—perform journeys quicker—have fatter horses, &c.

Since the Convention was held in Baltimore, there have been many Conventions held in various parts of the country—all, as far as we can learn, for the same purpose of creating "public sentiment of infinite power," &c., but at all of them the same care has been taken to prevent all such discussion as would be likely to present a scriptural view of that Sabbath of Rest into which believers in Jesus Christ do enter. We may hereafter give some account of one which we recently attended in this vicinity.

But the letter to the Post Master General, certainly requires the serious attention of the friends of civil and religious rights. This letter being indorsed by the leading popular religious news papers in the country, and calling upon a high functionary of our national government—upon an officer sworn to support the constitution of our country, and faithfully to execute the laws of Congress in relation to the Post-Office Department, and offering to guarantee to him the support of the people, if he will act in direct opposition to what Congress has enacted. As we have before shown, the matter of transporting the mail on Sundays, has been settled according to the Constitution, by the representatives of the people in Congress assembled, in the first enactment of the laws requiring it; since which, at the instance of these same religious fanatics, these laws have been twice carefully reviewed and confirmed.— And now that these fanatics have failed by petitioning, and by attempts to intimidate, to make an impression on Congress, the Post Master General is called upon, through the public prints, to pursue a course in opposition to the decrees of Congress, and proffered the assurance that the people will bear him out in it. "I have," says the letter, "the fullest conviction that public sentiment will sustain you in any efforts you may see fit to adopt to prohibit the transportation of the mail on the Sabbath." If this be not treason, it will be difficult to define the term. "A few might endeavor to raise a clamor, but they would find themselves in a miserable minority." Truly this beast speaks with the voice of a dragon. How much respect they have for the religious rights of others, is fully shown in the proposition to ride down the "miserable minority" rough shod.

The reference of the letter to the puritans, whose memory is cherished, and examples imitated, should be accompanied by such extracts from their history as we gave in the last two numbers of the Signs. Particularly the pious means of disciplining the "miserable minority" by cutting off ears, boring the tongues through with hot irons, drowning, hanging, banishing, &c. This very people, who committed all this brutal cruelty, upon dissenters, were great stricklers for a legalized sabbath day, and so were the Scribes and Pharisees of the first century.

[To be Continued.]

Poetry.

[SELECTED.]

"MY GOD DIRECTS THE STORM."

The spirit of the tempest shook
His wing of raven hue
Above the sea, and hollow winds
Howl'd o'er the waters blue.

Up rose the mountain billows high
And swept a stormy path;
Darkness and terror mingled there
Their ministry of wrath.

A lonely bark, by bounding seas
Toss'd wildly to and fro,
Dash'd o'er the billow's foaming brow
To fearful depths below.

Crash echoed crash! the quivering spars
Broke o'er the leaning side,
And left the bark a shattered wreck,
The stormy waves to ride.

The sturdy seamen struggled hard
To hold the yielding helm,
And keep the ship's prow to the surge,
That threatened to overwhelm.

And when the plunging ruin spurned
Their impotent control,
They flew to drown their gloomy fear
In the accursed bowl.

Upon the raging ocean then,
Helpless was left the bark
To the wild mercy of the waves,
Amid the tempest dark.

Upon the deck alone there stood
A man of courage high;
A hero, from whose bosom, fear
Had never drawn a sigh.

With folding arms, erect he stood,
His countenance was mild;
And, calmly gazing on the scene,
He bowed his head and smiled.

A wild shriek from the cabin rose,—
Up rushed his beautiful bride;
With locks dishevelled, and in tears,
She trembled at his side.

"Oh, why, my love, upon thy lip,"
She cried, "dost thou play that smile,
When all is gloom and terror here,
And I must weep the while?"

No word the warrior spoke, but he
Drew from beneath his breast
A poignant bright; and placed its point
Against her heaving breast.

She started not, nor shrieked in dread,
As she had shrieked before;
But stood astonished, and surveyed
His tranquil features o'er.

"Now why," he asked, "dost thou not start,
May not thy blood be spilt?"
With sweet composure she replied,
"My husband holds the hilt!"

"Dost wonder, then, that I am calm,
That fear shakes not my form?
I ne'er can tremble while I know
My God directs the storm!"

FOR THE SIGNS OF THE TIMES.

IN MEMORY

OF ROBERT HUGHES,

Whose death was noticed in our last.

R elentless Death, that monster grim,
O ft snatches youth just in their prime:
B ehold this bud, this morning flower,
E re it had scarce reach'd half a score—
R egardless of our tears or prayer,
T he monster plucked this blossom fair.

H e soon will stop our breath and sense,
U nrobe the king and stately prince:
G reedy worms our flesh will claim
H owever great may be our fame.
E scape from death no mortal can—
S o all must die, 'tis God's command.

J esus is still his people's friend,
E ternal love will them defend;
F rom sin and Satan set them free,
F or them he gained the victory.
E 'en from the grave their dust will bring,
R efin'd and fit to meet their King.
S o now, dear saints, dry up your tears,
O n Jesus rest from all your fears,—
N ow mourn no more for your dear son.

M eekly submit, God's will be done.

S urely it was as he designed;
T hink not the Lord has been unkind:
R emember all things work for good—
O ut of the eater came forth food:
U nto God's people it will prove,
D igest'd well, eternal love.

M. M. A.

EAST FALLOWFIELD, Pa., Sept. 25, 1844.

[SELECTED FOR THE SIGNS OF THE TIMES.]

MY FATHER'S WILL.

A child of Jehovah, a subject of grace,
I'm of the seed royal—a dignified race;
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God!

He loved me of old and he loveth me still;
Before the creation he gave me by will,
A portion worth more than the Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold.

He gave me a Surety, a covenant Head,
To live in my name and to die in my stead;
He gave me a righteousness wholly divine,
And view'd all the merits of Jesus as mine.

He gave me a Preceptor infallibly wise,
And treasures of grace to be sent in robes;
Yea, all that I ask for my Father hath given,
To help me on earth and to crown me in heaven.

He gave me a will to accept when he gave,
Though I was averse of his purpose to save;
He wrote in his will my repentance and faith,
And all my enjoyments for life and for death.

My trials and sorrows, my conflicts and cares,
The spirit of prayer and the answer of prayers,
The steps that I tread, and the station I fill,
My Father determined and wrote in his will.

My cross and my crown are both willed by my God,
He swore to his will and then sealed it with blood;
'Tis proved by the Spirit, the witness within,
'Tis mine to inherit, I'll glory begin.

Receipts.

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" 1 00
Mo. 5 00
" 4 00
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Tcn. 2 00

Total, \$104 50

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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CIRCULAR LETTER.

The Towaliga Primitive Baptist Association, Ga., to the churches composing the same.

DEAR BRETHREN IN THE LORD:—Through the goodness of an all-wise Providence we have been permitted to meet once more in an associate capacity; and it is with pleasure we inform you, that unity, harmony and brotherly affection, has attended us in our deliberations.

As it is our usual practice to select a portion of holy writ from which to educe our circular address, we have selected the following, which you will find in the 7th chapter, and first clause of the 21st verse of Judges, which reads thus: "And they stood every man in his place round about the camp."

In the first verse of the preceding chapter, you will find that the children of Israel did evil in the sight of the Lord, and he delivered them into the hands of Midian seven years: and being greatly expiated by the Lord because of the Midianites. And when the children of Israel cried unto the Lord he sent them a prophet, who reminded them of the great deliverances by which they had been delivered by the hand of the Lord, &c. But, said the Lord, ye have not obeyed my voice. Thus for their disobedience, they were delivered into the hands of Midian. But God for his love wherewith he loved them, (Deut. 7th chapter, 6th 7th and 8th verses,) determined to deliver them out of the hand of Midian, and for that purpose he chose Gideon, the son of Joash, unto whom he committed the expedition. The first act of Gideon was to throw down the altar of Baal and cut down the grove that was by it; and next to build an altar unto the Lord upon the top of a certain rock in the ordered place, and offer a burnt sacrifice with the wood of the grove, which things he did. As soon as this was known, all the Midianites, Amalekites, and children of the east, resolving to avenge themselves, were gathered together, and went over, and pitched in the valley of Jezreel. "But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him." When Gideon, and all the people that were with him, were ready to proceed against the Midianites, the Lord informed him that his army was too large, and that whosoever was fearful and afraid should return, and there returned twenty-two thousand and remained ten thousand. And the Lord said unto Gideon, The people are yet too many, bring them down to the water and I will try them for thee there. Every one that lappedeth water with his

tongues as a dog lappeth, him shalt thou set by himself, by whom I will save you, and deliver the Midianites into thy hand: and the number that lapped were three hundred. (This reminds us of a passage in the prophecy of Isaiah—"Though the children of Israel be as the sands of the sea, a remnant shall be saved." It also proves to us that They are not all Israel that are of Israel.) And he divided the three hundred into three companies, and he put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers, and said unto them, Look on me and do likewise; when I blow with the trumpet, blow ye the trumpets also, on every side of the camp, and say—"The sword of the Lord and of Gideon:" and they did as he commanded them. Now comes in the subject: "And they stood, every man in his place, round about the camp."

As we believe that national Israel was a type of spiritual Israel, or church of Christ, we now design to take up the subject, and educe such matter, and make such applications as will apply to the church at the present day. First, we will endeavor to give the signification of the word camp, and apply it to the church militant. We understand it to signify a temporary dwelling place—a place to tent—and is used, first, in time of war, and second, in moving or travelling from one country to another. 1st. The church militant is engaged in warfare, (2 Cor. x. 14.) "For the weapons of our warfare are not carnal," &c. and in the Apostle Paul's second letter to Timothy, fourth chapter and seventh verse, he says: "I have fought the good fight, I have finished my course." 2d. The church is engaged in pilgrimage to another country, (Hebrews x. 9.) "But now they desire a better country, that is, a heavenly." Again, Hebrews xiii. 14: "For here we have no continuing city, but seek one to come."

Second. And they stood, every man in his place, round about the camp." This we design to apply to every member standing in his place in the church—his own place, and not the place of another. 1 Cor. xii. 20: "But now are they many members, yet but one body;" and 18th verse—"But now hath God set the members, every one of them, in the body, as it hath pleased him." And again, Romans xii. 4—8: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one, members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministry: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness." From the above quotation, it may be easily discovered that, it is the duty of every member, according to the grace that is given him, to exercise, particularly, the gift that God has bestowed upon him, and, also, in the office which he has designed him. "And they stood every man in his place."

We design, in the next place, to make a few remarks—First, upon the Minister; second, the ex-

horter; third, the deacon; fourth, the church in general, and then come to a close.

First, the minister; Without comment upon the call, qualifications, and duty of a minister or bishop, for the sake of brevity, we refer you for his call to Hebrews v. 4; for his qualifications, to the Apostle Paul's first letter to Timothy, third chapter, from the first to the seventh verse, inclusive; and also in the letter of the same Apostle to Titus, first chapter, from the sixth to the ninth verse, inclusive; and for his duty, to various parts of the New Testament; let it suffice to say, that, both in his private walks, and also in the exercise of his public gift, he should endeavor to act to the glory of God, the prosperity of his cause, and the edification of the church of Christ; and by thus acting he will stand in his place.

Second. The Exhorter: We presume that the call and qualifications of an exhorter are, in some degree, similar to those of a minister or bishop, with the exception that he should not receive the imposition of hands. For we have no warrant in the scriptures, either explicit or inferential, that an exhorter should be set apart by the imposition of hands of the Presbytery. But it appears unnecessary to say much about the gift of exhortation, unless we have exhorters in our ranks.—We wish now to ask a question: If we have any exhorters, where are they? Has the day of exhortation, like that of the Apostolic day, ceased? We think not. If the day of exhortation has not ceased, and if the church was formerly in the possession of that gift, where are the exhorters? Is it not possible that they have either slipped out, or have been pushed out of their places into those of the ministry? If yes, who permitted, or was necessary to it? If no, why are they not in their places? These questions are for your serious, calm and deliberate consideration; for God has placed the different gifts in the church. Eph. iv. 12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then, if there be an exhorter in our ranks, we say, according to the grace given, let him that exhorteth wait on exhortation, and by so doing he will stand in his place in that respect, and be profitable to the church.

Third. The Deacon: For the qualifications of whom we also refer you to 1 Timothy, iii. 8—10, inclusive, upon which we shall make no comment; but we shall in as short a manner as possible, point out what we believe to be, in some respects, the duties of a Deacon.

1st. To defray the expenses of the Lord's Table. 2d. To take cognizance of the poor saints who live in the bounds of, and particularly those who are members of the same church with himself, to see that the church administers to their necessities. Acts xi. 14—27, inclusive. 1 Cor. xvi.—read the chapter; 1 Timothy, v. 9—16, inclusive.

3d. For the benefit of the ministry. 1 Cor. ix. These we believe to be particularly the duties of a deacon, and these he will perform if he stands in his place.

We come now to the fourth and last proposition of the text: to speak of the church in general. The church of Christ, at the present time, appears to be in a languishing condition; and

you are frequently heard to complain of your bad feelings, and of the cold and barren state of Zion. As there is no effect without a cause, there is certainly a cause for these things. Have you been endeavoring to ascertain the cause of these things? We fear not. If you have not, it is highly necessary that you should be up, gird on your armor, and stand in your place; for God has ordained good works for his children to walk in, and those who neglect them may expect to receive the chastisement of the Lord. We therefore say to you, that we believe one great cause of the situation of the church is, the neglect of duty by her members. We now, dear brethren, exhort you to a discharge of your duty; and that you may fully ascertain what is your duty, we recommend you to search the scriptures, for they are they which testify of Jesus, and in which you will find every duty that is necessary for you to perform. 2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The 2d article of our faith reads thus: "We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice." Then if we believe the scriptures, let us practice accordingly—prove our faith by our works. By reading the second chapter of the epistle of James, at the 14th verse you will find these words: "What doth it profit my brethren, though a man say he hath faith and have not works? Can faith save him?" 17th verse, "Faith if it hath not works is dead being alone." 18. "Yea a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will show thee my faith by my works." 24th. "Ye see then how that by works a man is justified and not by faith only." 26th. "For as the body without the spirit is dead, so faith without works is dead also."

Then, in conclusion, according to God's word, let us love and good works. A great deal might have been said, but the limits of a paper would not permit us. May the God of heaven give you a disposition to examine his word carefully and prayerfully, and enable you to stand in your place by complying with the requisitions therein contained. According to Heb. xiii. 20th and 21st, "May now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—Amen."

M. LOWREY, Mod.

S. W. BLOODWORTH, Clerk.

CORRESPONDING LETTER.

The Towaliga Primitive Baptist Association, to her sister Associations with whom she corresponds.

BELOVED IN THE LORD:—Under a well ordered Providence, we have been permitted to meet in an associate capacity. Our churches have been generally represented, and our deliberations have been characterized by christian forbearance and brotherly affection; yet we have to lament that the additions to the churches have been small—sad evidence of a cold, declining state. And when we look around, and see the snows of many winters on the heads of our ministering brethren, and the furrows of time in their cheeks, which tells in tones not to be misunder-

stood, that they must soon go hence,) and then see the waste places in Zion, we are ready to say, "Oh that it was with us as in days past, when the candle of the Lord shone round about us, and our gates were crowded with converts." Oh, brethren, pray ye the Lord that he will rouse us from this lethargic state, to a lively activity and prompt discharge of duty, that we may try him, and prove him, and see if he will not open the windows of heaven and pour out a blessing that there shall not be room to receive it.

We were glad of the coming and labor of love of your Messengers, and hope you will continue your friendly correspondence. Our next session will be held with the church Mt. Pleasant, Henry county, two miles north of Griffin.

Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Yours in gospel bonds,

M. LOWREY, Mod.

S. W. BLOODWORTH, Clerk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his. HEBREWS IV. 10.

BROTHER BEEBE:—When I sent you my last letter, feeling my weakness and inability to write, I thought I would bid my brethren and sisters farewell, and altogether decline trying to write any thing for the Signs; but finding I cannot command my thoughts, and that my mind is often exercised on passages of scripture, and seeing in one of the late numbers of the Signs, a few lines composed on that rest that remaineth after death, and headed with the 9th verse of the fourth chapter of Hebrews, to which I could not give my consent, as being a right application of the text, has caused my mind to be again exercised on that scripture, which was made plain to my mind long ago, before I heard any preacher preach from any part of the chapter; which caused me to try to scribble a few of my thoughts on this scripture; and having heard brother Trott once preach from a part of the same chapter, much to my satisfaction, I am more and more confirmed in the belief that it has allusion to that rest into which believers enter when they believe, when they are brought to give up all hopes of being justified by the deeds of the law.

It is said at the 3d verse, For he that hath entered into his rest, he also has ceased from his own works, as God did from his. Yes, sinners must be brought to cease from their own works before they can enter into that rest, which is found alone in Christ. But perhaps some would like to know how I understand this to be brought about; to which I answer, that they must be brought by the operation of the Spirit of God to see themselves sinners, and when they are brought to see and feel themselves to be sinners, they go to work to justify themselves by the deeds of the law, and having tried to work out a righteousness of their own, and found all their works to fail, they conclude there can be no mercy for them; but still they cry for mercy, and in the Lord's own time he reveals Jesus to them, and gives them faith to be-

lieve in him; then they cease from their own works, and enter into rest; believing in and receiving Jesus as the Way, the Truth, and the Life; receiving him as having satisfied the demands of law and justice, and as having brought in an everlasting righteousness for all them that believe in him; and as he has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls," so it is evident the poor sin-burdened souls laboring with the burden of their sins, must be brought to renounce their own works; must be brought to give up all hopes of being justified by the deeds of the law, and to receive Jesus by faith, and O, what a glorious rest it is for the poor souls who have been brought to see themselves justly condemned, when they enter by faith into that rest that remaineth for the people of God. The Sabbath day was typical of this rest, on which yourself and brother Trott have written much to my satisfaction, so much so, that it is needless for such a poor, blundering, ignorant creature as me to say any thing on that head; a rest into which no arminian ever entered, because they are always gathering sticks to kindle fires of their own, and compassing themselves about with sparks of their own kindling, saying, aha! we have seen the fire, we are warm: and they say they must keep themselves from falling, and contend that they may finally fall away; which shows they have not faith, without which it is impossible to please God; For he that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him. Yes, they who have received Jesus as the Way, the Truth, and the Life, have received him as a complete Saviour, as one able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession for them. They receive him as their All, their Righteousness, their Justification, their Sanctification, and Redemption; as having redeemed them from the curse of the law, being made a curse for them; and as having obtained eternal redemption for them; both of soul and body; and they are looked forward to the period when their bodies shall be changed; when this mortal shall put on immortality, and their bodies shall be fashioned like his glorious body; when he shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: when their Saviour shall come the second time without sin unto salvation, to receive them to himself, to live and reign with him forever in the mansions of eternal bliss. It is vain to try to persuade those who are resting in Jesus that there will be no resurrection of the body; for they are persuaded that, as he has entered the grave, and risen triumphantly over death and the grave, so they shall be raised by his mighty power, and shall sing the song of triumph—Oh death! where is thy sting? oh grave! where is thy victory?

Brother Beebe, I leave these few scattering thoughts on this scripture to your disposal, with a

desire that yourself, or some other one more able to do justice to the subject, may be led to write more fully thereon, and remain, as ever, your unworthy brother, as I hope and trust, in a crucified Saviour,

LLOYD KIDWELL.

Fairfax C. H., Va., Feb. 1, 1845.

FOR THE SIGNS OF THE TIMES.

Sellersburg, Ia., Jan. 24, 1845.

BROTHER BEEBE:—Through the tender mercy of God, I am still numbered with the living, and with my little family, enjoy good health. I also enjoy the high privilege of preaching the gospel of Jesus Christ, none daring to hinder or make me afraid: although I am not without opposition from the new order of teachers and their adherents. In this day of religious improvement, some seem desirous of being wise above what is written. The preaching of some new or strange doctrines, intermixed with a display of vain philosophy, is very popular with many; while others choose a more plain way to suit the natural mind. But there are some who will hear and preach Jesus and him crucified, and these are determined to know nothing else among the people; "Testifying repentance towards God, and faith towards our Lord Jesus Christ. Holding forth Christ as the Way, the Truth, and the Life. Making their faith manifest by their works, in all lowliness, godly conversation and honesty; faithfully discharging duty in all things, to God and to man; trusting to the blessed promise God has given those who love and obey him. They love to honor his adorable name, and earnestly contend for the faith which was once delivered to the saints." And while many are boasting of their faith while their works exhibit death, the Apostle says—"If ye live after the flesh ye shall die; but if ye through the Spirit mortify the deeds of the body, ye shall live." I do not understand him to speak of eternal death, but of that lifeless state, in regard to the cause of Christ and ordinances of the gospel, and spiritual endowments, which a living after the flesh is calculated to produce; a lack of sweet fellowship and communion with God and his people; lifeless in regard to honoring their heavenly Father, and a disposition to gratify the carnal mind, wounding their own souls, and grieving their brethren, by bringing reproach upon the cause of Jesus Christ which they have espoused—exposing themselves to be drawn astray, and to give heed to seducing spirits and doctrines of devils, and to turn away their ears from the truth, and be turned unto fables. In this state, they will sometimes even become offended with faithful brethren for warning them against false doctrines, and become their enemies because they tell them the truth. But we are directed to reprove them *sharply*, that they may be sound in the faith. And you, my faithful brethren, know these things by experience, as well as myself. At this very time I am not permitted to preach in some meeting houses, because, as I suppose, I have set my face and raised my voice against the *Two Seed* doctrine, and its improve-

ments, as preached and believed by some of our dear brethren, viz: That Jesus Christ was created before this world was made, and did exist in a material body, and his children were created in him, and were put forth, or created in Adam, and that all who were created, stood and fell in Adam, Jesus Christ died for, and will save, that they have a right to heaven by *relationship*; but the *extra production*, or *multiplied seed*, was not created in Adam, nor did they stand or fall in him, and consequently were never under the law, &c. &c. If they have any other thing against me, they have not let me know it; but they have rejected me without any regular course of dealing or trial. The *Little Flock* Church, of which I am a member, which is the largest in our (Lost River) Association, and some other churches, have protested against the said doctrine, or mainly so. So you perceive, I am not left quite alone; God has reserved for himself a few witnesses who are ready and willing to raise their voices against such heresy, and they are willing to be rejected and persecuted for Jesus' sake. For as Jesus suffered without the gates, we should be willing to go forth unto him without the camp, bearing his reproach. For, here we have no continuing city, but we seek one which is to come. No chastening for the present seemeth joyous, but grievous; nevertheless, it afterwards yields the peaceable fruits of righteousness unto them that are exercised thereby. Wherefore, lift up the hands which hang down, and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble us, and thereby many be defiled; and let us pray God, that those of our dear brethren who have gone astray may return unto the Living God. But if they will not, they can only pursue their own course, for it is to their master they stand or fall. They have a *legal* right, (according to the constitution and laws of our country,) to worship God in their own way, and we ask for ourselves the same liberty. As we have received Christ Jesus, the Lord, even so do we desire to walk in him. Rooted and built up in him, and established in the faith as we have been taught; not of men, but of God; and abounding therein with thanksgiving. But let us "Beware lest any man spoil us through philosophy and vain deceit." Let us not refuse him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; and he hath promised, saying, Yet once more, I shake not the earth only, but also heaven. Although there has been a great shaking, and removing of things that are made, yet there are things which cannot be shaken, which do remain. We hope we have received a kingdom that cannot be moved; let us have grace whereby we may

serve God acceptably, with reverence and Godly fear, for our God is a consuming fire. We wish to sit under our vine, and under our fig tree, for such shall not be afraid; for the mouth of the Lord hath spoken it. We read of a people walking, every man in the name of his god; but may it be our privilege to walk in the name of the Lord our God. Our blessed Redeemer says, I am the Vine, and every branch in me that beareth not fruit, he taketh away; but every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. And again,—The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned. If ye abide in me, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love; if ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

We understand that, "In the beginning was the Word, and the Word was with God, and the Word was God." And again,—"The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth;" and "In him dwells all the fulness of the Godhead bodily; and of his fulness we all have received and grace for grace." So then it is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." "Who hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Therefore "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of the Lord, depart from all iniquity." "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor." And the Apostle says, "If a man purge himself from these, he shall be a vessel to honor, sanctified and meet for the Master's use; and prepared unto every good work." Then let us follow righteousness, faith, charity, and peace, with them that call on the Lord, out of a pure heart. And let no man deceive us with vain words, for because of these things cometh the wrath of God upon the children of disobedience. And if we are called to suffer for his sake, let our conversation be as becometh the gospel of Christ. Let us stand fast in one spirit, with one mind, striving together for the faith of the gospel, but not for the faith of men. That we be no more children tossed to and

fro, and carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive. We read of a wide gate and a broad way, but they lead to destruction; and many go in thereat: but we also read of a straight gate and narrow way which leadeth unto life, and few there be that find it.

Dear brethren and sisters, Jesus, the immaculate Lamb of God, is the only Door, the only Way, the only Truth, and the only Life. There is no other eternal life but Jesus. He is the Word of Life; that eternal life which was with the Father, & was manifested unto us, as we hope & trust. The things we have experienced, declare we unto you, that you may also have fellowship with us; and we believe that our fellowship is with the Father, and with his Son Jesus Christ.—And these things write we unto you, that our joy may be full. No other life could have answered the demands of divine Justice. No other death could have effected an atonement for the people of God, for his blood cleanseth from all sin.—This Jesus, who was crucified and raised from the dead, is the Stone which was set at naught by the Jewish builders, but has become the head of the corner. Neither is there salvation in any other; for there is no other name given under heaven, among men, whereby we must be saved.

May the Holy Spirit be with us, lead us into all truth, and enable you, my dear brother, to conduct the publication of your valuable paper in all meekness, to the honor of God and the good of his people, is the prayer of a poor, but I hope a humble servant.

M. W. SELLERS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEERS:—Through the mercy of God, our Savior, I enjoy the privilege of saying what the Lord has done for me. I was brought up in Litchfield co., Ct., under the *Blue Laws*, where the people were compelled to pay tribute to Caesar, or a tax to support the established order of priestcraft. I was compelled to attend the Presbyterian meeting, and from their pulpit heard frequently preached the doctrine of unlimited atonement, in substance, that Christ had died for all men. When I was about ten years of age, a Universalist preacher came into the place, and preached that the Saviour died for all mankind, and that not one drop of his blood had been shed in vain; and therefore all mankind would finally be saved. By reading the Bible I became satisfied that all for whom Christ had died would ultimately be saved; and as I had never heard it disputed, that he died for all, I of course became a Universalist; and as I thought all men were saved, I concluded that all preaching was foolish and unnecessary; and I became more and more confirmed in my universalism. The effect this doctrine produced on me, was to remove all restraint, and I thought that I could do as I pleased with impunity. So I went on in the most sinful course that the laws of the

country would allow, and sometimes even violating the laws of the land, and the older I grew, the bolder in sin I became. I have often argued with people against the existence of a hell, and sported with the idea, and challenged them to show me from scripture when and where it was made, &c. But I think I have been brought, by the Spirit of God, to know where and what hell is: and that it was made for the devil, and all who forget God. I now believe that the first Universalist sermon that was ever preached is stated in Genesis iii. 45, and is in substance the same that is held and preached at this day: "Ye shall not surely die." Or in the modern version, Ye shall surely be saved. But I would advise those who hold that doctrine, as Christ warned the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

In the year 1843, my companion became troubled in regard to her lost estate; this led me to act as though the devil had full power over me. I tried all the plans I could invent to persuade her to quit going to hear preaching; but all in vain; I could not hinder her from going to meeting.—Finally, I was told by the neighbors that she was going to join the Old School Baptist Church; and this made me very angry. I first tried to coax her to give it up, but to no purpose; next I tried to frighten her, and I threatened to kill myself if she joined the church; but in this I was also unsuccessful. I then told her that if she was determined to be baptized, that the moment Elder Hait took her to the water I would knock him down. But at this time it pleased the Lord to be gracious to her, and I was brought to see that of all men I was the very worst; and the Lord caused me to leave off swearing and begin to cry. Lord be merciful to me a sinner; a poor, lost, undone creature,—a poor, guilty worm of the dust. This was in May, 1843; but by the time my wife was ready to offer to the church, which was the first of July, I was constrained to also offer myself as a candidate for baptism and membership with the church; but I could not think that the members could fellowship me, because I had talked in such a manner to them. But the word says, Repent and be baptized, and I found the children of God to be of a forgiving spirit, and they forgave my railing against them; and so they received me, and myself and wife were baptized by Elder Hait.

The Lord is a merciful God, or else, when I was going on, rolling sin as a sweet morsel under my tongue, he would have cut me off, and cast me down to the perdition of ungodly men. But through his mercy he called me to speak his praise, and sound abroad his fame.

I have been receiving the Signs for the last year, and I bless the Lord for providing a way through which we may hear from brethren of the same faith, and how they travel through this unfriendly world.

I remain your friend

And brother in Christ,

WILLIAM LARE.

Liberty, Sullivan co., N. Y., Feb. 9, 1845.

EDITORIAL.

NEW-VERNON, NEW-YORK, MARCH 1, 1845.

[CONTINUED FROM PAGE 31.]

THE SABBATH.—In our last number, we called the attention of our readers to a proposition, made by those who style themselves *friends of the Sabbath*, to Hon. C. A. Wyckliffe, Post Master General of the United States, offering to sustain him in any measures he may see fit to adopt to prohibit the transportation of the mail on the Sabbath, and gave our reasons for holding that such an attempt upon the fidelity and virtue of a high functionary of our government fastens the crime of *treason* upon the writer of the letter and those public journals which have indorsed the guarantee. The writer hints that a *clamor* might be attempted, but those who should attempt to raise it would find themselves in a *miserable and hopeless minority*. It is worthy of remark, that this letter writer, as well as the people for whom he acts, claims to be a *true patriot, philanthropist, & christian*, yet with all his & their patriotism they would induce our public officers to pursue a course in opposition to the laws of Congress, which he is sworn to obey; and with all their philanthropy and christianity, they would exult in the misery and despair which they would inflict upon a minority of the people of this country. But does not the American Constitution regard the religious rights of a minority as being equally sacred with those of a majority? And can that be patriotism, which would trample upon the rights of a minority, however *miserable and hopeless*? We do not wonder that the writer loves to dwell upon the memory of the old Puritans, who distinguished themselves by acts of the most barbarian cruelty and oppression that ever stained the pages of history. There seems to be a remarkable coincidence of spirit and disposition by which both may be identified. When the Puritans banished Roger Williams from their colony, to return only on pain of death, Williams was in a *miserable and hopeless minority*, and when they hung the Quakers, drove the *persecuted* witches, whipped and imprisoned the *persecuted*, dragged innocent and unoffending males and females through the streets, tied to cart-tails, stripped to their waists, and scourged with whips and pitched ropes until their flesh was horribly mangled, confiscated the property of those who were convicted of entertaining non-conformists, & exposed young men and girls for sale for refusing to insult their Maker by participating in their mock-worship, these sufferers were but a *miserable and hopeless minority*. Our modern sabbatarians love to cherish the memory of their puritan fathers, whose outrageous violence put savage intolerance to the blush. They refer to them as models of patriotism, philanthropy, and religion to be copied at this day.

Whatever may be the object of those who are laboring to revive the *blue laws* of the East, and to force our national government to succumb to ecclesiastical dictation, the end which their efforts

are calculated to secure must be an unhallowed connection of the state with the church,—of the secular with the divine law. Should we admit that their efforts are dictated by a desire for the glory of God, and the good of mankind, (which is more than we can in conscience do,) still the true tendency of their efforts is to prostrate the liberties of the people which were obtained at the expense of much blood and treasure; for, according to their own showing, a majority cannot rule in this matter without leaving a minority in a miserable and hopeless condition.

The Pharisees of old were said to have a zeal of God, but not according to knowledge, and this we conceive to be as much as we can in truth say of these of modern times. Their zeal is truly worthy of a better cause; but that it is not in harmony with knowledge appears from their exertion to perpetuate a rite which God has abolished, and of continuing the type which has given place to its anti-type, and the shadow after the real substance has come. Of these it may be said as of the others, They do greatly err, not knowing the scriptures, nor the power of God. If we could agree with our modern sabbatarians that the law of God requires of the gentiles to observe the first day of each week as a sabbath day; still we should oppose the interference of the secular power, as we cannot admit that the civil magistrate, under the gospel dispensation, is called on to enforce the religious observance of divine rites. But there is not a precept to be found in the law of God which designates the first day of the week as a sabbath day. If there is let it be produced, and our opposition shall cease at once. For the enjoinder of a seventh-day sabbath on the people of Israel, to be God's sign with that nation forever throughout their generations, the Old Testament is very clear. And the precepts of the divine law which God enjoined on Israel are either binding on the gentiles, or they are not; if binding at all the day is established, "But the seventh day is the sabbath of the Lord, thy God," [Exod. xxx. 10.] and that day alone will answer. It is as some have asserted, merely "one seventh part of the time;" for the very day was designated in reference to a special event which could be set forth by the observance of no other day of the week, viz; God rested on the seventh day from all the work he had made. It is therefore to mock God, for us to pretend to observe the sabbath while we pay no regard to the day which he has appointed. This is setting our wisdom above his: "making void the law of God, by our tradition." It is vain to attempt to sustain a first day sabbath by reference to the 4th commandment or any other command of God, recorded in the Old or New Testament. No such day is designated. But the reader may demand of us, by what authority we observe the first day of the week, for the public worship of God? to which enquiry we will reply that, if we observed any particular day, as a sabbath day, it should be the seventh and not the first day of the week; but as we believe that the Jewish sabbath was figurative

we believe that with all other types belonging to the legal dispensation, it has realized its accomplishment, and given place to its antitype. No person of spiritual understanding can read the epistle to the Hebrews, without being convinced that the sabbath of the former dispensation was typical of the Gospel. There the Apostle very explicitly shows, that as God first finished the work of creation, and then ceased from all the work which he had made, and rested on the seventh day, so Jesus in the redemption of his church has finished transgression, made an end of sin, fulfilled all the jots and tittles of the law, borne all its penalty, and cried out upon the cross "It is finished." "By one offering he has perfected forever all them that are sanctified;" he having finished his work has rested from it all, as God did from his, in creation; has forever sat down on the right hand of God, &c., and there remaineth no more sacrifice for sins. And again, in the experience of the children of God, from the time they are quickened by the Holy Ghost, until they are made to rejoice in the assurance that they are born of God, is a time of toil and labor, they work, and they do all their work; for they faint and die; but Jesus says to such, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find Rest (or Sabbath) to your souls." Therefore the Apostle says, we that believe do enter into rest; that this rest, or Sabbath, remaineth for the people of God. They enter upon their Sabbath the moment they have true faith in Jesus Christ; and this Sabbath is perpetual. Those who enter into it cease from their own works, as God did from his, in the figure. None but believers can enter into this anti-typical Sabbath, because God has sworn that they shall not see his rest. So then, the Apostle says, they could not enter in because of unbelief. This Sabbath answers to its type; as the type presented a day of rest to the physical powers of a carnal race—so the gospel presents rest to the souls of a spiritual people; as in the type no work was allowed, so in the gospel, works as a ground of justification before God are excluded, and the performance of the rites and ceremonies of the abrogated law in the kingdom of Jesus Christ, is a violation of the spiritual Sabbath; and as the Sabbath breaker under the law was not suffered to live, so the legal work-monger under the gospel is to be put away from the fellowship of the church. No fires were to be kindled in the habitations of the children of Israel, nor were they allowed to think their own thoughts, or speak their own words on the Sabbath. So under the gospel, nothing belonging to the *six days*, or legal covenant—no efforts to supercede the Spirit's work in warming the hearts of God's children, can be allowed according to the gospel—nor are christians to think their own thoughts, or order their own speech—but from the boundless fulness of Christ their Head they receive both the preparation of the heart and the answer of the tongue. No human legislature can

enforce this Sabbath, for as the inspired psalmist has said, "This is the day that the Lord has made, we will rejoice and be glad in it." The gospel dispensation is frequently in scripture called *a day*, *that day*, &c. It was ushered in after John the Baptist had appeared, as the harbinger of his Lord, by the coming of Christ. Christ came as it was written of him, as the Sun of Righteousness, with healing in his wings; and in him was light, and he is the Light of the world. From him a flood of living light pours forth its lucid rays into the hearts of all who have entered into that rest which he has provided for those who believe.

In darkest shades, if He appears,
Their dawning is begun;
He is their soul's sweet Morning Star,
And He's their rising Sun.

His presence with the believer constitutes the day which the Lord has made, in which christians rejoice and are glad. But all legalists are Sabbath-breakers; they cannot discriminate between the oldness of the letter and the newness of the Spirit. The heavenly Sabbath of believers in Jesus is not peculiar to any day or night in the week.

'Tis his sweet beams create their noon,
If he withdraw 'tis night.

Our reason then for worshipping God on the first day of the week, is the same as that for worshipping him on other days; and we attach no more sacredness to the day, than we do to the place where he is to be worshipped, for the hour is coming and now is, when the true worshippers shall worship the Father in Spirit and in truth. It is true we have stated seasons for social worship, because we are commanded, in the statute books of our King, "Not to forsake the assembling of ourselves together, as the manner of some is."—In order to assemble *seasonably* for social worship, it is necessary to have stated seasons; and among the stated seasons in which the Old School Baptists convene for worship, the first day of each week is included—not as a Sabbath, for if we held it to be a Sabbath, we would not violate it by going to meeting, as on the Jewish Sabbaths the Jews were not permitted to go out of their habitations; but because we are liberated from that law, and are now at liberty to meet together for social devotion. We also have Apostolic example for meeting on that day, and we love to copy the examples of the Apostles and primitive saints.—We are not, however, confined to the first day; for as opportunity serves, we meet on other days and nights in the week, and consider the time quite as sacred as on the first day. We believe it to be as wrong to preach heresy on any other day as on the first; and if we have not been greatly deceived, we have enjoyed as much communion with God, and sweet fellowship with his saints, at other seasons of worship as on the first day.—But we are sometimes interrogated, why we do not pursue our worldly avocations on the first day of the week, if we attach no particular sacredness to it? One reason is, because, as we stated before, that day is among the seasons which we set apart for social worship, and we pay the same respect to it that we do to other seasons which we set apart for the same purpose. Another reason

because that day is generally regarded by the world, and by the Scribes and Pharisees of the present age, as a suitable day for religious exercises; and as the Apostles of our Lord availed themselves of the Jewish seventh day Sabbath, to go into their synagogues to preach Jesus, notwithstanding their conviction that these Jewish rites were abolished with the hand writing of ordinances, so we set that day apart for the public exercises of the church, and to preach Jesus and the Resurrection to the people.

The idea advanced by the advocates of a legal Sabbath that, those who are commanded to keep the day holy, are by the law permitted to do works of necessity and mercy on that day, is without scriptural warrant. If the law which enjoined a Sabbath upon Israel, is obligatory on us, we are not allowed to do any work, on any pretence whatever. When the Israelites kept the law strictly, they were never exposed to such liabilities as would render such works necessary, or merciful. The express condition of that covenant with Israel, which enjoined the observance of the Sabbath day, was exemption from famine, sword, and pestilence, if they obeyed the law; they were to have plenty of corn, wine and oil. Defended thus from sickness, want and surprise, there could be no occasion for a modification of the law to suit contingencies. No ox or other animal could fall into a pit and need pulling out on the Sabbath day, if they adhered strictly to the law. So that the reproof of Christ to the Jews, who charged him and his disciples with desecrating the Sabbath, when he interrogated them,—"Which of you having an ox or an ass fallen into a pit, do not pull him out on the Sabbath day?" was not a decision that such work might be done with impunity, but to show their hypocrisy in charging him & his disciples with what they were guilty of.

It is even so with our modern old covenants, while according to their theory they are under the Sinai covenant—yet they will gather sticks, kindle fires, teach schools, peddle arminian sermons, pass round the plate or box, to gather money, and in various other ways subject themselves to the penalty of death by that law which they claim as their rule. Themselves, their sons and daughters, their man-servants and maid-servants, oxen and asses, are all put to some service, which the law forbade the children of Israel to do on the Sabbath day; and yet they would have a law passed to inflict fines and penalties on their neighbors for exercising their constitutional rights of observing that and all other days, according to the dictates of their own consciences.

NEW SCHOOL BAPTIST VIEWS OF THE ATONEMENT.—A short time since we saw the absurd and ridiculous views of A. Wheelock of New York city, paraded in the Banner and Pioneer, as some thing suited to the wishes of the New School Baptists of the west. Wheelock denies that Christ effected or made an atonement by being "delivered up for our offences, and raised again for our justification." He holds that the incarnation, life,

death, and resurrection of our Lord, only procured the materials out of which Christ can now make an atonement for such as apply to him for atonement—"That Christ has died for all sinners," (not even excepting devils as we can see,) "but atones for none until they repent." That as "soon as our great High Priest atones for a sinner he is forgiven." Upon this new perversion of the scriptures, Mr. Wheelock and his New School brethren are enabled to shoot ahead of Arminius, Wesley, Clarke, and Fletcher, and leave them far in the distance. With these views of the atonement he says to the dead sinner, "If unconverted, reader, go to Christ, your great High Priest.—Tell him you are a wretch undone, and ask him to atone for your sins that you may be forgiven.—Go in confidence, for he says that 'Him that cometh he will in no wise cast out,' &c. See how deceitfully he handles the scriptures. Why disjoint the text? Christ says all that the Father giveth me shall come to me; and him that cometh I will in no wise cast out:" and that the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. But, Wheelock continues, "He," (Christ,) "has been waiting and ready to atone for your sins ever since your first transgression. When you have been asleep and when awake; when rejoicing in health and when terrified in sickness; when careless in sin, and when thoughtful in awakenings; and at all times, by day and by night, at every hour and every moment, he has been ready and waiting to present his blood in your behalf, the instant you repent and believe, to obtain your pardon and procure your salvation." What delightful stuff this for a Baptist paper, to go out as Baptist doctrine, to claim its emanation from a man professing to be a Baptist minister! O Shame! where is thy blush? But another writer over the anonymous signature "Alpha," in the "Cross and Journal," denies that the atonement of Christ takes away the guilt of those for whom it was made; and makes no distinction, as we can perceive, between atonement and pardon. He labors long and hard to establish the position that the sins of the people of God could not be transferred to Christ, as that would make Christ a depraved and sinful being, and according to our understanding of his arguments, they go to establish the point, that the saints in glory are as guilty as though they had not been represented in the death of Christ. It is not very surprising to us, that the New School Baptists should thus unequivocally renounce and discard the distinguishing doctrine of the Baptists of all former times, and step forth in a garment cut and made to fit their deformities. The old Bible doctrine of salvation by grace through the redemption of our Lord Jesus Christ, has always pinched them under and about the arms, they could not work well in such a dress; it has been to them like a straight jacket to a maniac, so that when they have had occasion to work, in getting up revivals, &c., they have uniformly been compelled to put off their coat of old fashioned doc-

trine before they could do much. And those who now contend that the blood of Christ cleanseth us from all sin, removes and forever puts away all guilt from those for whom it was shed, are pointed at by the New School as being too *tight laced*, only because their loins are girt about with truth.

Forgiveness simply considered only exempts from consequences, and does not remove guilt, and hence the necessity of blood. If a man being convicted of murder, and condemned to die, should receive a pardon, he would still be a murderer, and as guilty as though he were hanged; but Christ has borne the sins of his people in his own body on the cross, and has put away sin by the sacrifice of himself, and brought in everlasting righteousness for his people; by his stripes they are healed. He has justified many, for he has borne their iniquities. He gave himself for us, says the Apostle, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people, zealous of good works. Therefore to purify, as well as to free from penalty, was included in the sacrifice of Christ, or else, though by his suffering for us we might be saved from the penalty of the law, yet it would not prepare us for heaven or the enjoyment of spiritual things.

This scribbler in the Cross and Journal concludes his fifth number thus:

"The atonement, then, was a scheme devised by infinite wisdom, by which the *ends of punishment can be completely answered, and yet the sinner spared*. The great end of punishment was to manifest God's hatred against sin. If any expedient could be found out which would answer that end, as well as the actual infliction of the threatened penalty upon transgressors, then that penalty could be dispensed with, and mercy might be exercised in the pardon of sinners.

Now such an expedient infinite wisdom has devised. The Lord Jesus Christ has laid down his life the just for the unjust. By his death the evil of sin has been made to appear in a light infinitely more strong than it could have appeared in the condemnation of the world. By doing this he has magnified the law and made it honorable, although its threatened execution of death to the sinner is dispensed with. By Christ's death public justice is satisfied. The evils of which we have followed from the pardon of the sinner without an atonement are guarded against. And now God can be just—just to himself—just to his own character, as the governor of the Universe and yet forgive sinners for Christ's sake.

ALPHA."

According to this doctrine, there is nothing cleansing in the blood of Christ, it was only an expedient resorted to in the extremity of the case—to make known how much God hates sin; and this being made manifest, his own veracity can be dispensed with. He has said, "the soul that sinneth shall die;" but this sentence was only to show how much God hates sin, and by the death of Christ, although the sins of his people were not laid upon him, Alpha says there was no transfer, and his brother Wesley says there is no imputation; the penalty of the law is dispensed with. But how did God's hatred to sin appear in bruising his Son, if Christ did not bear the sins of his people, or in other words, if they were not transferred or imputed to him?

Well, now suppose we drive this argument, if argument it be, a little further in its legitimate course. According to Wheelock and Alpha, some sinners will not be benefitted by the death of Christ—they will obstinately refuse, reject, sin away their day of grace, &c., and what is to become of them? These gentlemen have consigned them to hell! But what for? Certainly not to show God's hatred to sin, for this was fully demonstrated in the sufferings of Christ: not to punish them; for the only object of punishment contemplated in the law was merely to show that God hates sin, and that object is secured without punishing sinners at all.

Again: If the only object of punishment is as stated by Alpha, might we not expect, that at the last day, it would be sufficient to exhibit God's hatred to sin, to simply uncover the burning lake, or might we not look for some other expedient to secure this object, without the actual infliction of the sentence of divine Justice upon the guilty?

Would not the Baptists of former ages been startled at the blasphemy of such doctrines, bandied about as Baptist doctrine? It seems to be the design of these gentlemen, to make it appear that the salvation of men depends alone upon themselves; that they have all power; for if the death of Christ is effectual in the salvation of sinners, it must effect the salvation of all for whom he died. And if he has died for any who are not saved, it follows that his death was not that which saves sinners, and the salvation of those who are saved must depend on something else, and that something else must be so far superior to the blood of Christ, as to effect what that blood has failed to effect. Well, what do they hold that *something else* to be? Mr. Wheelock, in the extract we have given, says Christ has been ready and waiting ever since the first transgression. And again, he says, that Christ "has given himself in death as a propitiatory sacrifice for all sinners, in order that as many of them as repent and believe may be saved; and that God may be just in pardoning them." Then all depends upon their repenting and believing; not on the blood of Christ or the atonement: for Wheelock says they must repent and believe before Christ will make an atonement for them.

Repentance is not held by him as it was taught by the Apostles, as a gift of God, for which Christ is exalted a Prince & Savior, to give it to Israel with remission of sins; nor does he hold, that faith is the fruit of the Spirit; but that both are works of the dead sinner, and conditions on which Christ proffers to save all mankind. The sinner must do something before he does any thing; he must have life before he begins to live; and this doing so much before any thing is done, is that on which he must depend for salvation. We might pursue the subject and expose many of the absurdities of this new divinity scheme; but perhaps, our readers would be more edified and better satisfied with something else.

NOTE.—Elder Christian Kaufman of Ohio, desires of Elder H. West, an explanation of 1 John v. 7, through the Signs of the Times.

"SHEET ANCHOR."

So, the Sheet Anchor, published at Boston, and edited by the seaman's chaplain, the Rev. C. W. Denison, is intended to be the sailor's hope of safety from the dangers of a lee shore. Every sailor therefore should have this Sheet Anchor, and stow it away in his chest, when he goes to sea, along with his Bible, and he will be secure from danger and when on shore its excellent advice will preserve him from harm."—*Baptist Record*.

We pity the poor sailors or landsmen who are left to trust in such a Sheet Anchor as Charles W. Denison, or any other arminian is able to manufacture for them. When the prophet exclaimed, "O, the Hope of Israel and the Salvation thereof!" he did not allude to Denison's paper, nor can it be said in truth, of it, "This hope we have as an anchor of the soul, sure and steadfast" &c. Chs. W. Denison's paper, and the Bible (what a contrast) to be stowed away in the sailor's chest, will insure for him safety on the high seas, and security from danger when on shore. Could such an extract as the above be found in the publications of the Catholics, in reference to any of their papers the whole protestant world would ring with the cry, "Popery!"

EXTRACT.

"THE UNKNOWN PILOT."

'Shall not the Judge of all the earth do right?'

I recollect, that, when a lad, I was crossing the East River from New York to Brooklyn, on a very foggy day, in a small ferry-boat. My father and several other individuals, belonging to the same society with himself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton street, we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a company, with the passengers who stood on the ground, sufficient to tempt the ferryman to put off in a small boat, and convey us across the river. The ferryman hesitated for some time, but at length the offer of a sufficient reward induced him to set out. The reason of their objection to starting was that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other; and much they feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferrymen magnifying the difficulties of the passage as much as possible in order to enhance the value of their services. When we first left the wharf, a stranger stepped towards the stern of the boat, and took the helm. Every eye was fixed on him who had assumed this responsible station from which every passenger had shrunk. But now that one of their number had seen fit to take the command of the boat, on whose skill and knowledge solely depended the success of our little voyage, every one was disposed to criticise him. There could be no doubt that if he failed to bring us safely to the landing-place on the opposite side of the river, he would be obliged to endure the reproaches of every one who had embarked.—Indeed, it was soon perceived some were unable to wait for his failure before they gave vent to their feelings. Thinking it a matter of certainty that he could not find the way to the ferry stairs through a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferrymen were the first to

evinced their uneasiness, by casting glances at each other, which were noticed by the passengers, and regarded as prognostic of ill success. One of the passengers then asked the stranger at the helm, if he did not think he was going too far up the river. The stranger bowed and made answer that if any other gentleman present wished to take the helm, he would resign it to his charge; from which it was readily inferred that so long as he held his place, he intended to be guided solely by his own judgement. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility. But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by a fog, and no object in sight by which our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up," said one, nestling in his seat.

"We shall come out somewhere near the navy yard," said another.

"He had better let the helm go, and trust to the ferryman," said a lady present.

"Why don't he keep the tiller to him," said an elderly black woman anxiously.

As the stranger paid no attention to these remarks his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any gentleman wished to take the helm he would resign it to his hands. Just about this time a dark object appeared on the water, and as it became more visible through the fog, it was recognised as a vessel which lay at anchor between the landing places on each side of the river. This convinced every one that, so far, the stranger had gone as correctly as if the bright sun had shone, unclouded, upon the river: and silence was at once restored. All murmurs were hushed, satisfaction appeared upon every visage. But the vessel soon faded again in the mist, and again nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions in his duty, to which he paid no heed, and only returned the answer, as before, that he was willing to resign his station to any one that would accept it.

After a great deal of fretting and needless discomposure, the travellers perceived land dimly emerging through the dense fog of the morning. Shapeless and unusual as every thing appeared, is no wonder that some had imagined they had reached the navy yard, about a mile above the landing place. But all doubts were at an end when the prow of the boat struck the ferry stairs and we discovered that the stranger had conveyed us as straight as an arrow to our point of destination.

Many years have passed away since the occasion of this event, yet occasions which have taken place, have frequently brought it to my recollection. When I find fault with the order of Providence—when I have heard them under to account for His decree, who maketh darkness his pavilion, and whose ways are past finding when I see the good distressed, and am ready to murmur at the decrees of heaven, I remember the man at the helm; and say to myself, that however inscrutable may be the Father of Life, and however he may suffice us with need and doubt to overshadow our souls, but what is best for us; and makes all things together for good in the end. We have at the helm of the Universe who can see through the mists that enfold us, and will bring our somed creation safe to the haven of eter-

Poetry.

OLD WINTER.

"You're welcome, Old Winter!" the rich man cries,
With a bosom of proud content,
As round his carpeted halls his eyes
With a meaning glance are sent;
For the fire burns bright, and the casements tall
Are curtained with drapery rare—
The winds may howl and the snows may fall,
But what doth the rich man care?

"You're welcome, Old Winter!" the gay lad cries
As he plunges into the snow,
Or o'er the ice-bound streamlet flies,
Like a shaft from the twanging bow;
For garments warm are about his form,
And his sport is rich and rare!
Old Winter may bluster and rave and storm,
But what doth the urchin care?

"Oh, Winter is drear!" the poor man cries
As he wends along the street,
While the snow in his frost-nipped visage flies,
And benumbs his unshod feet!
"Oh, Winter is drear!" But there's no one to hear
The plea of the poor and old;
Straight on goes the crowd with an unlistening ear—
Who cares if the beggar is cold?

It is Winter, and wo is me!"
Widow exclaims, and clasps
Sivering orphans round her knee,
Wild and phrenzied grasp;
In the frosted pane on the life-thronged way
A ghastly crowd she sees;
Errily jingle the sleigh bells gay,
As the widow and orphans freeze!

"Winter is drear! O, ye rich ne'er smile,
My simple and comely muse,
The tale of the poor man's woes revile,
A helping hand refuse;
Heaven has blest you with stores of gold,
And should not your thanks appear,
Feeding the poor from hunger and cold,
And making their lives less drear?"

C. M. S."

THE CHARACTER OF A HAPPY LIFE.

BY SIR HENRY WOTTON.

How happy is he born and taught,
That serveth not another's will,
Whose armor is his honest thought,
And simple truth his utmost skill:

Whose passions not his master's are,
Whose soul is still prepared for death;
Untied unto the world by care
Of public fame, or private breath:

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great:

Who God doth late and early pray
More of his grace than gifts to lend,
And entertains the harmless day,
With a religious book or friend.

This man is freed from servile hands
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And having nothing, YET HATH ALL.

COME, HOLY SPIRIT, COME.

Come, Holy Spirit, come,
Mercies revealing;
Make this cold heart thine home;
Quicken its feeling:
Then shall my song ascend
Softly to God, and blend
With notes that never end,
Through heaven pealing.

Come, like a ray of light
Tranquilly beaming,
Chasing the shades of night,
Waking the dreaming.
Give me again to see,
As it was wont to be,
His love who ransomed me,
From the cross streaming.

Come, Holy Spirit, come,
Thou that delightest
All to console who roam
Sad, and invitest
Mourners in faith to go
Where healing waters flow,
Still let me pleasures know,
Purest and brightest.

OBITUARY.

DIED, very suddenly, at Cassville, Huntingdon co., Pa., on the 21st day of December last, Mr. LAWRENCE SWOP, in the 70th year of his age. The circumstances connected with the sudden demise of our brother are as follows. He left home in the early part of the day, in apparently usual health, and went to the village, about two miles from his home, to get some blacksmithing done. While at the shop, the hands were called to their dinner, and brother Swop proposed to mend a broken link in a chain while they were to be absent; he commenced blowing the bellows, and took hold of a hammer which lay on the bellows, observed that it was too heavy for him, and at the same instant fell backwards upon the floor, the breath leaving him instantly as he fell.

Brother Swop had been a member of the Regular Baptist church for fifteen or twenty years past, and always appeared to be well established in the doctrine and order of the gospel. In the latter part of his life, he seemed to grow more and more attached to the Signs of the Times.

NATHAN GREENLAND.

DIED, at Morristown, N. J., on the 16th day of June last, Mr. JEREMIAH BETTS, (of his age we are not informed.)

Brother Betts had been for years a member of the Baptist church at Morristown, and continued his connection with the church until she departed from the faith and order of the gospel, which she professed when he became a member. He had, as we understand, continued firm and unwavering in the defence of the truth, and after he withdrew from the church, and protested against her corruption and heresy, he suffered much reproach and persecution for Christ's sake. For many years past, we believe brother Betts was the only male disciple in the vicinity of Morristown, who "stood in the way and inquired for the old paths" of Zion. He has left an afflicted widow, who, we believe, is also an Old School Baptist, and other relatives to feel their bereavement.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 15, 1845.

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GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

ON FAITH.

Now faith is the substance of things hoped for, the evidence of things not seen. HEBREWS xi. 1.

BROTHER BEEBE:—I thought my pen was nearly laid by, excepting for private correspondence. I had concluded the readers of the Signs were tired of discussions; and nothing of a different class seemed to present itself to my mind. But bro. Johnson's request through the Signs for my views of Heb. xi. 1, affords an occasion for again writing, which I readily embrace.

The Apostle having in the preceding part of this epistle drawn a comparison and a contrast between the carnal things of the earthy or typical dispensation, and the spiritual things of the anti-typical or heavenly dispensation, comes in this 11th. Chap. to describe that faith by which these spiritual things are known and received in distinction from our natural faculties, by which those carnal ceremonies were apprehended. He commences his description of faith with the position laid down in our text, and then illustrates it by showing its power as exemplified in the experience of the ancient worthies.

Whether we consider the faith here described, in its special relation to the spiritual things of the gospel, as contrasted with the carnal ceremonies of the law, or as exemplified in the experience of the patriarchs, or in the position laid down in the text before us, we must in either case arrive at the conclusion that, it is a spiritual exercise, and as distinct from natural belief, as are the spiritual truths of the gospel from the external ordinances of the law. The requisitions of the law upon national Israel as such, consisting only in the letter, could be taught by parents to their children, and were required so to be taught; and therefore could be understood by their natural faculties, and be believed as their natural judgements were enlightened. But the knowledge of the truths of the gospel in their spirituality, is not imparted by, nor received from human instruction. Even after all the oral instruction which Christ had given his disci-

ples while in the flesh, he had, after his resurrection, to open their understandings that they might understand the scriptures; that is, in their application to him. Luke xxiv. 45. And before this, when Peter declared his faith in Christ as the Son of God; Jesus said unto him, Blessed art thou Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; thus showing that this knowledge of Jesus, was not science, but direct revelation from the Father. Hence Paul says, "No man can say Jesus is Lord but by the Holy Ghost." 1 Cor. xii. 3. See also Paul's own experience in the case. Gal. i. 11, 12. But why multiply proofs on this point? for after all that men may do, in their attempts to carnalize the gospel so as to make it a subject for human instruction, the testimony of God will stand sure, that, "The natural man receiveth not the things of the spirit of God," and that, "Except a man be born again he cannot see the things of the kingdom of God." 1 Cor. ii. 14, and John iii. 3.

But to the Apostle's position: Faith is the substance of things hoped for, &c. What are the things hoped for? They are that perfect deliverance from sin &c, which is promised to the saints. Or they may be any particular instance of a promise, applied to us, like the special promise which God made to Abraham. Gen. xv. 5, 6. There are many things which we at times hope for, which have no substance but in our imaginations, for God has never promised them to us, and consequently, with such, faith hath nothing to do. Faith is the substance of those things hoped for, that is, with a true gospel hope. The word here translated *substance* is different from the word so rendered in the tenth chapter and 34th verse.—The lexicons give an explanation to this word evidently with reference to its use here, as meaning to be present to the mind; that is, to be seen or felt by the mind, as natural substances are seen or felt by the outward senses. It seems explained as by contrast, by Chapter x. 1: "The law having a shadow of good things to come, and not the very image of the things," &c. That is, the legal ceremonies could only present a shadow of spiritual things, and therefore left the comers therunto without an actual sense of their sins being cleared away as before God; or as the Apostle says, could not make them perfect. It is true, faith, in those who had it, gave them the assurance that there was a substance thus shadowed forth, and therefore gave them hope of acceptance with God. Now, instead of this shadowy, imperfect view, faith under the gospel, presents to the believer the salvation of sinners, as finished in Christ Jesus, and also, all the promises of God as flowing through him, and as being in him yea, and Amen. Thus

through faith the believer rests in this salvation, & these promises as solid substances. Again, the Apostle describes this faith by another mode of expression, viz: as *The evidence of things not seen. Things hoped for, are things not seen; for what a man seeth why doth he yet hope for?*—Romans viii. 24. These are things spiritual, & not apprehended by the natural senses; but faith being the substance of them, is the evidence of their reality to the mind; and it is also the evidence of our enjoying them, as it apprehends and gives us the assurance of the faithfulness of God, in bestowing what he has promised in Christ. So clear and decisive, is the evidence of faith in such cases, that wherein it is in exercise all doubt is removed. Now the faith that can do this, that can present unseen things to the mind, and constrain the mind to rest upon them as present realities, must be a living principle, and possess a power independent of any thing belonging to the natural mind. It is very different from that belief which is an exercise of the natural mind, and which is produced by instruction, or external evidence, acting upon the mind, & convincing the judgment of the truth of the thing. Hereby we may be assisted in drawing the distinction between living and dead faith, in their essences, which James speaks of. (James ii. ;) That the *dead faith*, cannot be the *faith which is of the operation of God*, I think every child of grace will admit. Of course, it can be nothing more than an exercise of the natural mind. The living faith has, as already noticed, a controlling power over the mind, bringing it with all its powers into submission, to the will of God; but natural belief being but an exercise of the mind, produced by the exercise of other faculties of the mind, has of course no necessary control over the mind; though it may influence the mind to determine on action. Thus two persons may each be led by conclusive evidence, to believe that he has an estate left him in England; the one may be influenced by his belief to take measures to obtain his, whilst the other, from other considerations, may altogether neglect his.—What is commonly called belief, that is, of the natural mind, is of two kinds. One is a mere passive assent to the truth of a thing. It is a belief arising from education, or produced by the declarations of others, without their ever investigating the subject, or judging for themselves. This has no claim to the name of faith; yet a little examination will convince any one, that on the subject of religion, this is all the faith which the greater proportion of professors have claim to; they being in their religious characters either the mere creatures of education, or the dupes of artful priests. Again, there are others, who

are accustomed to investigating subjects for themselves; and who have thus investigated the subject of religion, and what they believe concerning it, they believe because according to the light they have, or use, their judgments are convinced of the truth of it. This is often mistaken for true gospel faith, and yet it is only a belief produced by the exercise of the rational faculties.—This was the faith with which Simon believed, from seeing the miracles performed by Philip, (Acts viii. 5—13,) and with which many believed, from seeing the miracles of Christ. This is the faith which the Campbellites claim as the gospel faith; though many of those they baptize evidently have nothing more than the passive belief before described. This rational faith may influence to many things called religious works. Yea, it may influence to a regular attention to the outward performances enjoined upon believers by the New Testament; such as a submission to the ordinances, and order of the gospel. It may lead to a bestowing of *their goods to feed the poor*, and to meet persecution, and a *giving of their bodies to be burned*. 1 Cor. xiii. 3. Or a person may have this faith, and yet not be influenced by it in his life, or to any act of religious obedience, or separation from the world. But whatever effect it may have upon the outward life, it is still nothing but a dead faith. It has no spiritual life, and therefore produces no spiritual action, nor makes any true application of the consolations of the gospel. It is an exercise of the powers of the natural man, and, “The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them, because they are spiritually discerned.” 1 Cor. ii. 14. It knows nothing of resting, with the depravity and vileness of our hearts in view, upon Christ for full salvation. It knows nothing of a going out of heart in love to a poor sinner, because he has such a discovery of the awful depravity of his heart as to have lost all confidence in his own exertions, nor because it discovers that his hope is fixed alone on Christ for salvation. It may produce a love to sinners because it discovers them engaged on the subject of religion, or because it sees them conforming in doctrine and practice to particular views of religion. It knows not the sealing of the Spirit of God, whereby believers are sealed with the spirit of adoption, and are led to approach God with that confidence with which a child approaches its parent. Neither does it know any thing of resting upon the promises of God, excepting as we can discover some supposed ground in us, or outwardly, why we should hope for the thing promised.—The child of grace, though probably he is at no time without some traces of the actings of a living faith in him, yet has much of this dead faith blended in his exercises, and which he often mistakes for the only faith he has; and finding it to want that power which in the New Testament is ascribed to true faith, he at times, concludes that he has been altogether deceived in himself. In most cases, the child of grace has this dead faith

to a much fuller extent, than any unregenerated person can have it; from his being led through the teachings of the Holy Spirit, to a fuller and more intimate acquaintance with the truths of divine revelation. Hence it is that we frequently find the child of grace under disappointments, and afflictions of various kinds, complaining of a want of submission and reconciliation of mind to God's dealings with them. Tell them, God is doing it in wisdom, and love, they will reply, “We believe it, and know we ought to be submissive, but we cannot bring our stubborn minds to it;” which shows this belief to be but a dead faith. Were the Holy Spirit to bring their living faith into exercise, in relation to this dispensation of God toward them, it would present to their minds such a feeling sense of the goodness of God, as revealed to it, that their minds would be brought at once, into patient and cheerful submission to his will. Again,—our minds are frequently led to contemplate some particular promise, we see how appropriate it is to our case, and we have heretofore been enabled by a living faith so to apprehend Christ Jesus as the *end of the law for righteousness*, and as the medium of gracious communications between God and poor, vile sinners like ourselves, that we believe, unworthy as we are, that we may hope for an interest in it, and do believe that it will be verified, and yet this belief does not enable us to exercise that comfortable reliance on it, and that patient waiting for it, which we desire. Now if the Holy Spirit were to lead us to exercise faith in reference to that promise, or in other words, were he to apply the promise with power to us, we should receive it at once as the word of the living God, and all the powers of our mind would be made to rejoice in it as ours, and to admire the goodness of God in it, and to realize in sweet anticipation, the gracious fulfilment of it. Thus brethren, I think, by a little attention to their experience, may readily trace, in this case, and in reference to the preached word, and to the various dealings of God with them, a manifest distinction between these two kinds of faith, as exemplified in them. Many of the children of God, at this day, I have no doubt, go for years, without any special exercise of this living faith; other than in its exercise towards the one great object which is necessary to their being known as believers, viz: its exercise in apprehending the blood and righteousness of Christ, as our plea at the throne of grace, and the ground of our hope of acceptance with God. But the inquiry may further be made, Whence is this living faith, and how is it brought into exercise? It is a spiritual exercise, as before shown, and can therefore be the actings only of the spiritual life of the believer. This life, although implanted in the soul, is not subject to the control of the natural mind, and therefore cannot be called into exercise at our will. As its being brought into existence in the soul is *not of the will of the flesh, nor of the will of men, but of God*, it is the Holy Ghost, the Comforter, who alone controls its action, in faith. It is itself love to God, and to ho-

liness, and therefore from its indwelling in us, we are made to feel a going out of love to God, to his ways, and to his people, and a corresponding loathing of sin and ourselves on account of it.—But the Holy Ghost, who knoweth the will of God, knoweth when to call forth the exercise of faith to apprehend Christ as our salvation, and when to lay hold of any special promise, or any unfoldings of the scriptures; and when, through our faith, to make intercession for us in prayer, according to the will of God, and he only knows, and therefore has never left the exercise of our faith, to the control of our wills. Or perhaps a more correct illustration of this point, is this:—Faith must have an object to be believed, set before it. The *word of God* is the proper object of faith. And by the *word of God*, I do not understand the scriptures, as such, although they are the proper standard by which to know what is the word of God; but I mean by it, the special application of some portion of scripture to us as a promise, a command, a consolation, or as instruction in doctrine or practice, so that we receive it as the word of God, entering our hearts with power. Now as the scriptures are thus applied by the Holy Spirit, faith is called forth and we believe. Thus when the revelation of Christ Jesus is made to the regenerated person, then he believes, and cannot before.

Again,—by the illustration which the Apostle gives of this faith in the following part of the chapter, it is evident its exercise is what we call grace, when he says, “Who through faith subdued kingdoms, wrought righteousness,” &c. Verses 33 & 34. We in similar cases, would say, the grace of God enabled them to do it, and we should say right, and yet it was through being enabled to exercise faith in God, and in his word, that they were strengthened to endure that to which they were called. Now as the Spirit *searcheth all things, yea, the deep things of God*, (1 Cor. ii. 10,) he as the Comforter knoweth when the exercise of faith is needed, and in such cases in faithfulness brings it into exercise, and not otherwise. Hence the early disciples who were called to meet persecution, were *full of faith*. Most of believers when called to depart have faith given them as a shield in the conflict with death. And how often do we see those Christians who are much afflicted manifest stronger and clearer faith than others, not so called to suffer. And thus when it is the pleasure of God to bestow some special blessing upon any of his children, he gives them to ask for it in faith frequently, and when we so ask we have the assurance of his hearing us, and therefore of receiving what we ask. See 1 John v. 14, 15. If the Lord is withholding from many of his children, at this day, those special exercises of faith, which to us would be desirable, it is in chastisement, or because in his present dispensation towards his church, he sees it not required. Though really it would seem to us that we have need with the Apostle to pray, “Lord, increase our faith,” Luke xvii. 5.

I fear I have not done full justice to this subject. I have advanced some ideas which may appear new. But experienced christians will know whether they accord with christian experience or not: if they do not, reject them. I have been led sometimes, since I commenced writing this, to doubt whether *I know any thing as I ought to know*. Not whether *I know any thing*, but whether I have that clear knowledge of it, which I ought to have; and this from the little experience we have of those special acts of a living faith.

Yours in a hope of salvation,

S. TROTT.

Centreville, Fairfax co., Va., Feb. 13, 1845.

FOR THE SIGNS OF THE TIMES.

"Rejoice not against me, O mine enemy: when I fall I shall rise; when I sit in darkness the Lord shall be a light unto me." MICAH VII. 8.

BROTHER BEEBE:—I have ever viewed your paper as a proper vehicle for the Primitive Baptists located in different parts of the land to communicate to each other an account of the various conflicts through which they are called to pass, while sojourning in this vale of tears; although I disapprove of brethren of the same correspondence introducing any thing into the Signs that is calculated to mar the peace of Zion: yet I deem it just and expedient through this medium to make a defence, when any individual, church, or Association is assailed by those that are without, through the medium of the press.

I have recently been favored with one of the minutes of the Bethlehem Predestinarian Baptist Association; (so called;) the Circular of which proposes to give in detail a short account of the circumstances which led the original constituent churches of that body to unite in their present state, in doing which an attempt is made to stigmatize with me the Conns-Creek Association and her correspondence, as being in the most flagrant disorder. Although my name is not mentioned in the Circular, yet I am so identified that none acquainted with the circumstances alluded to, can be mistaken; neither do I desire they should be. For the benefit of the brethren of the correspondence, and others who may not have the perusal of the circular, I here copy that part of it relating to the subject, *verbatim*. Speaking of the constituent churches of that body, the Circular says:

"Three of them, to wit: Nineveh, Bethlehem, and Ebenezer, (now called Clear Creek,) were formerly members of the Conns-Creek Association. Among the Nineveh brethren, there was a majority of active and orderly members, that freely and frankly avowed their belief in the doctrine of *Two Seeds*: but so far from making that belief a test of fellowship with their brethren who could not see with them in that matter, on the contrary the church continued in peace and moved on in harmony. In the mean time a preacher of the Conns-Creek Association being invited, moved in and took the pastoral care of the church, being fully apprized of the sentiments of the majority in regard to the two seeds, and to which he at the

time made no objection. After remaining thus for a time, and probably supposing himself sufficiently strong, he commenced inveighing against the doctrine, much to the grief and mortification of the majority, whose opinions upon that subject had been so long and so publicly known. And whether the preacher became tired of his charge or not, the church certainly became quite tired of her preacher, and one of the brethren moved the question whether the church believed the doctrine of two seeds. The minority, (or those siding with the preacher,) insisted that the motion should be reduced to points, and committed to writing, which was accordingly done, and the case referred to the next meeting. When the next meeting came on, the mover of the question had seen his error, and proposed withdrawing his motion, acknowledging his wrong in introducing a question which he saw (if persisted in) would result in making the belief of the doctrine of two seeds a test of fellowship among the brethren. But the minority insisted that as it had now become a matter of record, and was on reference, it must necessarily go to vote; but a motion being made to throw the whole matter out of the church, was carried by a large majority; thus giving the most unequivocal expression of their disapprobation of making the belief or disbelief of the doctrine of two seeds a test of fellowship among the Old School or Predestinarian Baptists. Here it was fondly hoped by the friends of order the matter would rest, while the church was content to wait until an opportunity offered for them to obtain the services of a pastor who would administer to them precious gospel food, instead of chastising them for honestly avowing what they believed to be eternal truth. But the minority, with the preacher at their head, having, in all probability, received advice with an assurance of co-operation from some designing men in the upper part of the Association, met at the next meeting with all the appearance of contentment, and assisted in the transaction of business, among which was the adopting of a letter to the Association, and appointing messengers to bear it. The preacher having served as Moderator, signed their proceedings, and adjourned the meeting in peace. He then drew from his pocket a paper, proposing to the minority, or those who might choose to go with him, to meet on a certain day and assert their claim to be properly and legitimately the Nineveh Church, under the plea that the majority had departed from the faith and order of the church, by sanctioning the sentiments contained in the motion aforesaid, when they voted it to become a matter of record in the church. They accordingly met, wrote their letter, and appointed their messengers to the Association. Thus two letters came to the Association, both claiming to be from Nineveh Church, and both signed by the same individual as moderator. The question now to be decided was, Which is Nineveh church? and after all those facts were fully and fairly detailed in evidence before that Association, a high-handed and infatuated majority, voted to sustain the mi-

nority in their most unwarranted assumption, and expelled the church from her seat. The Bethlehem and Clear Creek churches being dissatisfied with such disorder, remonstrated in their letters to the next Association, and requested a reconsideration of the matter, which request resulted in their messengers being treated with contempt, and the churches dropped from the Association.—Thus the Conns-Creek Association, through the influence of a few bigoted and self-important men, was led into the most flagrant disorder, and after a full year for reflection, and being duly and faithfully notified of its existence, manifested the most determined disposition to continue therein. And all those who, being apprized of the facts of the case, continue in union and correspondence with her, must be also recognized as in disorder. We are persuaded that in the churches composing the Conns-Creek Association, and belonging to her extensive correspondence, there are many sound Baptists, who are ignorant of those facts, or have suffered themselves to be gulled by those designing men who first led them into disorder: and we can truly say, that nothing would be more gratifying to our feelings, than to see a disposition in those brethren to discountenance and put away that disorder: we could meet them cheerfully and with open arms, for as much as we do not regard them like we do the arminian community, as the mass of anti-christ, but rather as a schism in the body or church of Christ."

Thus I have copied from the Circular that part relating to the subject in hand, and as the Bethlehem Association has had the audacity to publish such gross misrepresentations, I feel myself called upon in defence of the cause of truth, and in vindication of the character of the Association, to respond: in doing which, I hope to be divested of all animosity, and to be directed by that wisdom which is from above. I shall commence at the time referred to in the Circular, and give a brief statement of the principal transactions connected with the split of the church at Nineveh, and the proceedings of the Association in the affair up to the time of the expulsion of the two seed error from that body. I may be unable to give the exact dates, as the Church Book was in their hands at the time of the split, and they refused to give it up, although it had been bought by one of the minority with his own money, but the transactions can be recollected.

In February 1835, I was called on among others to attend a council at Nineveh, a difficulty between two of the members having been before the church for nearly one year. One of the men involved in this difficulty I shall designate by the letter P. He invited me home with him; I accordingly went. He then solicited me to move to this place. Said they wanted a preacher, (as we had been much afflicted in Shelby county where I then lived.) He said he had a piece of land for sale not far off. I soon after bought the land, and paid him his price. I had heard that the two seed doctrine had been propagated among them, and that some were inclined to receive it.

Among those P. was said to be one of its strongest advocates; but he said that he was tired of it, and wanted something else. I talked with some others that appeared to be decidedly opposed to it, tried to preach some two or three times while here the first time. On a subsequent visit, after I had been preaching one night, P. arose and exclaimed, "Away with the two seed doctrine, I want nothing to do with it!" and continued his eulogy for some time. I soon after moved to the county—attended the meeting at Nineveh, and visited some other churches. Brother A. B. Nay was the preacher at Bethel church in the same township, and we were often together at each place. In July following, I gave the letter brought from Conns-Creek Church for myself and wife, to Nineveh church, which was readily received; and we continued to meet, without a complaint of any being tired, until late the next spring, when, after I had been preaching [on Lord's day] to a large congregation, P. gave a signal that he wished to speak. He then proceeded in a kind of arminian harangue, in which he expressed a great anxiety to inform the people before we parted that I had gone astray that day, telling them that I had gone the outside of the Bible. I then dismissed the assembly. But this strange move caused many remarks. The members generally appeared much hurt, and some of them talked with him on the subject, telling him it was too great a breach of good order to be overlooked. When the next meeting came on, he stated to the church that he did not know but he had hurt my feelings, yet he did not intend it. After some time the church voted to receive his acknowledgement, and enter it on the Book. This last part he objected to, advising the church to make no record of it. But as it was the rule that all her acts should be recorded, it was done. This seemed to give offence, and we soon heard that P. said it was not done with yet. And as the Circular speaks of co-operation, the reader may soon see its features. It was understood by this time that the two churches at the west, viz.: Bethlehem and Clear Creek, were mostly two-seed, and P. appeared willing as a safe retreat (Joab like) to lay hold on the horns of the two seed altar; and the rumor being out that the two seeders were about to try their strength at Nineveh, many attended the next meeting. Brethren Bartley, Nay, and many of the private members who had frequently visited us were present. Among those from the west were two of the two seed preachers, and whether to aid in co-operation, or to feed the active and orderly members (spoken of in the Circular) with precious gospel food, we cannot say: but it was the first time that those two men had made their appearance in that meeting house during my residence in the county, although they had many old acquaintances, and had often preached there before. The meeting being opened ready for business, P. made a motion to try the voice of the church, to see whether it was a two seed church or not; and said whoever got the majority should be the church. The brethren labored much to show

the illegality of the motion, but P. and his coadjutors insisted that it should go to vote. One of the preachers from the west (the writer of this Circular no doubt) spoke in favor of the motion, and urged its reception; but at length it was argued that the answer should be delayed until next meeting, on condition, the motion was then received and referred. I then proposed that the motion should be given in writing, which was done, and presented in these words: "Does this church believe in the doctrine of two seeds, viz.: that the principle of iniquity is self-existent in its own body, and that none fell in Adam but the church, and that the conception created in Adam was multiplied in consequence of the fall, namely, the fall of Adam?" This being recorded as a reference, the meeting adjourned. But one of the members of the Bethlehem church (not present that day) came up the next morning, who was some like Themistocles, the Athenian, [quite shrewd.] On hearing what had been done, he advised his two seed friends (so I was informed) to change the position if possible, as the main body of the Association would discard the sentiments embraced in the motion. This counsel, like the dream of Pilate's wife, had its effect; for we soon heard that they intended to push it out until after the Association, and then take hold in a new place. Being thus convinced that the calculation was to sail under a disguised flag until after the Association, and then renew the attack, we resolved to separate by declaration in case they should persist in that course. Accordingly, we had one prepared, and several signed it. When the next meeting came on, and the reference was called for, P. said he would withdraw it. I remarked that it was too late, as we had no rule to that effect: a motion was then made to kill it, which was carried. Finding it their determination to carry their points whether legal or illegal, the most part of the minority now became inactive, finding all efforts vain while in that condition. They proceeded to adopt their letter, (but not signed by me,) and appoint their messengers out of the two seed side to bear it, after which I requested brother Nay, he being present, to read the writing which he had in his pocket: he then took out the declaration and read it, with the names subscribed to it. Some of the members that knew nothing of the declaration before, now requested their names enrolled. We then appointed a time to meet, prepare a letter, and appoint messengers to the Association, then adjourned. Accordingly we went to the Association with two letters, each claiming to be the Nineveh Church. The letter presented by the minority described the condition of the church, while the other left it in the dark. The Association after a fair investigation received the minority as the church on constitutional principles—none voting in favor of the majority except the messengers from Bethlehem and Clear Creek churches; and one of them (I think the writer of this Circular) then requested or rather demanded that the ayes and noes taken on this question should be registered by the clerk,

and printed in the minutes, which was done.—The next year they remonstrated in their letters from those two churches, requiring the Association to revoke her former act in relation to this matter; but she being wearied with the reiterated attempts made from that quarter to usurp the power, and palm upon the Association the absurdities contained in the above written motion, voted to drop the Bethlehem and Clear Creek churches from the minutes. From that day to this, the Conns-Creek Association has been as free from the Parkerite heresy, and enjoyed as much unanimity, doubtless, as any in the state. With respect to the progress of the two seed party since the split, we wish to say but little; yet it is well known here that they have had some difficulties among them that have resulted in the withdrawal of several of their members from the body: one of them returned to the church, renounced Parkerism, and was restored, frankly acknowledging that he was then convinced that the majority at the time of the split forfeited their standing in the Association.

The facts above stated can be attested by many witnesses, yet I have been impelled to the unpleasant task of giving this history by the unprovoked attack and unfounded charges made in this spurious Circular. I have never molested them at any time, or treated them unfriendly, and I am now persuaded that a large portion of the two seed Association were ignorant of this Circular until it appeared in print. I had hoped that the vile aspersions that have been thrown out against me verbally, would have satisfied those aspirants who have appeared so eager for the mastery, without bringing such gross misrepresentations to the press, and presenting them to the public under the name of a Circular, with a view to stigmatize with me the Conns-Creek Association. But hold, it may be said, thy unruly quill! Hast thou forgotten that the Circular in the sequel hath been mindful of many of the poor and oppressed in this Association, who are either ignorant of their condition, or have suffered themselves to be gulled by a few designing men, who are not regarded as the mass of anti-christ, but distinguished by the pleasing epithet of a *schism* in the body, and to whom the Circular would freely extend the arm of fellowship, on condition that they would repudiate those infatuated and high-handed leaders who first led them into disorder, and seek an asylum among the friends of order? Strange sympathy! thus to overleap the threshold of the correspondence, and fasten on those who live in peace and harmony in their own pavilion, enjoying a friendly correspondence with confidential brethren, who have ever stood opposed to the sentiments and movements of the two seed Association. Well said the Master to his disciples, "Be ye therefore wise as serpents; and harmless as doves." The beast seen by John rising out of the earth had two horns like a lamb, but he spake as a dragon: and my brethren to whom this scribble may come no doubt have learned by experience that a refusal to listen to the sound of the coronet, flute, harp, sackbut,

psaltry, and dulcimer, will expose them to the furnace of persecution. But all these things should not move us, having the assurance that all things work together for good to them that love God, to them who are the called according to his purpose.

Your brother in tribulation,

RANSOM RIGGS.

Nineveh, Johnson co., Ia. Jan. 27, 1845.

FOR THE SIGNS OF THE TIMES.

"And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the gentiles seek: and his rest shall be glorious." Isa. xi. 10.

The above passage of scripture, I consider a most blessed promise, made by the great God, and left on record for the comfort and encouragement of his afflicted people, who are now (and ever have been while passing through this wilderness,) engaged in a severe contest with the world, the flesh and the devil. The prophet is evidently speaking of things that shall take place in the gospel dispensation, when he says, "And in that day." There are four things in the text, that God says *shall* be, viz: 1st There *shall* be a root of Jesse. An angel from heaven announced the advent of this glorious Person in the following manner: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Good news, indeed to the poor and the needy; but tidings fraught with evil, to the devil and his allies. Then commenced the opposition of which David inquired, hundreds of years before, when he said, "Why do the heathen rage and the people imagine a vain thing?" Then, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Had the kings and rulers of the earth been "Free Agents," and done as they pleased, they would not have suffered Jesus to have lived six weeks. But the Lord Jehovah reigns, and is the only Free Agent, in heaven, earth, or hell. He that sitteth in the heavens shall laugh at all their rage, he shall hold them in derision. The second *shall*, is as follows: "Which *shall* stand for an ensign of the people." Jesus Christ is both the standard, and standard-bearer of the army of the living God. Many have been the devices of the powers of darkness in every age of the world, to destroy or deface this glorious Ensign; but, they have not succeeded; but why have they not? because, God says, it *shall* stand. Would we know *where* this Ensign stands? the answer is at hand. "Yet have I set my King upon my holy hill of Zion." This Ensign is not to be found upon the unholy hill of Babylon; there they set up there ensigns for signs: and sometimes the enemies of Zion, roar in the midst of God's congregations, and there also set up their ensigns for signs. Zion has but one banner under which she fights, and the inscription on that is, "*Salvation is of the Lord.*" But the daughters of Babylon have many ensigns in their camp of confusion. The following are a few of the many: Salvation, by the use of means of grace. Salvation, by Bible Societies.—

Salvation, by missionaries. Salvation by Sunday schools. Salvation, by Tract societies. Salvation by the Temperance pledge. Salvation, by the anxious bench. Salvation, by religious fairs. Salvation, by doing the best we can, and being sincere in so doing. Salvation in almost any way, or every way, provided, there is a little *something* left for the sinner to *do*, in order to secure his salvation.

The third *shall* in the text is as follows: "To it *shall* the Gentiles seek." But, the Lord seeks the Gentiles first; and puts his laws into their minds, and writes them in their hearts; and then they experience with the Apostle Paul, that by the deeds of the law no flesh can be justified. They try some, or all of the banners on the walls of Babylon; but they do not find rest in any of them, or all of them combined. Vain is the help of man. Loosing all confidence in the flesh, they now look to the glorious Ensign which stands, and *shall* stand, on the holy hill of Zion. The fourth and last *shall* in the verse is as follows: "And his rest *shall* be glorious." The glory of that rest no mortal can describe. The soul no longer works in order to get to heaven, or to escape the curse of the law. For he sees Christ *has* redeemed him from the curse the law by dying for his sins on Calvary: and as for going to heaven, he sees his life is already in heaven, and is hid with Christ in God. The sinner thus taught, is now a soldier under King Jesus; and through all the storms, and conflicts of this life, his eye of faith shall be directed to the blood-stained banner which stands on Zion's holy hill. Distressed, and pained in heart, under a sense of the pollutions of his nature, and depravity of his whole life, the Gentile *shall* seek to this glorious Ensign for salvation from all that he feels and fears. When Satan's temptations assault his soul, and lead him to step aside from the service of his God, the Lord will not forsake him; but will lay upon him his rod, and cause him to return to this Ensign for the pardon of his crimes. When death, the last enemy, shall approach and lay his icy hand upon the poor Gentile, still in his last and final conflict he shall see this Ensign as a mighty Conqueror of the grim monster, robbing him of his sting; and spoiling the grave of its victory; opening the gates of Paradise, and welcoming the weary soldier to the world of everlasting rest. And then the great Ensign will say, "Behold, I and the children which God has given me."

"Here am I, and those with me,
Zion's numerous progeny;
Fruits of all the pains I bore,
Count them with precision o'er."

"Hallelujah, for the Lord God omnipotent reigneth." Amen.

SAMUEL WILLIAMS.

As my brethren in many places, but especially in Kentucky, request me to write something for the Signs, if you think proper you may publish the above.

S. W.

FOR THE SIGNS OF THE TIMES.

Owen co., Ky., Jan 25, 1845.

DEAR SIR:—I have been a reader of your periodical for the last two years, by which I have frequently been very much entertained; and I sometimes hope that I have been edified and strengthened in the truth. I have not a talent to lay open my feelings to you, in regard to these things. If I had, I certainly would take as much delight in doing it as any person on earth; I feel just at this time that if I could express my many ups and downs to you it would be a great relief to me. I can say truly that the hardness of my rebellious heart is the cause of the greater part of my troubles in this life. I do not think that I ever saw a picture that suited me better than the "Old Sinner;" "The Riddle" was another excellent piece. I wish that I could find more *Old Sinners* and *Riddles* in the Signs than I do, for I think they do so nicely suit me. Whether right or wrong, they help me.

I heard a learned man preach, some three or four weeks since, from the book of Jonah; he handled it pretty well as far as he went, but he left out some of the particulars, which I do most sincerely desire to hear from you upon, through the Signs, viz., the ninth and tenth verses of the third chapter; let us have it as soon as circumstances will admit.

Wishing you prosperity through grace to glory,
Farewell.

R. L. EDWARDS.

EXTRACT.

The following advertisement appeared a few years ago on the cover of the *London Christian Observer*. We would advise such traffickers to read the eighteenth chapter of the Book of Revelation.

TO THE CLERGY.

MR. WALLIS, Clerical Agent, No. 44 Regent Circus, Piccadilly, having for some years past bent his peculiar attention to that branch of Agency, begs to state, that he professes to act in the PURCHASE, SALE, or EXCHANGE of ADVOWSONS, NEXT PRESENTATIONS, PERPETUAL CURACIES, EPISCOPAL CHAPELS &c.; that he has made such arrangements as to possess at all times the most general and authentic information, not only as to their situation, but as to their value and circumstances, local and otherwise; that he also professes to give information of Curacies vacant or about to be vacant, whether a nomination for title be appended or not; to raise money on livings or tithes, by mortgage or annuity; to procure pupils and superior private classical tuition, and also occasional duty in the metropolis and its environs; to furnish MS. Sermons of superior composition, warranted original and orthodox, and upon any given text or occasion, upon moderate terms.

Mr. W. begs to add, that from his Office having become the focus wherein mutual wants meet and are supplied, he is enabled, by his numerous connections, to get the highest value for livings of any description; as also to furnish curates of the first respectability, and with ample testimonials, to those Rectors, &c., who may require such.—Register.

EDITORIAL.

NEW-VERNON, NEW-YORK, MARCH 15, 1845.

From the Baptist Record.

BLACK ROCK BAPTISTS.

Charlottesville, Virginia, Jan. 23d, 1845.

DEAR BROTHER JEWEL:—The above beautiful title denotes, in Virginia, that class of our denomination called in your state "anti-nomian," and in Kentucky "iron-jackets," and "hard shells." In Georgia, they are known by the term which they have arrogantly assumed, "Primitive Baptists," and in North Carolina, are called "Primitive Baptists" and "Kehukeeists."—Perhaps all your readers are not aware of the distinguishing characteristic of these Baptists who are so variously named. They were first made prominent by their opposition to the benevolent organizations in which other christians have thought proper to engage, for the purpose of disseminating the gospel. They are anti-mission, anti-sabbath school, anti-tract society, and in short anti-all things but one, and that is personal election. As to these missionary societies, tract societies, sabbath schools and similar organizations, they are the works of men, "new measures," "modern inventions," & ought to be frowned upon by every lover of the truth. Hence, they not only stand aloof from these societies, but declare non-fellowship with all the brethren who engage in them, or even approve of them. In this state, (and I presume it is the same in other states,) they are, both ministers and people, exceedingly ignorant. As a specimen of ignorance, take the following:—A certain minister, having named his text, commenced his sermon with the following sentence, "As I am a man what's got no larnin' I shall not divide, my subject as the larned do." A certain anti-mission minister has been seen to drive his ox-cart into a village on sabbath morning, take a barrel of liquor and carry to a tipling shop. Another is a distiller of brandy. Their ministers do not hesitate to assert from the pulpit, that any man converted or unconverted may become a member of the churches which favour missions by paying a certain sum of money, and that no person, let him be ever so pious, can become a member if he cannot produce the money. They warn their churches against us, declaring publicly that we are no better then horse thieves, and robbers. Verily, these Black Rock Baptists are, to our denominatoin, what the biles were to good old Job. They were sore places, and tried his patience. I have been told by the agent of the General Association that there are three whole associations, of which the above is by no means an exaggerated account. There are also whole counties in which there are no other Baptists. Their statistics are included in those given above. They have 108 churches, comprised in 12 associations, 48 ministers, and 6854 members; that is, they are about one twelfth of the whole number of our denomination. They are decreasing. Scarcely any additions are made to their churches. If any of your readers should see the minutes to which I have alluded, and should examine the statistical table at the end, they will see that most of the anti-mission associations have been formed since 1832. This, instead of being, as might be supposed, an indication of their increase, is a sign of their decrease. The simple fact is this:—The bodies to which these churches formerly belonged, declared themselves by an overwhelming majority, favorable to the General Associations, and to missions, and to the several societies for the spread of the gospel. Small minorities drew off and constituted these new associations.

COMMON SCHOOLS.

There is in Virginia no system of common school education. The matter has been brought before the legislature a number of times, but nothing as yet has been done. This town and vicinity, however, have not been willing to wait the slow movement of the state councils, and have by voluntary subscriptions, supported two public schools in what is called the ragged mountain district, a place about five miles from us. An effort is about to be made to secure public schools throughout this county. A petition to the legislature and a bill for a school-system, is to be submitted to the people in town to-night. The great object in view, is to secure the favor of the people to a legal tax for the support of schools.

Yours truly,

DALETH.

REMARKS.—What a dreadful set these "anti-nomian, iron-jacket, hard-shell, anti-mission Baptists" must be, that they will not be whipped into the traces, even by such slander and abuse as these missionary Baptists are able to manufacture, and if satan should himself claim the talent for billingsgate, abuse, falsehood and calumny, to a greater extent, we might be led to question the justice of his pretensions.

In bringing out such charges as the above, why does not the writer give the name of the anti-mission minister? The slander carries its own refutation on the face of it, for if it were not false, the poor lying serpent would not conceal his name. And if a minister of our order had carried a barrel of liquor to a tipling shop on the Sabbath, had the writer been a man of truth, he would not have given such an instance as the general character of the anti-mission Baptists. Until the writer shall prove his assertion, we pronounce him a cowardly and contemptible slanderer. And the editor of the Baptist Record, is also implicated in the falsehood. We demand of him as a gentleman, the real name of the writer of the article copied above.

But if *Daleth* and the editor of the Baptist Record, wish to compare notes with the Old School Baptists, in regard to moral character, we are ready for him, or them. And we will deal in no dark and cowardly innuendoes, we will name chapter and verse; times, circumstances, and names, to their heart's content. One would suppose that the remembrance of vulnerable points would lead them to hang their heads; or have they no Cornelius' Covels, Randolphs, Waddies, Winters, and such like characters among them? It is, for the credit of human nature, to be hoped that but few such cases may remain in the ranks of any kind of society, as have figured largely with the New School Baptists within the last few years.

Very possible the lying writer of the above letter has been told by the Virginia General Association, that the instances which he has fabricated are no exaggeration of the character of the members of three Associations, but the assertion is no more likely to be true from that testimony.—His assertion that the Old School are decreasing, is not new; this has been the cry ever since we excluded the New School missionists from our fel-

lowship—but let them have all the comfort that reflection can afford them—they may feel less sore on our account, or have more patience to bear their sufferings, if they can flatter themselves that truth and righteousness are soon to be exterminated from the earth.

It seems by the closing paragraph of Daleth's letter, that there are efforts making by the missionists to establish the Prussian school system in that state; and similar efforts are making to spread the contagion into all the states of our republic. Through this plausible pretext they evidently hope to realize the fulfilment of the predictions of Messrs. Ely, Barton & co.

"Who can tell if God will turn and repent, and turn away from his fierce wrath, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." JONAH III. 9 & 10.

Our correspondent, R. L. Edwards, in his letter on the 45th page, desires of us an explanation of the above text; and such light (if any) as we have, we will cheerfully give. It appears from the record of this prophet, that Nineveh was a heathen city of great magnitude, and in a most deplorable state of ignorance and depravity; and that the Lord, instead of calling for the organization of a Foreign Missionary Board, to collect funds, manufacture, commission, and send missionaries to warn Nineveh of impending wrath, commanded Jonah, one of his own prophets, to go to that great city, and deliver a certain message; and notwithstanding Jonah's indisposition, he was compelled to go, and preach the preaching which God had bidden him. Every thing necessary for the accomplishment of the sovereign will of God, in relation to Nineveh, was provided, without human aid, even to the great fish, to ferry the runaway prophet to the field of his labor, and the goard under which he should rest, after having obeyed the word of the Lord. And can it be doubted that God, who has declared the end from the beginning, and said, "My counsel shall stand, and I will do all my pleasure," was deficient in his knowledge of the result of Jonah's mission to Nineveh? Certainly not. Every circumstance in this divine record, when duly understood, goes to confirm the doctrine of the sovereignty, immutability, and omniscience of God; but yet in such a manner of demonstration as to confound the wisdom of this world.

Jonah was commanded to say to the people of Nineveh, "Yet forty days, and Nineveh shall be overthrown;" it was therefore his duty to go, and to leave the execution of the prediction to the Lord. And it is as certain that God was as able to have prevented the disobedience of Jonah, as it was for him to overrule his disobedience to his own glory, and the direct accomplishment of his designs. In the disobedience of the prophet, occasion was afforded not only for Jonah to become a sign or type of a crucified and risen Saviour, but also for the use which God designed for a certain fish which he had before prepared for a certain agency in regard to Jonah's mission to Nineveh.

The restraining power of God was also as potent to prevent the wickedness of Nineveh, if it had been his pleasure to have employed it for that purpose; as it was in preventing Jonah from making his contemplated visit to Tarshish; but God designed to make use of that wicked city, in testimony against Corazem, Bethsaida, Capurniam and Jerusalem, and therefore every circumstance was wisely ordered and overruled to answer the counsel of his own will, in accordance with which he worketh all things.

But we presume the difficulty in the mind of our correspondent is, that God had authorized Jonah to say, that Nineveh should be destroyed in forty days, and then, that he repented of the evil that he had said he would do, and did it not.—By reference to Jeremiah xviii. 7—10, our correspondent will find the following law, or principle of administration, in regard to national judgement, &c., recorded, viz: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." The judgment of Nineveh was then in precise harmony with the rule by which he administers his judgements in a national point of view; and consequently, there was nothing in the case of Nineveh indicating, on the part of God, the least variableness or shadow of turning; the words *repent* and *turn* being used in such cases, not to indicate mutability or change of purpose in the mind of God, but a different administration from that anticipated by the language of the law under which nations and cities, as such, stand amenable to God. Thus, in relation to the sentence of the law of God against transgressors, individually, or collectively, the law denounces judgements without mercy. The sentence is in the most plain and emphatic language possible, "The soul that sins shall die." Thus, the law contemplates wrath and damnation, and that too, by what God has said, speaking in the law; nevertheless, in the richness of his grace, he has provided deliverance from that wrath for his redeemed people; and their deliverance, so far from reflecting upon his prescience and immutability, goes fully to establish both, inasmuch as their salvation and calling are "according to his own purpose and grace which was given them in Christ Jesus, before the world began. Repentance, in scripture parlance, usually, if not universally, signifies a change, or turning from. Such a change is sometimes in reference to purpose, and sometimes in regard to action.

An offending brother, may turn again repenting. Judas repented of his perfidy, and Esau also, that he had sold his birth-right; and there is also a repentance which is unto life, to give which unto Israel, & the remission of sins, Christ is exal-

ted a Prince and a Saviour. But in none of these senses of the word, can the term be applicable unto God; for he is of one mind, and none can turn him. Because he is the Lord, and changes not, the sons of Jacob are not consumed. To interpret these terms, in their application to God, as we may in their application to men, would involve a contradiction in the scriptures. But allowing the words *repent*, and *turn*, in our text, to mean the same as in Jeremiah xviii. 7—10, and we find them relating to the outward, or providential dealings with nations, in their national characters.—As, when he saith, in his law, that the nations that will not serve him shall be destroyed, still reserving the power and right to turn these very nations from their wickedness, and preserve them in the enjoyment of their national prosperity. It must be conceded, that God knew before hand, what the effect of Jonah's preaching should be upon Nineveh, and although Jonah preached to them the legitimate consequence of their course, God humbled that city, and caused it to repent at the preaching of Jonah. And when he had effected this design by Jonah's preaching, he made known to them his further design to save them from the impending ruin which was threatened. Now compare all this with the first experience of the children of God, and we discover a striking analogy, when a soul is quickened by the Holy Ghost. Moses, or the law, like Jonah, comes preaching wrath; and this preaching, like that of Jonah, presents no alternative; "Thou hast sinned," thou art the man! thou shalt surely die! At this startling ministry of the law, the soul, like the Ninevites, is humbled; the relish for sin is killed, and like the men and beasts of Nineveh, the soul is shrouded in sackcloth, a real sense of guilt and deserved wrath is brought home with terrific force; but when God, by the ministry of his law, has sufficiently humbled the soul, he reveals to it his great salvation. This does not lead the soul to conclude that God has changed his purpose or his nature—that he has sacrificed his veracity or his justice, but he is made to rejoice in the revelation of that system of grace which is ancient as eternity, and in full harmony with all the perfections of God.

Arminians and other cavellers, have frequently used this passage and others of a like kind, in opposing the doctrine of the sovereignty and immutability of the counsel of God, in the salvation of his people; and have generally confounded this national repentance and deliverance of Nineveh, with the work of grace, wrought by the Holy Ghost in the work of regeneration; and although men and beasts were alike the subjects of this repentance and deliverance, they can see no difference between it and that Godly sorrow for sin that worketh repentance unto life, which needeth not to be repented of. But those who have learned the difference between the sorrow of the world, that worketh death, and that repentance which God has given to his people, will not be likely to confound them.

"RELIGIOUS LIBERTY IN MASSACHUSETTS.

It was not until 1811, that true religious liberty began to be known in Massachusetts. Before that period, all were taxed to support the established order, and an association was formed among the Baptists to protect their members from illegal oppression. At that time, the law was so modified as to allow every man to pay his tax for the support of that worship which he chose to attend, provided that a certificate of his intention were duly filed with the town clerk. For that change the efforts of Backus, Leland, Baldwin, and others, had long been preparing the way. But it was not till 1834, that the last political link which united the church and the state was destroyed, and every man was left free to pay much or little, any thing or nothing, for the support of religion. The bill to that effect was passed several times in the House of Representatives, but was lost in the Senate, till at last being referred directly to the people, it was carried at the ballot boxes by an immense majority. The legal support of religion was pleaded for on the same ground of state necessity as that of common education; but since that day religion has not declined, and no act has been more popular than the increase of tax for secular education. It has been lately said by one of her most gifted sons, 'Massachusetts may blush, that the Catholic Colony of Lord Baltimore, and the Quaker, the blameless Quaker Colony of Penn. were originally founded on the principles of christian right, long before she felt or acknowledged them.'

"CHARACTER OF THE LUTHERAN CLERGY IN HAMBURG.

In one of their meetings a young minister said that the Bible was a very well told tale, but that it was absurd to consider it inspired, and he also denounced in strong terms the divinity and atonement of Christ. A clergyman, less heterodox wished that the young man might be censured for his infidelity, but he was protected and defended by the majority. Another young clergyman had reviewed two sermons published by two of the senior pastors, and had censured certain unscriptural sentiments contained in those discourses. This young man was, by a vote of the majority, laid under censure, and forbidden to preach for the space of two years for this offence. A clergyman who had taken no part in the discussion, sarcastically said, 'No doubt, gentlemen, you have done right. This young man has merely blasphemed Jesus Christ and denied the inspiration of the Scriptures. You have no doubt done right in screening him from all punishment and all blame. But that young man has blasphemed two doctors of divinity, which is an offence not to be tolerated or forgiven. You have doubtless done right in laying him under censure and forbidding him to preach for two years. Doubtless, gentlemen, you have done right.' But these remarks appeared to produce no effect upon them."

RELIGIOUS CONFORMITY.

An old lady up in Vermont was once asked by a young clergyman to what religious denomination she belonged. "I don't know," said she, "and I don't care any thing about your nominations—for my part I hold on to the old meeting house!"

HONORARY TITLES.—A retired son of St. Crispin, who had amassed considerable wealth, used to put the letters F. R. S. and C. after his name; he translated them thus:—First Rate Shoemaker and Cobler,

Poetry.

SELECTED.

BROKEN TIES.

BY J. MONTGOMERY.

The broken ties of happier days
How often do they seem
To come before our mental gaze
Like a remembered dream;
Around us each dissevered chain
In speaking hands lies,
And earthly ruin can ne'er again
Unite those broken ties.

The parents of our youthful home,
The kindred that we loved,
Far from our arms perchance may roam
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes,
And sighed to think how sadly death
Can break all human ties.

The friends, the loved ones of our youth,
They too are gone or changed;
Or, worse than all, their love and truth
Are darkened or estranged.
They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep their wrong,
And mourn our broken ties.

Oh, who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss
Uncolored yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope that unites our souls to heaven,
By faith's endearing ties.

Each care, each ill of mortal birth,
Is sent in pitying love
To lift the lingering heart from earth
And speed its flight above.
And every pang that wrings the breast
And every joy that dies,
Tells us to seek a purer rest,
And trust to holier ties.

CHRISTIAN CONSOLATION.

[The annexed feeling, and beautiful lines are said to have been written by a young English lady, who had experienced much affliction.]

Jesus, I my cross have taken,
All to leave, and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be!
Perished every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are all my own!

Go, then, earthly fame and treasure,
Come disaster, scorn and pain;
In thy service, pain is pleasure,
With thy favor, loss is gain;
I have called thee Abba Father,
Fixed my wandering heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me!

Soul! then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear!
Think, what spirit dwells within thee,
Think what heavenly bliss is thine;
Think that Jesus died to save thee—
Child of heaven—canst thou repine?

Haste thee on, from grace to glory,
Arm'd by faith, and wing'd by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission—
Soon shall pass thy pilgrim-days,
Hope shall change to glad fruition—
Faith to sight, and prayer to praise.

OBITUARY.

DIED, at Brownhaven, Sullivan co., on Saturday the 15th ult., Mrs. ELENOR, wife of Stephen Decker, aged 33 years. Sister Decker related her experience to the church in this place, and was received and baptized upon profession of her faith in the Redeemer, about twelve months ago. Since her union with the church, owing to the delicate state of her health, and the distance of her residence from our place of worship, she had not enjoyed as frequent seasons of social intercourse with the church as she desired. Her mind, however, appeared to be steadfastly fixed on Christ, as the Author and Finisher of her faith: she was very much reduced, and had suffered much for some months before her death; all of which she was enabled to bear with becoming resignation to the will of God. Her final exit was calm and undismayed. She was aware of her approaching dissolution, and talked of her departure with sweet composure.

She has left three children, and a bereaved husband, with numerous relatives and friends, to feel the affliction which this dispensation has occasioned.

At the funeral, which was well attended, we preached from 2 Cor. v. 5: "Now he that hath wrought us for the self same thing, is God; who also hath given unto us the earnest of the Spirit." Ed.

DIED,

At Walkill, on Saturday, the 15th ult., Mr. NATHAN TIFFENY, aged about 35 years.

Associational Meetings.

The BALTIMORE Old School Baptist Association will hold her next annual session with the church at Warren, Baltimore county, Md., about twelve miles from Baltimore city, from which place passengers can find conveyance by the Susquehanna Rail Road to Cockeysville, which is in the vicinity of the meeting. The session will commence on Thursday the 15th day of May next, at 11 o'clock, A. M., and be continued until Saturday evening following.

The DELAWARE Association will be held with the Salem Baptist church, in the city of Philadelphia, commencing on Saturday the 24th day of May, 1845.

The DELAWARE RIVER Association will meet with the Baptist church at Washington, South River, N. J., (between New Brunswick and South Amboy,) on Friday the 30th of May, 1845.

The WARWICK Association will hold her next anniversary with the Baptist church at Brookfield, Orange co., N. Y., on Wednesday the 9th day of June, 1845, at 11 o'clock, A. M.

Old School brethren are respectfully invited to attend the above meetings.

Receipts.

NEW-YORK.—Deacon M L Corwin \$1; Mrs W Peck 1; Anna Shaddock 1.
VIRGINIA.—Wm C Walsh 5; M P Lee Esq 2; Eld A C Booton 3; M A VanCleve 1.
INDIANA.—Eld R Riggs 10; Eld J W Thomas 5; L Fairman 1.
KENTUCKY.—Eld L Jacobs 5; Eld F Redding 5; Wm Manning 5; R L Edwards 1; W Flannagan Esq 5.
MAINE.—Wm Quint 1; Eld E Ashbrook 1.
OHIO.—Eld S Williams 3; S Atwell 1; N R Kelley 4.
ILLINOIS.—Eld T Threlkeld 1; R W Rigg 1.
H G Cahee Del. 1; Sally Sargent N H. 1; J Lownds Balt 5; Moses Rogers Esq N J. 3; O P Earle Esq S C. 2; A Myhand Ga. 1; James Hay Ala. 3; Gen Wm C Stanton C T. 2; Eld P Hartwell Mass. 3; Jacob Lease Md. 2; E A Meaders Mi. 6; David R Moore Pa. 1. Total, \$93 00

New Agent.—Elder Felix Redding, Chariton co., Mo.

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—D. Cole, P. Hartwell, D. Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thos. Hill, Martin Salmon, J. D. Wilcox, N. D. Rector, D. E. Jewett, Charles Merritt, A. A. Cole; and brethren L. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Doct. Wm. B. Slawson, C. Hogaboom, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Jun., A. Brundage, C. Shons.

New York city.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Suydam; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Rittenhouse, George Slack.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Arnold Bolch, and brethren Wilmot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia.] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith, and Joseph Smart.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Clark, J. Duval; and brethren C. Gullatt, Esq., Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallselaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniell, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee, A. West.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. E. Palmer, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Larew, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, ton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell; and brethren Jonathan Davis, Col. L. Williams, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Soveredge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Caress, L. Mellett, J. Romine, James Fisher, Wesley Spitler.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hershberger I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell, Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 1, 1845.

No. 7.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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IF All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

It is very evident that a certain class of persons will continue to importune and harrass our (New Jersey) Legislature until it shall be induced to violate one of the most important principles of our blessed constitution, by legislating upon the divine law. Petitions are now inundating that body, asking a law passed prohibiting tavern keepers from selling liquors on Sunday, improperly called the Sabbath, because no command is to be found in the Scriptures of Truth for any other than the seventh day to be observed as the sabbath. If it is sinful to sell intoxicating drinks on Sunday, is it not equally so on any other day of the week? If so, why this distinction of days? This is one step to abridge, by legislation, the liberty of conscience guarantied to us by the constitution, and the next may be to revive the ancient laws compelling all to worship God on that day according to their views of the subject. Let public opinion (in accordance with the constitution) regulate this matter; let rail road companies, canal companies, and others, that deem it a duty, observe the first day of the week, but let no legislature give us arbitrary penal laws. What right have they to compel Jew or Gentile, by a legislative act, to adopt their version of God's law? The same arguments used by them were used 1800 years ago, and the same reply made at that period is equally applicable at the present time, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering?" Luke xiii. 15.—They occupy the same position, as regards the law, as did the ancient scribes and pharisees, who said of the disciples of Christ, "This fellow persuadeth men to worship God contrary to the law;" Acts xviii. 13. "This is the man that teacheth all men, everywhere, against the people and the law," [xxi. 28.] to desecrate the sabbath, &c., &c.—Paul cautioned the church against this very doctrine. See Col. ii. 16 & 17. They pretend to have a sacred regard for the command to keep the sabbath day holy, yet drive a horse to meeting, have a fire kindled, and a good dinner prepared by

their servants, and engage in all schemes and devices to raise money, by forming societies, selling temperance songs and medals, &c., in their houses of worship on the day they regard as the sabbath. But, say they, these are works of necessity and mercy, so may be loosing the ox or the ass. Does the fourth commandment, *which is the only authority in God's word for the observance of the sabbath*, admit of any such works? The language is, "in it thou shalt not do any work," &c. And the Lord has cut off all inferences and implications by saying, "Ye shall not add unto the word which I command you neither shall ye diminish aught from it." Deut. iv. 2. Hence you perceive that they cannot add *works of necessity and mercy*, nor substitute any other day to suit their own convenience, without annulling God's law, and leaving each one to determine for himself what are *works of necessity and mercy*. Now the command either is, or is not in force; if in force why do they not obey it, and be Jews?—If bound to observe the sabbath day, they are equally so to let their land rest on the seventh year. "Six years shalt thou sow thy land and gather in the fruits thereof, but the seventh year thou shalt let it rest and lie still." Ex. xxiii. 10.

The argument that the Lord resting from his labors on the seventh day established a sabbath is not susceptible of scripture proof. It was not named until enjoined upon the Jewish nation.—National Israel was a type of spiritual Israel, held in bondage by the Egyptians until God saw fit to release them from that bondage; so the child of God, born in due course of nature partaking of the earthly nature of Adam, is held under sin, until God, by his sovereign power, mercy, and grace, pleases to implant in him spiritual life, and he, being *born again*, goes to work to patch, and piece out a robe of righteousness for himself, until he finds his labor all in vain, and is brought to throw himself at the feet of Jesus, in whom he finds rest. "There remaineth therefore a rest to the people of God. For he that has entered into his rest, he also hath ceased from his own works, as God did from his." Heb. iv. 9 & 10. This is the doctrine set forth by an inspired writer.

Again, the law given to national Israel was to continue until all designed to be accomplished by it was fulfilled by the coming of Christ, who says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Math. v. 17. And as evidence that he has fulfilled all its requirements, he declares, "It is finished." John xiii. 30. Again, the saints are told, "Ye also are become dead to the law, (Jewish law,) by the body of Christ," [Rom. vii.

4.] and are under the law to Christ, as found in the New Testament. To illustrate the matter I will state an analogous case. In 1816, Congress passed a law chartering a U. S. Bank, for 20 years; at the end of that time all the purposes contemplated by it were accomplished; will it be contended that that law is still in operation? or have not all its requirements been fulfilled. Like the law commanding the observance of the sabbath it was instituted for a special purpose, special time, and special people; certainly not for the whole human family. The New Testament furnishes a full, complete, and perfect rule of faith and practice for the children of God, and yet not one word is there found enjoining the observance of the sabbath; though all the moral obligations of the law are embodied therein. As well might we seek there for authority for praying to departed saints.

In every intelligent being is implanted a principle by which he can distinguish between right and wrong. "These having not the (written) law, are a law to themselves;" does this embrace an obligation upon the whole human family to keep the sabbath, when it is recorded in the same verse that the gentiles had not the law, and knew nothing of any such command except by education? Or does it make all amenable in direct contradiction to the positive declaration of holy writ, that, where no law is there is no transgression? That under the gospel dispensation the first day of the week should be observed as a day of worship and rest, I readily admit; but having no connexion with, or reference to the Sinai law, whatever, or any of its prohibitions. No first day is the sabbath of the Lord, thy God; in it thou shalt not do any work, nor thy son, nor thy daughter, &c. The obligation rests not upon the command to the Jewish nation, but the example of the Apostles, who were moved by the Holy Ghost and "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them;" (Acts. xx. 7) and the direction not to forsake the assembling of themselves together; (Heb. x. 25) with many others. Again not only was the command to keep the sabbath given to national Israel *exclusively*, but as conclusive evidence of the fact, no other people were ever so situated as to obey it. The Israelites were commanded, "Six days shalt thou labor." How perfectly adapted to the demands of this law was their peculiar situation; they being a people distinct from all others, placed in a wilderness, dependent upon their obedience to this command for their daily bread. "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day; on the sixth day

they shall prepare that which they shall bring in and it shall be twice as much as they gather daily." (Exod. xvi. 4 & 5.) "Six days ye shall gather it but on the seventh day which is the sabbath, in it there shall be none." (26) Here we perceive that disobedience was certain death; if they did not labor daily "six days," they must starve, for each labored for himself; *they gathered, every man according to his own eating, and he that gathered much had nothing over, and he that gathered little had no lack.* (18) "The Lord hath given you the sabbath, therefore he giveth you, on the sixth day, the bread of two days." (29) "So the people rested on the seventh day." (30.)—Now supposing that other nations had this command, (which Paul says they had not, "The gentiles have not the law." (Rom. ii. 14.) It is preposterous to contend that they could obey it, so long as they were not incorporated with this *peculiar people*; and still more absurd to substitute another day, which the Lawgiver has nowhere authorised, and apply the requirements of the command to keep the *seventh* day to that substitute.

February 20, 1845.

FOR THE SIGNS OF THE TIMES.

Long Meadow, Va., Jan. 31, 1845.

MY DEAR BROTHER:—I often think of you, and the very responsible station, you occupy, and I hope you will not think, I flatter you, when I say that in my humble judgement, the God of nature and grace, has done great things for you, and since he has done all by bestowing gifts and grace, as well as working in you both to will to do; you have nothing left you to glory in, save the cross of your dear Redeemer, for whom you have so far proved yourself willing to suffer the loss of all, that poor blind erring mortals call good or great. I know I have but a vague and imperfect idea, of the scenes of trial and difficulty the good Lord has already brought you through, and has made your paper, enriched by the communications of so many able writers, good news from a far country, and as cold water to many a thirsty soul. I once in a while hear of persons who were once with us by profession denouncing you, calling you wicked, and charging upon you, brother Trott and the Signs, our separation from the new school Baptists: now if that be the fact, to my mind, it is as clear as noon day, that God has made use of you to better the condition of both parties; I claim not to be one of the oldest Old School Baptists in Virginia, but have been trying to preach salvation by Jesus Christ about thirty five years and six months, and there are hundreds of candid persons, both in the church and out of the church, who would certify that I have never changed my creed: "Lord to whom shall we go, thou hast the words of eternal life." When I first became a Baptist and for many years after, I found the Baptists the same people, at least professedly so, wherever I went; business was transacted both

of an iron tool, till Luther Rice came amongst us, who, though he preached sound doctrine, and very ably too, annoyed many of the brethren with his missionary plans: he was soon backed by a host of other talented men, and then we began to hear Fuller's gospel instead of Christ's gospel; and then device upon device, to get money, until we were so worried with doctrines and devices, that it was impossible for us to get along together, just as impossible as to mix oil and water. To my utter astonishment I have heard some of them declare in the chimney corner, that they believe just as I do, and then go into the pulpit and preach a conditional salvation. But I must not forget to give a reason why both parties have been benefitted by the split. We have got along harmoniously since the separation, the majority of us at least, being of the same mind, and of the same judgment, we can and do walk together for the obvious reason that we are agreed. How they get along I can't say; but I know the legs of the lame are not equal. I however conclude from the all manner of evil they say of us, that they get along much more agreeably without us. Would-be prophets seem prone to predict that *that* will come to pass which they desire, and I have been credibly informed, that some have given the Old School Baptists 20, and others only 12 years to exist.—But who can curse whom God hath blessed? and there can be no doubt that these are among the all things that work together for good: then go on, my dear brother, wield the sword of the Lord, and may your bow abide in its strength: your weapons are not carnal, but mighty through God to the pulling down of strong holds. Feed the *great Shepherd's* sheep and lambs; you have the prayers of your brethren and sisters, that He who has put the rich gospel treasure in your earthen vessel, may sustain you and your dear family till death shall make your last remove; and then may you hear, "Well done good and faithful servant."

Before I drop my pen, I will acknowledge myself an unprofitable servant. Oh, how short sighted I am! how many my imperfections and shortcomings! how often have I thought surely no person would hear me preach if they knew me as I know myself. Though often cast down I have never been quite forsaken. I hope the Lord showed me my lost estate nearly 36 years ago, that I was a sinner by nature and by practice, and that hell was my just desert. I strove to procure peace by my works,—not my good works, for they all turned to be corrupt, and how could they be otherwise, seeing the tree was bad. I finally almost concluded I had committed the unpardonable sin, and that must be the reason, why the Lord would not answer me, and when my last legal hope was giving up the ghost, I thought I was dying, and sinking into endless ruin: lo! in a moment the plan of salvation through Christ was presented to my view: the sweet peace, the freedom, love, and joy I then experienced, I have never been able to express. I know, my dear brother, the Lord has done all for me, and I still find myself the same poor, dependent creature, nothing to

glory in, neither do I desire to glory, save in the cross of our Lord Jesus Christ, and if I were now called to die, I would desire to depart with the penitent thief's petition on my tongue and in my heart; for I know

My seeking the Lord's face was all of his grace,
His mercy demands and shall have all the praise.

Our old brother Ashbrook has preached several times with us, much to the comfort of the brethren, and has gone towards Washington city.

I hope the brethren—especially those in the ministry—will exert themselves in getting subscribers for old Elder Leland's works.

Farewell.

A. C. BOOTON.

FOR THE SIGNS OF THE TIMES.

Wetumpka, Ala., Feb. 12, 1845.

Please give the following notice an insertion in the next number of your paper.

With high considerations of Christian regard and esteem, I remain yours, &c.,

BENJAMIN LLOYD.

I take this method to acknowledge my gratitude to God, and obligations to the brethren agents, for their courtesy and brotherly kindness manifested to me in the sale of my hymn books; and also to the brethren and friends generally for their liberal patronage. I trust the Lord may sanctify our mutual labors to his dear children, to the promotion of his cause, and that he may reward those who have been so liberal and kind to me an hundred fold for their goodness; and also that he may enable me to consecrate the service and the reward upon the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

I would also give notice of the Third Edition, which is about ready for distribution. It contains an additional index, showing the subject of each hymn, and an additional number of hymns, which will make the whole number to be nearly 700.

The price per copy, well bound in plain binding will be 75 cents, and those in extra binding at correspondent rates.

Those who have already ordered them, and those who are in expectance of them, shall soon be supplied. I am having the third edition printed in New-York; it will therefore be quite convenient for me to send to any point in the United States. Should any of the brethren wish to obtain supplies at any time, if they will write to me at this place, (Wetumpka,) and let me know the number wanted, and the place to direct them to, I will cause the books to be sent to them at my own expense, and they need not send the money to pay for them till the books are received.

From the extensive circulation and increased demand, and the liberal patronage received, I feel deeply sensible of my responsibility. I have therefore exerted all my ability to render the book as valuable and as convenient as possible, and I hope it may find a welcome among many of the dear saints who have not yet had an opportunity

of obtaining it, as well as those who have so kindly received it heretofore.

With high considerations of christian regard and esteem, I remain their brother and servant,

BENJAMIN LLOYD.

Wetumpka, Ala., Feb. 12, 1845.

Brother Jewett will please give the above notice a place in the Advocate and Monitor.

B. L.

FOR THE SIGNS OF THE TIMES.

Martinsburg, Va., Feb. 12, 1845.

DEAR BROTHER BEEBE:—Having a small remittance to send will be my apology for writing to you so soon. I will therefore (to fill an otherwise blank sheet) offer you a few remarks, which shall relate to my present views of the spiritual Zion amidst the foggy elements of popular theology, in which we see her toiling under persecution, distress, and oftentimes discouraged, which also was her case in all the former dark ages; and not only so, but see also in the days of the blessed Messiah. See his Apostles, disciples and followers, all surrounded by a loud profession of religion which appeared attainable and congenial to their carnal and depraved capacities, which then waged a war of extermination against the Master and his servants, and verily thought they had accomplished a victory when they had crucified the Lord of glory. But their malice only accomplished the design of infinite wisdom, which shall always redound to the glory of God and the salvation of his dear saints; for he upbraids the disciples as being fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory? for thus it behoved Christ to suffer and rise from the dead; by which he led captivity captive, and forever conquered death, hell, and the grave; and all this was done under the guise of that religion which is not spiritual, but carnal, and in which was comprised every sentiment, under various names and forms, always united in the one thing, viz: the persecuting the Lord and his dear saints, though they might disagree among themselves, yet, in this they could unite and did: and to these dispersed few, I think the Lord, by the prophet Zephaniah, has a reference, & the dispensation of the gospel: for, says he, then will I turn to the people a pure language, &c., being pure because it is taught of God, and is of love, grace, and mercy, unmingled with the multiplicity and diversity of sentiment, that so strikingly characterizes the popular religionists of the present day; and the Lord further says, I will also leave in the midst of thee, an afflicted, and poor people, and they shall trust in the name of the Lord; and these, brother Beebe, I think, characterize the Old School Baptists: for we hear them often complain of the afflictions incident to their vile bodies of sin; and of the temptations of satan whilst they are called, to suffer reproaches and persecutions from without and a deceitful heart within and being poor in spirit and sometimes broken hearted, and having no confidence in the flesh, trusting

only, in the name of the Lord; who are a remnant and separate from all the professions of the earth, and are a peculiar people, and, as the Apostle says, determined to know nothing, save Jesus Christ, and him crucified, believing that if we are crucified with him we shall also reign with him in glory: and further, says the Apostle; "After ye were illuminated, (not before) ye endured a great fight of afflictions, partly whilst ye were made, a gazing stock, both by reproaches and afflictions," &c.; now who are these? certainly not the popular professions, as they all get along smoothly and have the approbation and applause of the world; but we choose rather to suffer with the people of God; esteeming the reproaches of Christ, greater riches than all the treasures of Egypt; for we trust we have respect unto the recompence of reward; therefore, let us go forth unto him without the camp, bearing his reproach, cheerfully and submissively; who for the joy that was before him endured the cross and despised the shame. Therefore, if we would reign with him, we must also suffer with him, and may God grant, that all his dear saints, may be upheld by almighty and sovereign grace to run with patience the christian race, looking and yielding to him, who maketh the clouds his chariot, and who, alone, rules in the armies of heaven, and among the inhabitants of the earth, and there is none to hinder or let; may grace, mercy, and peace be multiplied.

Yours in the hopes of eternal life.

M. A. VANCELEVE.

FOR THE SIGNS OF THE TIMES.

Voluntown, Ct., Feb. 10, 1845.

DEAR BROTHER:—Yours dated "Great Falls, N. H., Sept. 24, 1844," was received on the Wednesday after the Monday you allotted to be in Norwich. I was truly glad and felt to rejoice in my heart, that you thought so much of such a poor, unworthy worm as I, as to address an epistle to me in particular; and I was also sorry that the communication did not reach me in time, so that I might have met you at Norwich city. I should truly have been glad to see you, and had an interview with you on certain subjects; and I hope the Lord may yet so direct your steps as that you may find it in your way to visit such a poor creature as I, and also the people here at Voluntown, who once were scarcely recorded among the nations of the earth, because of their numbers and their peculiar views, though they are in some degree imbibing, or rather holding on to errors long since imbibed by them: but the Lord I verily believe has a people here, who are desirous to know and do his will, and delight to hear the joyful sound. And if I can rightly discern the signs of the times in Voluntown, that God who does all things well, will one day raise up a people in this place, who will contend earnestly for the faith which was once delivered to the saints. Indeed, brother Beebe, some of the brethren and sisters here are already as bold as a lion in declaring the immutable precious truths and doctrine of the final perseverance of the saints—

the fore-knowledge of God—election, and predestination, and among the number our much esteemed and beloved pastor can safely be reckoned. O, may the time soon arrive in this place, when the idols and darling objects yet adhered to by some of our dear brethren and sisters in Voluntown shall be severed from them, and the Lord's people from these cursed shackles be cut free, and the old garment no longer be patched up and mended by the new cloth of arminianism. Glory be to our God that the garment of righteousness wrought out and finished by Jesus Christ our Lord, never will wear out nor need any repairs, that man may try to add or patch on to it, but it will wear and endure forever and ever, even if it be worn and used every day, as it should be, and it will grow brighter and better to those that wear it.

The work of Elder J. Leland.—I was in Hartford, Ct., in January last, and stepping into a book store to purchase a few articles, in conversation I was led to advert to the works of the venerable John Leland, and I remarked it was probable the work would yet be put to press, and I found the gentleman with whom I was conversing was a subscriber for the work, and he had supposed the work was abandoned, as he had heard nothing of it for a long time. An elderly man coming in, the subject was again introduced in relation to it. Very readily I gave what information I could, and the source from which it came. I was asked by the elderly man what Beebe it was published the paper, and if it was Beebe of (I think he said) Cincinnati, and that if he would publish the work it would be worth having. I replied that it was Elder Gilbert Beebe of New-York, New-Vernon, Orange county, editor of the Signs of the Times. O, brother Beebe, you can scarce imagine what a crusade of abuse was commenced against you and your valuable paper, and also against some parts of Elder Leland's writings. I then and there found out the trouble in getting subscribers for the work; that individual (the old man, who by the way pretended to be a great friend of Elder Leland,) told the whole story.

If the work were to be published, and be the pure and unadulterated writings of Leland, which fact I a few moments before had assured them of, he would not have it nor read it, or any thing that was advocated or endorsed by that * * * Beebe, that edited the Signs of the Times. But if certain parts of Leland's writings (those in accordance with his views, with the rest so altered as to agree with his notion, and the rest excluded, particularly to exclude that part which treats on the Sabbath, on Missionary operations, and Sabbath Schools, &c.) could be published, he would like to have it. He wanted it to favor and advocate the benevolent operations of the present day, and said that Elder Leland lived in the dark ages of the world and imbibed many errors, &c. He said the last time Elder Leland was at Hartford he stayed with him, (the elderly man, whose name I did not learn, and have since regretted,)

and that he talked much to the Elder for advocating such sentiments as he had, and that Elder Leland promised him he would not preach against the benevolent operations of the present day any more, and that he believed he never did after that interview.

He also stated a circumstance in relation to Elder Leland's preaching a discourse at or near Hartford against the missionary movements, and after the sermon took up a contribution of \$25 for himself. To this was much more added, but doubtless to you, my brother, it would be uninteresting. I do not believe in tattling to make mischief, but I do believe in telling the truth about the enemies of the cross of Christ, and letting the Lord's people know how to open a fair broadside upon the adversary.

The whole trouble of obtaining subscribers for this work is that those who never knew the Lord Jesus Christ experimentally, and who, when they shall cry "Lord, Lord," &c. &c., will hear the doleful sentence, "Depart from me ye workers of iniquity, I never knew you," &c.; cannot bear the sentiments of any one who bears the evidence of truth, and hence they cannot bear the work of Elder John Leland, and will not subscribe for it. Oh for one serious thought on this subject by those mocking Ishmaelites. Are they not worse than those of old, for these modern Ishmaels (if they could have their way) would be guilty of forging, of libelling, and of stealing, by taking sentiments from their own brains and publishing them as the sentiments of John Leland.

If I had an opportunity I would like to ask these characters to read somewhere in a very old work which I presume they have mostly laid by to read some new thing, and if they do not find that, somewhere in it it says, "Render therefore to all their dues," &c. "Thou shalt not steal;" "Thou shalt not bear false witness;" "Let us walk honestly;" "Thou shalt not covet;" "Render unto Cæsar the things that are Cæsar's," and many other good sayings if they will read the old book through. And finally, do they not desire to disobey the above admonition, and the privilege of publishing a work which is not John Leland's and calling it his, to take away some of their reproach?

I have procured a few names for the work, which I sent to Miss Greene, and suggested to her that in my opinion a goodly number might be obtained in this section, and she sent me a prospectus, and as I could not attend to it I handed it to another individual and have not recently seen it. I do desire the work, and, as I expressed to the authoress, I had rather pay \$5 than not to have it. Cannot some way be devised by which this despised and unpopular work can be put to press? I will try to help what I can, though my means are now very limited.

If you see brother Jewett, tell him from me that the Lord is good yet, and his mercies are still bestowed upon me; yet I am not so much in the Spirit as I could sometimes desire, yet may his great name be praised that he was ever mindful

of such a wretch as I. I sometimes have thought that I never knew experimentally anything about divine grace; but when I look back and take a retrospective view of the past, I am ready to ask myself, how can a thought like this be for one moment entertained? The Lord is blessed even forevermore.

May the Lord God be with you, my brother, and sustain you amidst the persecutions and abuses, you may be called to endure, is the prayer of an unworthy brother.

WILLIAM C. STANTON.

FOR THE SIGNS OF THE TIMES.

Gum Tree, Chester co., Pa., Feb. 8, 1845.

DEAR BROTHER:—I remitted you, by the hands of your son-in-law, Mr. Larue, five dollars, which I wish you to credit as directed. I hope and pray that great grace may be bestowed upon you and your correspondents, so that the Signs may indeed be a welcome messenger to all those who have tasted that the Lord is gracious. In common with some others, I think that all communications, or editorial matter, should be perfectly free, from any thing of a political cast, whatever: the church of Christ knows no political party, as such, the Captain of her salvation, has called her to a more glorious contest; her spiritual weapons are mighty through God, to the pulling down the strong holds of sin and satan, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, when the church of Christ turns neither to the left hand nor to the right, from following her Master, contending earnestly for the faith of God's elect, and walking in the way of holiness; she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Her conquering banner still unfurled,
By grace, the "Motto" reads;
We lift it up before the world,
And sing his glorious deeds.

Is it not a great consolation when times are perilous, dark, and gloomy, and also when immorality of every kind has spread over the length and breadth of our land, to know that the Lord is on our side, and to be enabled by grace to speak that we know, having been taught by him in some measure something of his purity and holiness; our exceeding sinfulness, the justice and inflexibility of his law, our utter inability to do ever so little to extricate ourselves from a state of sin and misery: in fact that without Christ we can do nothing, that all our fancied righteousness were as filthy rags, there is no other name given under heaven or among men whereby we can be saved; that there is salvation in no other, that he is the end of the law for righteousness unto every one that believeth, and that he will never leave or forsake his people. These are indeed precious truths, taught by a precious Saviour; but the doctrines and inventions of men, introduced into the churches, are soul-sickening to the child of God, and when he hears the imputation of salvation by or

through them, he regards it as the *grossest blasphemy*; I say my brother when we think things, and are led to believe from our own experience and the testimony of God's word, that we are contending for the truth, the whole truth, and nothing but the truth, that we have no motive, no end in view (God being our witness,) but his glory and the welfare of Zion; we have no just cause for despondency, although we often may despond, and say, "The Lord hath forsaken me, and my Lord forgotten me." But the Lord has not forsaken, and forgotten his people: they are graven on the palms of his hands. Zion's walls are continually before him.

The few followers of Christ, in this section of country are surrounded with the popular delusions of the day; were it not that the mighty God is a wall of fire round about them, and the glory in the midst of them, they kept by his almighty power, they would stray away into middle groundism, or some other delusion: but, the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us, deliver us (we trust) from every evil work, and preserve us unto his heavenly kingdom; to him, and him alone be honour and glory, and majesty, dominion and power, now and forever. Amen.

JOSEPH HUGHES.

FOR THE SIGNS OF THE TIMES.

Middleburg, Schoharie co., N. Y.,
Jan. 23, 1845.

BROTHER BEEBE:—Having to send my mite, I take my pen in hand to write a few of my thoughts to you, being this day 50 years old. I find myself to be a poor, short-coming mortal, and in and of myself I am unworthy of the least of God's mercies; still I do not sorrow as those who have no hope; but I think I have the greatest reason to rejoice that salvation is of the Lord, of any person living. Eighteen years, I tried to worship the Lord together with that idol, *Means*. It is a wonder of wonders to me, (if not altogether deceived,) that I remained so long among the votaries of this idolatry; and it is still a greater wonder that I, being so unworthy, should ever have been made to hear the truth. What shall I do but praise the Lord for his unspeakable goodness to the children of men?

As it respects the church to which I belong, there have not been many additions nor diminutions in some time, and the children of Hagar, for some time past, have been trying to raise a whirlwind round about the church; and another class of people called Millerites have been trying to work deceptive wonders. Our beloved brother, Eld. Cole still tried to draw the line between the living and the dead, and to comfort the sheep and lambs until the latter part of October last when he was called away on business. A short time after he had gone, one of his brothers and four others were made to cry out, *What shall we do to be saved?* We had no anxious seats, and, as our Elder was gone, some of our brethren went several miles to get a gospel administrator,

Eld. Isaac Hewitt, to come and baptize the five. I think this seems as if the Lord had favored this part of the land in mercy and not in judgment; for the singing of birds is come, and the voice of the turtle is heard in the land. The work of the Lord is going on without the sound of an axe or hammer. Our desire is that Elder Cole may soon return from his journey, not to make converts, but to preach the word; for we read that, at a certain time, the Lord told David that when he should hear the sound of a going in the tops of the mulberry-trees, he should bestir himself; this is the reason why we think of our Elder, though he is in a foreign land. But the will of God be done, for he knew all about it in the ancients of eternity. There is no second thought with that God who rules in the armies of heaven and amongst the children of men; he kills, and he makes alive; he builds up and he pulls down; he turns, and he overturns; and he will do all his good pleasure. Although vain man makes so much ado about the heathen, that God that has all power has promised to give them to his Son for an inheritance; and will he not take care of them according to his pleasure? Elders Hewitt and David Mead have been laboring in this part of the land considerably the past winter, considering their distance off. May the Lord reward them for their labors of love in preaching and baptizing. Brother Beebe, I often think of your labors in mind and in body—they must be very distressing: sometimes I desire the Lord may overrule in the hearts of the brethren to stay up your hands both by prayer and by patronizing the Signs of the Times. I have received the first number for 1844, and want to see the rest very much. Please to direct them to Thomas Shadduck, Franklinton, Schoharie co., N. Y. Hagar's boys often tell me that the Lord God repented, but I tell them that Deity never had the second thought: I should like to have Elder Beebe give his views on the text recorded in Gen. vi. 6.

Elder Beebe, I hope that you will accept of my thanks for gratifying my wishes by sending your paper to my sister in Oneida county: may the Lord bless you in basket and in store. I should wish the same blessing whether you sent them or not. I did not know until a short time since that you had sent them. My sister is extremely glad of them. I will give you an extract from a letter she sent me.

"Dear Sister, I have had the Signs ever since a year ago last October. I receive two every month. Also, I had a Monitor in November last, and when I read them, O my sister, they are like good news from a far country. I feel unworthy to have such a blessing. When I read one of them it is like a crumb that falls from the Master's table. O my sister, I want to see you and tell you how unworthy I feel. I am sick of human nature, in myself or in others. All that I can hear about is *do and live*. But may the God of heaven soon stop all such works of unrighteousness. I feel very glad to hear that there are

some in your land that call on the name of the Lord, or rather, are the called of the Lord, for I hear no such language where I live. I hope that I have experienced what the world can neither give nor take away. I can't write all I should like to, so no more.

SALLY SHAVER."

I hope that if any Old School Baptists are passing near Oneida village, they will call on Anthony Shaver, my sister's husband: he lives between Oneida village and the new Indian Meeting-house.

I do not know how your paper is sustained this year, but if you have it in your mind to send it to my sister this year also, I should be glad. The reason why I wanted your views on Genesis vi. 6, is this, that the arminians bring that text up when I talk with them to show that the Lord repented, and all I can say to them is this, that he don't repent as man does, for he is of one mind, or the sons of Jacob would be consumed. I wish brother Jewett to give his views on Judges xi. 30, 34, & first part of 39th verse. I want to be satisfied about Jephtha's daughter. I wish Elder Burritt of Burdett, Tompkins county, to give his views on Genesis xiv. and the latter part of the 20th verse, "And he gave him tithes of all," &c.

I would say that if Elder Beebe has a mind to publish this letter he is at liberty to do so, and Elder Jewett is also; not that I wish to show my scribbling, but because the Lord has remembered the church in Broome. I think if my letter reaches the Monitor, that some Baptist will find my sister: she has lived there for years, and had not found one visible Baptist last year.

Yours as ever,

ANNA SHADDUCK.

FOR THE SIGNS OF THE TIMES.

Lafayette, Ia., Feb. 10, 1845.

DEAR BROTHER BEEBE:—I wish if you have it on hand you would send me the number to volume 10 containing the Index to that volume, as I cannot find it, if ever it came to hand. I intend to have every volume of the Signs bound that I have, that they may be preserved for future time, and the benefit of the coming generations. Containing as they do so much valuable matter, and the names of so many distinguished ministers, together with valuable items of the history of the present age of Old Fashioned Baptists, that I cannot feel satisfied to see my numbers dilapidated and lost. In the absence of a more condensed history of our denomination of the present age, they will ever have an intrinsic value, not at present easily appreciated. This is a day of uncertainty to the saints and faithful in Christ Jesus; and new clouds of smoke are continually rising in the east to blacken and darken the temple of God, and to disguise and misrepresent the motives and consciences of our brethren in Christ. Were it not that the Lord is our Helper, before this, like one of old, despair might have made us cry, "Lord, thine altars are prostrated and our lives too are sought after." The swarm of devouring

locusts that are now overrunning christendom, and eating out the literal substance of the church, must have their day, but their sun will go down; and the church of God, purified like gold in the refiner's fire, will come out tried and found faithful, clothed in fine linen and wrought gold—the righteousness of saints.

The efforts that are now being made by false teachers to cover with oblivion the name and memory of the Old School Baptists, demand of us some corresponding action to counterbalance their influence. The suspicions of many brethren that have been published in the Signs in reference to Elder Benedict's history of the Baptists, (if well founded,) demand more than a bare objection or negative, to his cramming us into a nutshell in that history.

Have we not among us the pen of a ready writer? Are there not now living many old veterans of the cross whose memories are still rife with past events? Are there not still in existence in almost every Regular Baptist Association, records setting forth the causes and marking them that have caused division among us? Is not this a proper age to vindicate our motives and actions from those wicked implications continually thrown upon us by those that are making merchandize of the gospel?

I hope, brother Beebe, that some wise head and sound heart in our denomination, will consider this matter and lay hold of the work and give us at least a correct history of the Baptists in America, that the names of hundreds of old ministers with their influence may be arrested from the sacriligious claims of the effort men.

I am very anxious to have a copy of Elder Leland's Life; you may send in my name if you think the work can be sent to me.

Yours in gospel bonds,

LAYAL FAIRMAN.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I feel a desire through the medium of your paper, once more to send a cordial greeting to all who love the Lord, whom the law of the Spirit of life in Christ Jesus has made free, from the law of sin and death. Dear brethren and sisters scattered all over these United States, very few of whose faces indeed I have seen in the flesh, some I know by letter whose faces I have not seen. But though absent in body we may and do rejoice together in spirit, for there is between us, a bond of union as enduring as it is strong, it will last eternally, for love is stronger than death. Men may gather together in council, they may make creeds and laws to afflict the people of God, and bring them under a yoke of bondage; but when the Lord sees fit he will break the bands of their yoke, open the prison, and set them at liberty. This I know from joyful experience; for I was long in that state of legal bondage; but the Lord delivered me from the horrible pit and miry clay; yea, he set my feet upon a rock, he gave me a home in Sion, where is light, life and liberty: not liberty to fellowship or

practice anti-christian doctrine; for without are dogs and sorcerers, and whatsoever loveth and maketh a lie; but liberty to love God and obey his commands, liberty to take up our cross daily and follow the Saviour, and well may it be called the cross to the whole religious world (so called) at this present time. Now there is in this region, a little number who are like minded, who meet together on the first day of the week to talk of the things of the kingdom; we love the gospel of Christ, and long to hear it, but can receive no other, though an angel from heaven should come and preach it. We have recently been informed that Elder H. West spends much of his time in traveling about the country and preaching to the Lord's poor, and we hereby give him an invitation to come and see us. We trust the Lord has put it in our hearts, to send him this invitation, and if he puts it in his heart to accept it, we hereby give him information how he can find us. By taking the accommodation train of cars at Brooklyn Long Island, he will in about five hours arrive at Mattituck station, which is near the post office kept by Mr. John Shirley, who is well acquainted with us all: but brother Gershom Howel, lives near the post office and by enquiring for him he will soon find us all. Brother West, or any of our brethren, who may wish to visit us, must be sure and take the accommodation train, as the Boston train would take them to Greenport twelve miles east of us.

That grace, mercy, and peace, from God the Father, and from his Son Jesus Christ, may abound and multiply unto you, and all the heaven-born family of the Redeemer, is the prayer of your unworthy sister,

HANNAH MOORE.

Cutchogue, Long Island, January 24, 1845.

EDITORIAL.

NEW-VERNON, NEW-YORK, APRIL 1, 1845.

POLITICS AND RELIGION.—While admonished by our highly esteemed brother Hughes, in his letter in this paper, and also by other brethren, whose kindness we appreciate, we are led to inquire how far it is proper that a paper, professing, as this does, to chronicle the signs of the times, should be restricted? If we are to reject all communications which in any way, directly or indirectly allude to, or involve the consideration of political subjects, we shall not be at liberty to protest against Mystery Babylon, for she has committed abominations with the kings of the earth, and the kings of the earth hold a political standing in the organization of human governments. We are certain that our brethren would not wish us thus to be restricted. While on the one hand it would be improper to enter the area of party political strife, and use our humble sheet to urge the claims of one set of men and measures, and to the disparagement of others, which have only a political bearing, we are led to believe that it would be also wrong to withhold our protest against the prevailing abominations of anti-christ, because her imperial ladyship claims to sit a Queen,

and hold a power over the kings and governments of the world. In short, it has been our conviction, that the course pursued by the Apostles and primitive saints, should be regarded as a pattern for us in these last days. They fought against principalities and powers, and against the rulers of the darkness of this world; and while they became subject to the powers that were, and yielded obedience to those in authority, as unto God, they withheld that obedience when their magistrates required them to disobey the laws of the kingdom of Christ. They not only appealed unto their rulers, saying, "Whether it be right for us to obey God or men, judge ye;" but they enjoined upon the christian church to "Let no man judge you in meat, and in drink, or in respect of a holy day, or of the new moon, or of the Sabbath," or in respect to the things of religion in general. To the civil department, we conceive belongs the right to enact laws, and to enforce them for the civil government of the people; but the right to regulate the religious course of men, belongs only to God. Neither the church, or the clergy, should interfere with, or dictate to the powers which are properly vested in the legislatures of this world; nor should the legislatures of this world, assume the right to regulate the affairs of Christ's Spiritual Kingdom. Let the decision of our Redeemer concerning the payment of tribute money be regarded, and christians will learn their duty to God, and to human rulers. There are things which, in this respect belong only to God, and with which we are not permitted to suffer even Cæsar to interfere; and there are also things which God has commanded us to render to earthly potentates, or powers, to disobey which would be to resist an ordinance of God. With the foregoing remarks premised we appeal to our brethren in general; but especially to those who have felt alarmed at our course, Should we, or should we not protest against the efforts that are now being made through out our country, to induce our Legislatures to legislate upon the laws of God, to define and enforce a sabbath, to compel the reading and expounding of the scriptures, the singing of psalms and prayers &c, in our public schools, on forfeiture of our equitable share of the money for which we have been taxed? Is it right or wrong for us to apprise our brethren of the rapid advance of the *man of sin*, in drawing around us the fetters of priestcraft, because, forsooth, they are effecting this through their political schemes of intrigue?

But few of our Old School brethren have the same opportunity to know the movements of the popular religious orders at this time, that we have had; exchanging as we do with many of their organs of communication. They have proposed the organization of what they call "A Christian party in politics;" they have held several state and national Conventions, for the expressed and openly avowed object of creating public sentiment in favor of their ambitious designs; they have their presses and societies engaged in facilitating their measures; they are now publishing a paper which they denominate "The Christian Politician,"

and they have openly avowed their design to monopolize the tract and book making business, and force out of all our schools all such books as do not suit them, by making their books so cheap as to bring them into universal use. And they have boasted that "in ten years—certainly in twenty"—they are, through a monopoly of the schools, to control the government as they please. In harmony with this threat, they have applied to our legislatures and have obtained all the power they can at present desire. And in this state, (New York,) although the constitution expressly provides that no minister of the gospel or priest of any denomination, shall ever hold any office or place, either civil or military, in its bounds, our legislature has sanctioned the appointment of two "Reverend Doctors of Divinity," (so called,) to govern the Normal School, in connection with two others and the State Superintendent; and that Normal School contemplates preparing teachers to take the charge of more than seven hundred thousand children of this state. Thus virtually the whole rising generation is chained down by legislative enactment, under the control of clergymen, of the popular order, and into their clerical hands is placed by an unconstitutional legislation more power than is held by any other officers of our government. Such are only some of the startling facts of the case. And shall we seal our lips in silence, and restrain our pen and press? Or shall we not rather speak out while we are at liberty to speak, and improve every moment that remains, before that liberty of speech and of the press is gone irretrievably and forever?

Our brethren who have supposed that this subject, as it is agitated, is of a political party bearing, have been in error. Those among us of every political party, have taken ground together upon this subject; without yielding their political party views, on any of the leading points which divide them into parties in what properly belongs to politics; those who have investigated the subject stand shoulder to shoulder, in opposing the prevalence of this anti-christian monster. To us it appears to be a duty imperiously devolving on us to leave our testimony against the hidden things of dishonesty; and if in this we are judged to be in error, we think we shall not be considered obstinate. We would gladly consult with our brethren upon the subject, and profit by their superior judgement. But we earnestly desire such of our brethren as have entertained fears as to the propriety of our course in this matter, to investigate the subject and see if "There is not a cause" for alarm. It is certainly not an enviable position which we occupy, bearing the frowns of the clergy and their dupes, and if our exposure to reproach and persecution in this matter is uncalled for, only make it so appear, and we will cease to fight the "poor bears."

We would again remark, that the course we have pursued has not been dictated by any political party feeling, but rather from a desire as a watchman upon the walls of Zion, to inform our brethren of the approaching danger.

BROTHER BEEBE:—The Apostle saith, "Be of the same mind," &c., and we do think it very important indeed that the people of God should be well established in the truth; not only in the doctrine of the gospel in reference to the plan of redemption, but in the discipline of the church: and as a difference of opinion exists among our brethren in this part of the country, on a subject which has caused some trouble, (and is not yet settled,) I thought I would request you, or some of your correspondents, to give their views on the same through the Signs; and let it be fully investigated. Should you be disposed to give your views, and they should differ from some others, then let those give theirs.

The question is this:—"When a member receives a letter of recommendation and dismission from a church, with liberty to join another church of the same faith, is he (or she) still accountable to the church from which they have received such letter until they are joined to another? Especially when they continue in the same place, and are within the bounds of the same church which gave the letter; and perhaps are guilty of immoral conduct, which is better known to the church that gave the letter than any other, and other churches are perhaps communing with such members because they have such letter, when they cannot be admitted by the church which gave the letter, and perhaps such member may be a minister.

Yours in the kingdom

And patience of Jesus Christ,

REED BURRITT.

REPLY.

With the Old School Baptists, we think there can be but one opinion in regard to the matter of inquiry submitted by our brother. When a member is received by any church, he continues a member until he is regularly disconnected, which may be by dismission in fellowship, exclusion from fellowship, or by death. If he is disconnected by dismission in fellowship his letter is a passport from the church from which he received it to some church of the same faith and order; and such letters can only provide that when the bearer is regularly received into such a church as his letter allows him to join he is dismissed from the immediate discipline and watchful care of the church where he has formerly held his membership, but not before. A member can only be dismissed into the world by exclusion. All letters transferring members from one church to another are made to read, "when received by you—dismissed from us." Therefore, a person having obtained such a letter from his church stands in the same relation, and is equally amenable to it until he has become actually a member of another church of the same faith and order, as though he had never received such a letter. No orderly brother, whether a minister or otherwise, would wish to be shielded from the wholesome discipline of the church; nor can any orderly church fail to exercise her authority in calling an erring brother to order, because he shrinks from investigation by shielding himself under his letter of dismission, which cannot take effect so long as he retains it in his own hands. It is always a suspicious circumstance, and calculated to injure the reputation of a brother, when he holds on to his letter beyond a reasonable time; especially if he has an opportunity to unite with a church of his order; but as in a case supposed in the query, a person guilty of departure from the order or faith of the gospel, would endeavor to prevent a fair investigation of his conduct, by pleading that he is not amenable to any church, because he holds a letter, he should be required to return his letter to the church that gave it, and appear also and an-

swer to the charges that may be against him in the church, and on his refusing to do so, he should be excluded, and if he still refuse to give up the letter, he should be published as an excluded person, that other churches of the order be not imposed on by him.

The course of order which we have briefly sketched, so far as our knowledge extends, is the uniform order of all our Old School Baptist churches. This rule, however, has no bearing upon churches which are not in our correspondence or fellowship. There are cases where persons become dissatisfied with churches which they believe have departed from the faith and order of the gospel, and on that account desire to withdraw their membership from such corrupt churches, as commanded of God to do; in all such cases we believe it is improper to ask for or receive letters of dismission, as the asking for a letter implies that they are satisfied with the faith and order, and only ask to be transferred to another of the same faith and order; which is not the case, and is therefore dishonest. If a member does not conscientiously believe that the church to which he is connected has departed from the faith and order of the gospel, he should not withdraw from it only to unite where the very same faith and order is held; and if his honest conviction is that the church is in disorder, and not in the faith, he is bound, by his allegiance to Christ, to protest against the disorder and heresy, and withdraw, without asking for or consenting to recognize them in their disorder, as an orderly church, by asking for or receiving a letter. The asking for, or receiving a letter, is a virtual declaration of fellowship. Many have reasoned thus: I only want a letter to show that the church has nothing against me—or to shield my character, &c. But how can it be that the church and the individual are at antipodes in faith and practice, and yet the church has nothing against him? And is this not, at least, an effort to avoid the offence of the cross? It is human policy—it is conferring with flesh and blood—it is making provision for the flesh—and it is inconsistent with the spirit of the gospel. True, we are not to court persecution; but it is equally true, we ought not to shun it, when it is for righteousness' sake. If a person in good faith should become a member of a professed church of Christ, and that church should prove to be a Mormon, Mahometan or Jewish congregation, should he ask for a letter in fellowship to join a body of the same order, would he act consistently? By no means; yet it would be no more inconsistent than in the cases supposed above. Or should a Pagan, Jew, or Turk, apply for admission into a Regular Old School Baptist church, and present a letter of transfer, certifying that he is a member, and in full fellowship with either of those bodies; would he not be required to renounce such connection, and be received only on profession of the faith of the gospel?

THE SABBATH.

We have now laying on our table a tract, from the American Tract Society, upon the subject of a legal Sabbath, or rather two legal Sabbaths; the one made legal by the law of God, and the other by the Legislature of the State of New York! The following is an exact copy from the first page of tract No. 352, viz:—

"Law of the State of New York."

"There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tippling houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in

going to or returning from some church or place of worship; * * * * nor shall there be any servile laboring or working on that day, excepting works of necessity and charity."

"Most, if not all, the states in the Union have laws essentially agreeing to the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, 'are (as the statutes of Vermont well express) in the highest degree promotive of the peace, happiness, and prosperity of a people.'"

"Law of God."

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:—wherefore the Lord blessed the Sabbath-day, and hallowed it. Exod. 20: 8—11."

In the above, the law of the state of New York is stated first, and from the practice and theory of the Tract Society, is evidently regarded as of primary importance. Sunday, or the first day of the week, is set apart for religious service by the state, with penal enactments. Remember the first day of the week called Sunday, says the legislature of the Empire State, to all who are bound to obey her laws; "Remember the Sabbath day," said God to the nation of Israel.

"There shall be no shooting &c, nor any servile laboring on the first day of the week, called Sunday, excepting works of necessity and charity," is the language of New York. "But the seventh day, is the Sabbath of the Lord thy God; in it thou shalt not do ANY WORK; thou nor thy son, nor thy daughter," &c, is the express language of the fourth commandment, of the covenant, which God made with the fathers, in the day he took them by the hand to lead them out of the land of Egypt.

In the law of God given to Israel, there were no works of necessity and charity excepted. On NO pretence did that law allow the children of Israel to labor, or go out of their habitation, kindle fires, or gather sticks—but the Legislature, while assuming the right to revise the law of God, would show themselves more lenient, and discriminate between shooting, hunting, &c., unless it be hunting for pious purposes. The law must not be so construed as to forbid a hireling parson's hunting a good market for his manuscript sermon, or an eligible place to collect funds, for the support of their craft, &c. These are called "works of necessity and charity," and therefore are suffered by the New York Legislature. Let any candid person of common intelligence compare the extracts copied above by the American Tract Society, and he will be compelled to exclaim, in the language of the Messiah, They make void the law of God by their own traditions, and they teach for doctrines the commandments of men.

If there be any higher authority for the precept quoted from the laws of New York, than that of men, let it be forth coming. We distinctly challenge the New York Legislature, the American Tract Society, or the world, to produce from the Bible one syllable to support such law; and further, we hesitate not to aver, that it is in conflict with the command of God to Israel; and with the command of an inspired Apostle to the christian church, (see Col. ii. 16,) and equally antagonistical to the constitution of both the State and nation.

Poetry.

THE SPIRIT SLEEPETH NOT.

BY WILLIAM H. BURLEIGH.

When the gentle hand of slumber
Presses on my weary eyes,
And the forms that none can number
In their thronging beauty rise,
Phantoms of imagination
With a mystic glory fraught,
Tell me, by their fascination,
That the spirit sleepeth not!

When the airs of evening win me
To go forth and view the skies,
And I feel my soul within me
Struggling, as it fain would rise
From the gloomy paths of men
To enjoy its blessed lot,
Something whispers to me then,
That the spirit sleepeth not!

When I gaze upon the ocean,
With its ever-heaving tide—
In its spirit-soothing motion,
Or its desolating pride—
Changing still, it ever hath
Voices for the inward thought,
Telling, in its love and wrath,
That the spirit sleepeth not!

From the mountains and the valleys,
From the leaves, by zephyrs stir'd,
From the wind that gently dallies
With the "ocean's name" is heard
Whispers as of thousand spirits,
Telling, as on air they rise,
That the soul which man inherits
Never slumbers—never dies!

BIOGRAPHY.

BROTHER BEEBE.—According to promise, I send you some additional account of the life and history of our departed brother, Dea. Elihu Carey.

He first united with the church at Brookfield, I cannot state the precise time, but think it must have been in 1790 or 91. The church now called the Walkill church was constituted the fourth day of October, 1792, of members from Brookfield and New Vernon, 33 in number, brother Carey was one of this number from Brookfield, and he was the last one that remained of that number. In 1821 he was set apart by the unanimous vote of the church to the office of Deacon, which he held until the time of his decease.

It has been very justly remarked, that he was an orderly, sound, and active member. But his heaven-born soul dwelt in an infirm body. In early life he suffered much from rheumatic complaints, insomuch that some joints of his limbs were dislocated, by reason of which he was a cripple all the remainder of his days. As he advanced in years, other infirmities of body increased upon him; all of which I may say truly he bore with christian fortitude.—Thus our heavenly Father, graciously severe and wisely kind, takes care to infuse some salutary bitter into his children's cup below.

The writer united with the church about one year after it was constituted, and from that time to the day our brother was taken from us, we had been of one mind, joined together in the same judgment, & speaking the same things that pertain to the doctrine and order of the kingdom of our Lord, Christ. In fact, such was the oneness of sentiment and sameness of exercise during the lapse of fifty years, that our departed brother often remarked that we were bound for one place, be that where it might. We would say in the language of Job, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Our departed brother has left an aged widow and numerous offspring to mourn the loss of a kind husband and a tender parent.

SILAS D. HORTON.

Walkill, N. Y., March 1, 1845.

OBITUARY.

OWEN CO., KY., Feb. 9, 1845.

BROTHER BEEBE.—I send you the obituary notice of my revered and time honored father, which you will please to communicate to the columns of your valuable paper.
Yours respectfully,

JOHN B. VALLANDINGHAM.

Another Revolutionary Patriot gone!

DIED, at his residence in Owen co., Ky., on the second day of February, 1845, **LEWIS VALLANDINGHAM**, Sen., in the 84th year of his age, after a protracted and painful illness, which he bore with christian fortitude.

Brother Vallandigham emigrated to Kentucky from Virginia at an early period, and surmounted the difficulties incident to all those early settlers in Kentucky. He was indefatigable in his exertions in defence of our frontier when the indians were committing their bloody deeds among our defenceless citizens. He possessed in an eminent degree the courage and ability to contribute to the restoration of peace, harmony and security to our then disturbed and almost defenceless state. He was also an exemplary and orderly member of the Particular Baptist church, giving evidence of all the christian graces; so letting his light shine as to constrain us to believe that he indeed was taught of the Lord. Few there were who possessed all the virtues which are so commendable in the character of our fallen race. He was an affectionate husband, father, and friend; in all the relations of life he sustained a reputation which the number of years he attained made more brilliant and bright. He has left an aged and affectionate wife, together with a highly respectable family of children, and numerous friends to mourn his loss; but they mourn not as those who have no hope: he has gone to that bourne whence no traveller returns, dying in the full triumph of faith, with a full reliance in the blood of our crucified, risen, and exalted Saviour.

Associational Meetings.

The BALTIMORE Old School Baptist Association will hold her next annual session with the church at Warren, Baltimore county, Md., about twelve miles from Baltimore city, from which place passengers can find conveyance by the Susquehanna Rail Road to Cockeysville, which is in the vicinity of the meeting. The session will commence on Thursday the 15th day of May next, at 11 o'clock, A. M., and be continued until Saturday evening following.

The DELAWARE Association will be held with the Salem Baptist church, in the city of Philadelphia, commencing on Saturday the 24th day of May, 1845.

The DELAWARE RIVER Association will meet with the Baptist church at Washington, South River, N. J., (between New Brunswick and South Amboy,) on Friday the 30th of May, 1845.

The WARWICK Association will hold her next anniversary with the Baptist church at Brookfield, Orange co., N. Y., on Wednesday the 9th day of June, 1845, at 11 o'clock, A. M.

Old School brethren are respectfully invited to attend the above meetings.

Receipts.

ALABAMA.—Elder B Lloyd \$2; John M Pearson 2; John C Towles 6; J Lewis 1.
VIRGINIA.—Capt W Bower 2; Eld T Buck 2.
KENTUCKY.—J M Bassett Esq 1; E S Brown Esq 3; A Fox 3; Eld PS Nance 5; H Conn 4; L Jacobs 5.
NEW-YORK.—J D Hulse 1; J Fenton 1; N W Hoyt Esq 1; B Horton 1.
GEORGIA.—Eld C A Parker 6; John Lassetter 5.
MAINE.—Dea Wm Eustis 3; S Parker 1.
TENNESSEE.—A Bratton 1; J Holland 1.
INDIANA.—Eld Wilson Thompson 12; G Rice 2.
Hon A Y Murray Mich 5; Wm Hanway Md 1; P M at Huntsville Mo 5; Luman Reed Ill. 5.

Total,

\$87 00

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Wm. Eustice.
NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
MASSACHUSETTS.—D. Cole, P. Hartwell, D. Clark.
CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thos. Hill, Martin Salmon, J. D. Wilcox, N. D. Rector, D. E. Jewett, Charles Merritt, A. A. Cole; and brethren L. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Doct. Wm. B. Slawson, C. Hogaboom, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Jun., A. Brundage, C. Shons.

NEW YORK CITY.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Suydam; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Rittenhouse, George Slack.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Arnold Boleb, and brethren Wilmot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith, and Joseph Smart.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Keller, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Clark, J. Duval; and brethren C. Gullatt, Esq., Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackleford, Isaac Hershberger, Stearning Hillsman, Israel Curry, C. Hallsclaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

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KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawre, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hosmore, F. W. Thorn, ton, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford Mc Gee, G. W. Zimmerman, Wm. M. Wall.

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SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XIV.

NEW VERNON, ORANGE COUNTY, N. Y., APRIL 15, 1846.

NO. 8.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist Cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

Near Criglersville, Va., March 14, '46.

VERY DEAR BROTHER BEEBE:—It is to me a source of the most exalted pleasure to meet and associate with brethren who can, and do, by their munificence, demonstrate the reality of their sympathy for the afflicted, the bereaved, and the destitute sheep and lambs of the Master's flock. That there are such brethren, and that I have the felicity to associate, and interchange thoughts and ideas with them sometimes, you will rejoice to believe, and be constrained to acknowledge, when you see herewith remitted to your special care, a donation of four dollars, to be equally divided between brother Broom and sister Jewett, the deeply afflicted and greatly bereaved widow of our much lamented brother Jewett.

This donation comes from brethren who have not desired that their names be given; but, for the satisfaction of brother Broom and sister Jewett, the objects of their bounty, I will take the liberty to insert them. Brother *John Weaver* sends one to brother Broom, and brother *Paul Yates* one to sister Jewett. — Brother Broom, you have informed us through the Signs, was, in September last, deprived of his house, and many of his household goods, by a violent hurricane that swept over the land, whilst his wife and children, though greatly injured, were, providentially, saved alive; in which awful catastrophe and remarkable providence, we have a most stupendous display of the majesty, power, and sovereignty of Almighty God, on the one hand, and of his unspeakable mercy and goodness on the other. Praise him, O ye saints! The donation accompanying this, my brother, looks a little more like beneficence, than even a laudable, but prospective proposition, weighted and impeded by a heavy rider, in the shape of a censorious, procrastinating, and denunciatory amendment, for, it is much more active in its operation.

I am much pleased with the proposition of br. Hughes, which has for its object the extinguishment of what I would call an *Old School Baptist War Debt*, in which the Old School Baptists have been actively engaged about thirteen years,—a small debt, indeed, for a war so long protracted: our fort, at Mott's Corners, did essential service, and the debt incurred in affording the necessary supplies for the fort ought to be paid, and I hope the Old School Baptists will feel themselves in honor bound to make speedy arrangements for the accomplishment of that object. There is one feature (to say nothing of the rest) in the amendment offered by our high minded, honorable brother Clark, that I greatly admired, and that is the one which is so indicative of a high sense of honor, and a great love to justice, a feature that Old School Baptists will delight to gaze upon; and now, I will just here remark, that, if every agent for the Signs, there being 222, will send on the same amount, for the benefit of sister Jewett, that I have sent, the object, and more than the object contemplated in brother Hughes' proposition, will at once be accomplished. I would fondly provoke my brethren to love, and to good works, and I know no better how, than, when I see them cold and tardy, to be myself the more zealous, fervid and active.

Our beloved, and much lamented brother Jewett waged a good warfare, and fell in the battle-field. He was a powerful auxiliary to the redoubtable Signs, and a very efficient instrument in the hands of the Lord God of Hosts, in conjunction with the formidable Signs, in discomfiting and putting effectually to the rout, the notorious Wm. F., the veritable leader of that anti-christian band, which, about the year 1832, did dare violently to assail, seek to destroy, and hope to preach, in a short time, the funeral sermon of the Old School Baptists, a people that constitute, we believe, the only visible church of the Lord Jesus Christ. He, (brother Jewett,) was one of those intrepid, yet mild and humane spirits, that dared, in the strength of the Lord, to step forward at a fearful, and an alarming crisis, in defence of his Master's injured cause, and in defence of the faith of God's elect, the faith of the Old School Baptists; and often, through him, whilst the battle raged, was the oil of gladness poured into the hearts of many of his sad, disconsolate brethren—many times, through him, were the timid emboldened, the desponding revived, the thirsty refreshed, and the hungry fed; and such, and so many were his labors of love, that when he fell, he fell shrouded in the robes of imperishable fame, and

nobly crowned with the helmet of immortal honor!

In reference to all delinquents to the Advocate and Monitor, I must urge that the mantle of charity be thrown around them. I remember that brother Jewett offered the Monitor gratuitously to such as were not able to pay, and their not paying is a tacit acknowledgement of their inability to pay. It may be that these brethren, honest in heart and purpose, as all genuine Old School Baptists are, are bound down by relentless creditors, and are now writhing in the iron grasp of hungry, avaricious bailiffs, as famous, infamous, and execrable, for their unjust exactions and extortions, as were their publican brethren of Jewish antiquity; and if thus ground down and oppressed, they are more the objects of commiseration than denunciation, and should be kindly and tenderly embraced in the arms of love, and carefully screened from the severe and unjust censures of a censorious and persecuting world. Should these brethren ever emerge from their depressed condition, I am persuaded that they will never forget the widow and her orphans. I am led to the conclusion that none but Old School Baptists were subscribers for the Advocate and Monitor, and I hold that such a thing as an Old School Baptist, able to pay, and, for lack of honesty, will not, is an ideal thing, a mere nonentity—denounce and deracinate them, who may, no harm can be done, for, the object of denouncement and deracination, can be, like Warwick's target, the bantling of Licking, but a little man of straw.

Brother Paul Yates and myself took the Advocate and Monitor several years, and my impression is that our dues were regularly sent on, but if, through any omission or mistake, either on our part, or that of brother Jewett, if brother Jewett's books show a balance against us, we will remit upon notification thereof. By the grace of God, I hope, I am what I am.

WM. W. COVINGTON.

For the Signs of the Times.

DEAR BROTHER BEEBE:—In the 5th number of the Signs there is a communication signed "*Calvin Smith*," in which some exceptions are taken to the idea advanced by Joseph, that the contributions made by churches and brethren for their ministers should be considered a *debt*, and not a *present* or a *gift*.

Mr. Smith, or brother Smith, if he is a brother, (which does not appear from his communication, as he does not address you as such,) appears to entertain strange and confused ideas of what is real-

ly a debt, or a gift, in the usual acceptation of those terms, and especially in a scriptural sense, though we need not, in this case, consult Walker, Webster, or Johnson, but let us hear what Paul says on the subject of debt and favor: "To him that worketh is the reward * * * reckoned of debt." This is upon another subject, it is true, but the PRINCIPLE of debt and favor as established here will hold good in every case.

C. Smith admits that it is the *duty* of him that is taught, to communicate to him that teacheth. Well, this is all that Joseph contends for, for if it is his *duty*, he is under *obligation* to that extent, and therefore it is absurd to call it a favor, or a mere *act of charity*; *charity*, as understood among men, mere alms giving. The idea of its being the *duty* of one individual to *confer a favor* upon another, is ridiculously absurd. If he is under obligation to do what he does, it cannot in any way or sense be considered a favor or gift on his part. The *obligation*, or the *duty*, destroys the idea of *grace* or *favor* altogether.

God is under no obligation to "give grace and glory," and therefore it is all of grace—a gift. It is a *debt*, not under the law of the land, as Joseph showed, but a *gospel debt*. He owes it, because Christ had commanded it to be done—commanded it without specifying the sum to be paid; but "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. 1 Cor. xvi. 2. This is called *wages* by the Apostle, who said to this same church, (2 Corinthians xi. 8,) "I robbed other churches, taking wages of them, to do you service."

As to the *image* and man of straw which C. Smith has reared up and then demolished, of the New School, and fixed salaries, and making bargains beforehand, &c., as it is not deducible from anything that Joseph wrote, it may pass for all it can make, or for all it is worth.

In reference to the sentiment advanced by Joseph, that it was a sufficient cause of separation from a church by a minister, when the church refused to let him eat of the milk of the flock, it is inquired of Mr. S. whether a minister should preach, or continue to preach for a church, when they give him evidence that they have no fellowship for him or his doctrine? If the church shall pay no attention whatever to the temporal wants of the preacher, and steadily withhold from him the milk of the flock, and thereby an expression of her fellowship in the gospel, and that when there is no lack of pecuniary ability on her part, what else can, or ought the preacher to conclude, but that they have no fellowship for him, and consequently have no farther use for his preaching? If they wilfully transgress all the plain and positive declarations of scripture upon this subject, is it just and right that the minister should countenance them in it? Should aid and abet them in the transgression? should give them God speed, and thereby be partakers of their evil deeds? But farther, Joseph takes the ground that no body has any claim to the appellation, of the church of Christ, unless they "observe and do all that he

has commanded;" and just so far as any such body, by profession, the church of Christ, is found living in transgression of the plain precepts and commands of the gospel, they cease to claim our confidence and respect, as a church. It is not a question of dollars and cents. The true minister is not governed by any particular amount, but as "God has ordained that those who preach the gospel should live of the gospel," if he receives no countenance or aid from the church in this respect, he should conclude that either he does not preach the gospel, or else the body he is preaching to is not the church of Christ. He will not stop preaching because he may be made to tread out the corn, at any particular place, with the muzzle on, nor will he leave one church to go to another because he can get a larger "salary." Where God has called him to go, and in his divine providence, marked out his field, there he will preach, and there God will sustain him, through his people, and sometimes through men of the world, and of no religion; and when these supplies are withheld, and all means of support cut off, the preacher may justly conclude that the church does not longer fellowship his preaching, and that God has use for him elsewhere; and if these impressions be correct, it will soon be made manifest in the evolutions of divine providence. There is one important matter which should not be lost sight of in this connexion, and that is, that no individual, nor body, nor church, even, can mark out the course or fix the boundaries of a true minister of Jesus Christ. It is an affair arranged and settled between him and his great CAPTAIN and LEADER, without conferring with flesh and blood, or consultation with any.

It is hoped that these additional remarks will satisfy the conscience of C. Smith; and if he is a brother, and member of a church, and felt when he read Joseph, as Benjamin intimated some perhaps would, that "*HE MEANS ME*," let him go at once to his minister and *GIVE* him whatever he thinks in *duty* he *owes* him, and as the Lord hath prospered him.

JOSEPH.

For the Signs of the Times.

Chambers County, Ala., Dec. 24, 1845.

BROTHER BEEBE:—Having nothing of my own that I consider worthy to communicate for your valuable paper, I offer the following, which was written by Elisha Coles, nearly two hundred years ago. The subject discussed may be found in the first chapter of John, twelfth verse, "*But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name.*" This text was given Mr. Coles as an objection to the doctrine of election and effectual calling. Thus he begins:—"Albeit, that faith goes before the manifestation of our sonship, yet not before our sonship itself; "the adoption of sons, is that we were predestinated to before the foundation of the world." Eph. i. 4, 5. That therefore in John, must be understood with that of Moses, when he pleads with God for his presence with his people; "so shall we be separated

from all the people that are on the face of the earth." Exodus xxxiii. 16. Not that this separation was now to be made; it was done before, (Lev. xx. 24,) but his meaning is, that by the Lord's going with them, this their separation should be made manifest. The same sense of the word ye have in Matthew v. 44, 45, "Love your enemies; bless them that curse you; that ye may be, (that is, that ye may appear to be,) the children of your Father which is in heaven." Deut. vii. 6. In like manner we become the sons of God by faith. (Gal. iii. 26.) The budding of Aaron's rod was not the cause of God's choosing him to the priesthood, (Num. xvii. 5—8,) but it was an evidence of his being before chosen to that office. So, the giving of the Spirit is that which follows election; "because ye are sons, God hath sent forth the spirit of his Son into your hearts," &c. Gal. iv. 6.

Although the manifestation of our adoption, and our actual enjoyment of its privileges, are in time; yet the thing itself we were predestinated to from everlasting. (Eph. i. 4, 5, 9, 11.) Pursuant to this, our Savior manifests his name to those given him out of the world, and these receive it. (John xvii. 6—8.) The sheep hear his voice and follow him, (chapter x.) Of others he saith expressly, "Ye believe not, because ye are not of my sheep, as I said unto you." Verse 26. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Chapter viii. 47. The same reason he gives for his different ministration towards his own and others; to the one it was "given to know the mysteries of the kingdom of God; to the other it was not given." Mal. viii. 11. And therefore, having ended his parables, he dismisses the multitude, as having no more for them; but to his disciples he expressed everything in private, (Mark iv. 34.) And ye see that he put the whole upon election, as that which had invested them with this prerogative above the rest: "To you it is given," that is, it belonged to them by God's donation and appointment: they are first saints by election, and then saints by calling. (Rom. i. 7.) When Christ appeared to Paul, going to Damascus, they that were with him were all in amaze; a voice they heard, but knew not what it spake; why so? since they were as likely to yield as he. It was not indeed intended for them, and therefore their ears were not bored, nor the speech directed to them, but to Paul; and to Paul by name; but why to Paul above the rest? since he was the ring-leader and chief persecutor in the company. Paul was a chosen vessel; and this, in brief, was the reason of it, as you have it recorded in Acts xxii. 14: "The God of our fathers hath chosen thee, that thou shouldest know his will." The Jews had many means of knowing the Messiah, and inducements to believe in him, which the Gentiles had not; and yet these embrace the gospel while the Jews reject it. Those who sought after righteousness fell short of it; when those who sought it not, attained to it. Rom. ix. 30, 31. For the bottom reason of which

different dispensation of those blessings, we are referred to election, "The election hath obtained it, and the rest were blinded." Chapter xi. 7.

How variously are several men affected in hearing the same word? The sheep and the *rest* (who are blinded) have often both the same outward means; one neglects it, attends not at all, or regards not what he hears; a second quarrels at it, as the Jews often did; a third is persuaded almost, as Agrippa was, and those that would hear Paul again of that matter; a fourth is cut in the heart, and persuaded altogether. It is a stumbling block to some, foolishness to others, and to some it is the power of God; and these some are such as were elected; of those to whom the promise was made, (Acts ii. 39,) and are therefore termed the *called according to his purpose*, (Rom. viii. 28,) and according to his own purpose and grace, which was given them in Christ before the world began. 2 Tim. i. 9. They are first chosen, and then caused to approach unto God. Ps. lxxv. 4. There is almost no end of scriptures to this purpose. I shall notice one more, and so close up this particular. All the blessings which the saints are blessed with, in time, are all bestowed according to God's decree of election before time, as is manifest from Eph. i. 3-5; where I observe, 1st. That election goes before the actual donation of spiritual blessings; for these are given in time; that was before time, and that which comes after cannot be the cause of that which went before it; one effect may be the cause of another, but not the cause of that which causeth itself. 2d. That election is the rule by which spiritual blessings are dispensed; those blessings are adequate with it, and answerable thereto; even as the impression is to the printing-types; or as the fashion of David's body, to the platform thereof in God's book; and the tabernacle, to the pattern shown in the mount, according to which all things are made, as well in respect of number, weight, and measure, as form and figure. Spiritual blessings are not given to one, more or less, or in any other manner, but just as election had laid it forth, which also is further confirmed by Rev. xxi. 27, where we find that none are admitted into the holy city, but those "whose names were written in the Lamb's book of life; and whoever was not found written there was cast into the lake of fire:" (chap. xx. 15 :) which shows at the latter day it will be taken for granted that "as many as were ordained to eternal life, believed;" therefore faith and holiness, are not the cause, but the certain effects and consequences of election."

For the Signs of the Times.

McConnellsville, Ohio, March 16, 1846.

BROTHER BEEBE:—It is some time since you have heard from me, and having a small remittance to send, I have with it sent some thoughts that have passed through my mind, while I am surrounded with circumstances which are connected with my body of sin and death. But, the Lord shall reign forever, even thy God, O Zion,

unto all generations. Poor, weak, and worthless sinner as I am, I hope that my heart has been sanctified with divine grace; and when I do enjoy the influence of the grace of God, I trust I do appreciate that the Lord's will may be done; and when I am so highly favored, whatever may be the crosses and losses I have to encounter, the Lord's grace is then magnified: I then can realize his help, and can truly say without him I can do nothing. Yea, vanity, and less than nothing without him, I am. When we are taught by his Spirit to renounce all things, and to experience the dictate of his divine sceptre, and bow with an holy submission to his sovereign and righteous will, we then can say, "Thy will be done."

The gospel testifies that there is no salvation out of Christ; "for there is none other name under heaven given among men, whereby we must be saved." Not only from deserved wrath and endless punishment, but only through *this name* can the heaven-born soul fight the good fight of faith and lay hold of eternal life—vanquish his enemies—mortify the deeds of the body—crucify the lusts of the flesh—oppose the allurements of the world, and so to let his light shine before men, they seeing his good works may glorify his Father which is in heaven. For to this end Christ both died, rose, and revived, that he might be Lord both of the dead and living. There is nothing to fear, to them that love God, to them that are called according to his purpose. For our Lord and Redeemer reigns in Zion to rule over all events of his divine providence:—by those events they shall be led to Him who is their Strength and Righteousness. And who can harm us, if we be followers of that which is good? Can tribulation, or distress, or persecutions, or famine, or nakedness, or sword? No; but these fiery trials will wean us from time and sense, and by faith we should endure them patiently, that after we have done the will of God we may receive the promise. All things, says God, shall work for our good. But, oh how does the poor soul shrink at the many things that appear to impede his enjoyment of divine things! How can these things work for my good, that now annoy my peace and joy in God? O my soul, trust thou in thy Savior and God; his infinite power can control all events, and his goodness will never suffer thee to be harmed, and when he has delivered thee, thou shalt realize his faithfulness and prove his promises. "I will never leave thee nor forsake thee. Israel shall never be forgotten of me." O my Lord, increase my faith.

We must then relinquish all things that oppose the spiritual kingdom of our Lord. Yes, we must, to enjoy all things connected with it, and all things necessary for this time-state will surely be given to us. O, then, if I possess the faith of God's elect, I have the earnest of eternal life—floods and flames can never extinguish it—it is inseparable from the Giver, the author and the object of the same. Faith as a principle, should be duly considered from the act arising from the principle. Faith, as to its principle, is begotten

in us, by the operation of God, being born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. Therefore it is not the duty of an unregenerate sinner to possess this faith, as the heaven-born soul does. Except a sinner is born again, he *cannot* see the kingdom of God; and when he is so born, he will be sure to seek, and desire a knowledge of it. Nothing can impede the Giver in the bestowment of the principle, neither *unbelief*, nor *misbelief* can hinder his sovereignty, will, or purpose in the salvation of his people. Faith is not inseparable from the other graces of the Spirit, but may be distinguished by its acts. There can be no good hope, where there is no real fruit. The properties of faith are, to receive and to enjoy the riches of Christ; therefore by the act, its call being rich in faith, in possessing Christ we possess all things. All things are yours, (says Paul,) for ye are Christ's, and Christ is God's. Faith is the substance of things hoped for, and the evidence of things not seen. The acts of faith give no existence to covenant blessings; faith cometh by hearing, through the doctrine and the Spirit of Christ; and hearing by the word of God, which his qualified ministers preach, being sent by his divine appointment, they preach the Word, and the quickened sinner hears the glorious news of salvation through their ministration, which reveals the love of God towards poor guilty sinners in giving his own Son to die for the ungodly, and to justify the condemned. By the Spirit's work on the mind, the understanding being enlightened, it possesses a spiritual perception of its wants, fully persuaded of the ability of Christ to save to the uttermost, and by faith receives the unspeakable gift, and enjoys the promise. Faith is the evidence of life, and not the procuring cause of it. Rejoice, then, O my soul, in Him that lived and died for thee, to bring thee humble, and to confess him in all thy ways, for God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. I submit this for your disposal, and subscribe myself yours in the bonds of the gospel, JAMES JANEWAY.

For the Signs of the Times.

BROTHER BEEBE:—I thought of giving a short history of some things I have experienced.

When I was about twenty-one years of age, it pleased the Lord to make me acquainted (and I trust savingly acquainted) with his word, and the glorious plan of salvation revealed therein. I then united with the Baptist church in Leeds County, Canada, in February, 1846. That church was sound in the faith of the gospel, and she was blessed with energetic and Bible preaching—an arminian could find little or nothing to satisfy his taste there. I travelled with that church until 1827; about that time three of our members were appointed to set on a council in the

County of St. Lawrence, N. Y. Two young men were expected to be ordained. The first examined was ordained, but the second, hard and trying as it was, the council decided was not fit for ordination, and if I remember correctly, it was thought the young man had no call to preach. Well, what was to be done? One says, If we leave him so, it will kill him. The Moderator, I think, first made a move to send him to the Hamilton Seminary, and said he would give \$20, and how much will you give, and now much will another give, went all round the room, among ministers and lay brethren. Some could give more, and some less. But, my brother, I had some such views and feelings as I never had before. The thought occurred to my mind, what, send the poor little weak creature to Hamilton to have something done for him that they have decided God has not done? I did not give any money, for it looked like a great piece of inconsistency, if not wickedness. A short time after this I removed to Michigan, and united with a Baptist church, and from that day to the present I have seen what looks to me like great innovations upon the order of the Zion of God; and when I have seen and heard men preach and practice that which was so contrary to the gospel system, I have said in my own mind as Nehemiah said to Sanballat and Tobiah, with others, "But ye have no portion, nor right, nor memorial in Jerusalem." Nehemiah ii., last part of 20 verse.

I must come to a close for want of room. If you can collect anything from my imperfect composition and scribbling that will benefit any one, it is at your disposal. Yours in christian bonds,
D. H. BROWN.

For the Signs of the Times.

Urbana, Ohio, March 14, 1846.

BROTHER BEEBE:—We are too apt to complain because of the troubles that come in our way; and each one of us is ready to say, "Surely my troubles are more vexatious than those of my brethren, and more than I can bear." Now, it is evident that we differ in our likes and dislikes as much as we differ in regard to our fancy in dress, or anything else; hence it is that we fall out and complain of each other by the way, but it does seem to me that we all should remember that we too are prone to wander from the path of safety; this we are most apt to do at a time when we forget our own weakness and folly, and when the weakness and folly of our brethren are seen, and as our sight grows more dim, their supposed sins become more aggravated or magnified. Then it is that our blindness and want (or rather lack) of grace qualifies us for the very work which Satan and the world wish us to do. At such a time, the world, the flesh, and the devil, all unite in their exertions to destroy the peace of the church; and if this combination of evil spirits can but succeed in setting brother against brother, the triumph is certain, though it may be but momentary. At such a time, and under such circumstances, poor, frail, deceitful, and proud men be-

gin to backbite one another. Evil surmisings and unjustifiable whisperings ensue; and instead of laboring for each other's good, we are found engaged in sowing seeds of discord among the brethren. The peace and dignity of the church is marred—confusion prevails to a great extent—the wicked world becomes a church-attending people, all taking sides as the Devil directs them.—Yea, some who know not God, and desire not his knowledge, seem to become very much concerned for the welfare of the church, or, at least such of the members of the church as the Devil is most anxious to destroy, in order to make the conquest the more easy and the more certain. Have we not seen and heard these things? Have we not seen the servants of the world lubricating those whom they wish to destroy, by flattery and falsehood. They lubricate the victim they intend to swallow, as the serpent does its food. It is the nature of buzzards to live and grow fat on unsound flesh, even so it is the nature of the world to "laugh and grow fat" upon the follies of the saints, and the unhealthy state of the church.

The church cannot return from her wanderings until the fire has consumed all the combustible that is intended shall be burnt up by the necessary scourge sent upon her. Zion, the city of our God, must be swept, purged, and cleansed for her good. O that God would keep his people from the devouring jaws of the insatiate world, and "save us from the power of our friends"—learn us how to appreciate the feelings and views of the poor saints, and give us liberally of his grace, so that we may be able to sympathize with each other, both in our outward and inward afflictions; enable the church judiciously to visit the sick and the afflicted, and administer relief to the poor who are almost starving for natural food; and save those who are almost starved to death for the want of spiritual food. May grace reign in the hearts of the saints. JOHN TAYLOR.

For the Signs of the Times.

South Quay, Va., March 20, 1846.

BROTHER BEEBE:—Never until this morning did I think that I should write anything to appear in print; but my mind was suddenly arrested this morning after reading a part of the fifth number of the Signs, upon the subject of war. Now, brother Beebe, I hope I have been at war upwards of thirty years, but my soul I hope is for peace, and I hope I do want my Old School brethren to be at peace with each other, and particularly on matters of minor importance, and such I think the subject under discussion in the Signs to be. I mean that of Constitutional Formalities. Now, my brother, if it were a matter of heresy, I would say, war against it with all your might; but I cannot view it as such, therefore I want to beseech my brethren in the name of the Lord and Master, and say to them, Peace, brethren, be still, and bind up the wounds that seem to have been made on the tender minds of your dear brethren. Yes, I say, bind them up in the bonds of christian love. Yes, my dear brethren, I would adopt the lan-

guage of the good old Apostle Paul to his Corinthian Brethren, when he said to them, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Now, brother Beebe, I don't want to say much to your dear brethren, lest I should inflict a wound on some tender mind, for I do believe them all to be much wiser than I am in things pertaining to this life, and do verily hope that God has made them wise unto salvation.

Brother Beebe, Please correct any error you may see in the above if you should deem it fit to go to the dear brethren. No more now, only I desire to pray that God may enable the brethren to read the above in the spirit under which it was written. Yours in christian love,

ELISHA DARDEN.

For the Signs of the Times.

February 16, 1846.

ELDER BEEBE:—I have for some time contemplated a communication to the Signs, but by various circumstances "have been let hitherto." I do not write in the hope of edifying any one; but feeling desirous (if I know my own heart) to learn only in the "School of Christ," and an assurance that you, and your fellow-laborers, are teachers in that school, and commissioned by the Great Shepherd to feed the flock with knowledge, I come to you for the solution of difficulties, and for instruction on points where I feel my ignorance. Not that I believe in the infallibility of any man, or set of men: gifts are various, and those who are taught of God, are not all equally enlightened. Neither can we suppose that all that seems to be truth to the minds of God's people, is actually taught by God's Spirit; otherwise there could be no difference of opinion among them. But there is an internal evidence which some expositions carry with them of the genuineness of their origin, something to which the Spirit within seems to bear witness. The unction from the Holy One, whereby his children "know all things," enables them generally to recognize those things which emanate from himself.

When I hear some men preach, or read their writings, there is a constant question of the truth of it in my mind. *Is this so?* I ask myself. If there is an error, I am unable to tell where it originated, and yet there seems to be something wrong; at least, they are pulling at the wrong end of the chain, and have reversed the order of gospel truth, if nothing more. I am unsatisfied—unfed. But when, instead of telling what men ought to do continually, and dwelling upon the reasonableness of God's requirements, and of the claims of the gospel to the reception of all men, I hear one who tells what God does for men, of his sovereign, unchangeable love, of the effectual working whereby he subdues the soul unto himself, breathing into it the breath of a new life, with all the blessed fruits of that divine gift, I feel that this is indeed "the gospel," the glad tidings, the opening of the prison, the year of release, which Christ preached while on earth, and commissioned his ministers to preach

after he ascended on high. But it is only "they that have ears" that hear it, and when it comes with power home to my heart, I say to myself with some small degree of confidence, surely the "Lord is my Shepherd." I feed upon the banquet provided, and am refreshed.

But I took up my pen for the purpose of asking your views, or those of any of your correspondents who have light upon it, on the following sentiment, which I often hear advanced, but on which I cannot feel full satisfaction, viz: that all temporal, providential mercies that ever have been, or ever will be enjoyed by the human race, come to them through the atonement of Christ. That there is a sense in which Christ is the Savior of *all men*, is expressly stated in the scriptures of truth; but whether it intends the resurrection of the body, which we are informed will take place with reference to the *unjust*, as well as the just, or whether both ideas are included in the expression, is not so clear to me. Comparing this with the direction to "let both" (tares and wheat) "grow together till the harvest," lest by uprooting one the other may be destroyed, the conclusion seems most natural that life and its enjoyments are permitted to the former class, not *directly* and for their own use, so to speak, but indirectly, on account of their connexion with the "wheat." If this be correct, then the latter class must receive them through Christ, as a *federal head*. Otherwise, the conclusion seems to me unavoidable, that all possess them alike, as natural gifts of a common Creator, irrespective of Christ.

I have several times read Rushton's Letters, and they seem to be a clear and irrefutable exposition of the doctrine of Particular Redemption. The types and shadows of the Old Testament seem impossible to be explained on any other plan. This system, too, displays the character of God, and his dealings with men, as consistent in all their parts; while the combination of universal provision and universal offers of salvation, with election and predestination, imply a disingenuousness and inconsistency in the divine character. It represents God as offering to men what he knows they cannot obtain, and then condemning them for refusing it. Still, as any system must fall, however beautiful or consistent, if the scriptures opposing it cannot be so understood as to render the opposition merely *apparent*, and not real, there remains a question, how, upon the particular plan, are we to understand 1 John ii. 2, "And he is the propitiation for *our* sins, and not for *ours* only, but for the sins of the *whole world*?" In every other case in this epistle where the word *world* is used, it appears to be in contrast with the *church*, which he calls *we*. But if, in the passage cited, he has reference to the distinction between Jews and Gentiles, what is the proof? There are many other passages in the New Testament that represent Christ as the Savior of "all men," "the world," &c., but I do not recollect any that there is so much difficulty in reconciling to the system of Particular Redemption.

The Baptist minister in this place, who is very

tenacious of the doctrine of election, and equally so of universal provision and offers of salvation, says that Christ died for the elect in no sense whatever in which he did not die for all mankind; and therefore God in perfect sincerity and good faith can offer salvation to all on condition of exercising faith in Christ, though he knows only the elect will accept it. He does not view the atonement as cancelling any sin, but as necessary to show God's regard for holiness, not because men could not have been saved equally well without it, if God had so willed; that it was a plan by which he consented to accept of the *sufferings* of Christ instead of the *punishment* of the sinner. He therefore defines justice, not the "rendering every one his exact due," but negatively "doing wrong to any interest in the Universe." In the former sense God cannot be just and the justifier of the ungodly; for if they have their due they must suffer punishment, and if Christ had his, he could not suffer in their stead. The idea of a federal union he treats as a fancy; sin is not a concretion that can be conceived of, or punished, in any other than the person that commits it; there cannot therefore be such a thing as giving *sin* its due without punishing it personally in the sinner. So far as Mr. Rushton quotes Mr. Fuller, (which is all I have opportunity of knowing of his sentiments,) it seems to me the minister alluded to goes considerably beyond him.

A word or two in reference to my communication inserted in No. 18 of the last volume of the Signs. If I understand your remarks in reply, you differ merely in the use of the word *free*, from what I intended to express in the words "free, (not from obligation or accountability, but free in their wills to obey or disobey.)" My idea was simply that the will was not controlled by any necessity, but was exercised without restraint, which is only another way of saying they acted voluntarily. There is, however, a degree of tautology in the expression, which renders it exceptionable. But the incorrectness of the term *free agency* is obvious. It cannot convey the same meaning as *voluntary action*, as you have clearly shown, without a perversion of the word *free* from its legitimate sense. And yet if that is not the sense in which writers generally use it, I have always misapprehended their meaning. I have always understood by a *free agent*, one who has the *power* to do either right or wrong, according to his choice.

Still the question remains whether men have not lost this power by the original apostacy. I do not mean whether natural men can perform spiritual service, or could have done it if they had not fallen; but whether they possess the same ability to obey the law that they had at their creation. And whether it is *this* inability, or the want of power to perform *spiritual service* that Paul complains of, when he says, *To will is present, but how to perform, &c., I find not*. And again, *When I would do good, evil is present with me*.

Again, by being "redeemed from the law, and brought under law to the Redeemer," do you mean freed from the *obligation* to keep the law,

"Thou shalt love the Lord thy God," &c., or the "law of Christ?" which, so far as I am able to discover, consists in *love*; the "new commandment" is "to love one another," and the fulfillment of it is in "bearing one another's burdens," which seems to correspond to the second part, "Thou shalt love thy neighbor." But if, by *one another*, we are to understand only the family of Christ, and by *neighbor*, all mankind, then are we released by redemption from the duty of loving any but the former class? I might multiply questions still further, for they crowd into my mind as I write, but I will leave them for the present, lest I weary your patience, and take too much space, that might more profitably be filled by others. But you are perfectly at liberty (and I hope you will always use the liberty when you think proper) to retrench or to exclude anything you consider unprofitable. It is possible, however, that similar questions might arise in other minds, and that in replying to *one* inquirer, others may at the same time be edified.

I wish to say further, however, that in the allegory alluded to above, I had no expectation *fully* to elucidate the subject; neither did I intend to convey that the "restoration of implements," or rather the gift of new ones, reinstated the transgressor in his former position, by any means. Your remarks upon that are perfectly in accordance with views that were in my mind when that was written. I only meant to say he could not do the will of God *without* the power communicated by divine grace, and it was that struggle of the soul, quickened to a consciousness of its death, (if I may be allowed the expression,) that earnest longing to shake off its fetters, and enjoy the liberty of the spiritual life, that I attempted to describe.

But I should never come to a close, if I continued till I had nothing more to say, so I may as well break off abruptly. Very sincerely your friend,

F.

For the Signs of the Times.

Marion, Iowa, March 1, 1846.

BROTHER BEEBE:—Although a stranger to you in the flesh, yet I trust a brother in Christ, if so be that we have tasted that the Lord is gracious, and I humbly hope that by the goodness of God and his sovereign, and eternal, and unchangeable love and grace, I have been called to see and made to feel that I was a miracle of that grace which is unbounded, and bestowed upon the undeserving, and upon those that are ready to perish. Seeing my lost and ruined condition by sin, sinking in despair, Christ was revealed to me as my Salvation, and I was made to rejoice and put my trust in him, for all I wanted in this world, or in that which is to come; being confident that he is the only Way, the Truth, and the Life, and the Way in which all his children will be delivered from all the effects of sin, and dwell with him in ultimate glory. Just so sure as Christ is there, so sure all the members of his body will be with him. I feel confident that this is the truth, yet I have my

doubts at times whether I am a child or not. I am at this time in a destitute place, and the only Old School Baptist in the settlement, having lately come to this place from Elk Creek, Ohio; where I enjoyed the glorious privilege of hearing the gospel preached in its simplicity, and sitting with my brethren in sweet communion with Christ in heavenly places, never to be forgotten. O, that I could enjoy such happy seasons again with brethren, but I fear they will never return.—I have heard but two sermons of Christ's gospel since last September. There are some Old School Baptists within ten miles of where I live, and I think from present prospects, there will be a church constituted in this vicinity this spring.

This country is filled up with professors of all kinds but the Lord's kind; and he is able to destroy the mockers, and build up a people to speak forth his glory and power. I feel like one wandering in the wilderness alone and almost forsaken, yet at times I feel refreshed by some sweet promise from my master that buoys me up above the troubles of this unfriendly world; and with all the trials I pass through, if Christ is with me I shall not fear. I would be glad for brethren who are coming west to come to Linn County, Iowa, for I think it has advantages over any other part of the Territory. It is well watered, and has been since the first settling very healthy, timber is good, land very fertile and cheap, and settling very fast.

MOSES MOREHOUSE.

For the Signs of the Times.
Westmoreland, N. Y., March 2, 1846.

DEAR BROTHER BEEBE:—Having a remittance to make to you I have concluded to write a few lines for your disposal. And now, what shall I say? I will say the Lord God omnipotent reigns, not only in heaven above, but also on the earth beneath, and overrules all things for his glory.—He brings order out of all the seeming confusions that appear to our view. The Lord Jehovah will be glorified in all that he does or suffers to be done; therefore I do rejoice, yea, and will rejoice so long as I can by the grace of God take this view of things. It seems at times to us that sin reigns over the works of God's hands, and that the dashing elements of sin would sweep with a besom of destruction all the race of Adam. We see not only the world in great commotion, but the church of the Most High God is also in great contentions, for things of but little or no importance. It does seem to me that if the brethren possessed more of that meek and quiet spirit of the blessed Jesus, there would not be so much sharp shooting. Brother aiming all the artillery he can command against brother; or, brethren who seem to differ in some things which do not appear to be essential to christian or church fellowship. Brother Beebe, at times my heart, with the hearts of my brethren, have been made sick by reading the long epistles of contentions upon things that ought not to appear in the Signs of the Times. You have said in the third number of the current volume, that controversies will not be seen hereafter in the Signs, to which I would add a hearty amen. The Signs should be devoted (in my opinion) to doctrinal, practical, and experimental religion, that the saints may be comforted and built up in their most holy faith—that they may be led more fully to appreciate that salvation wrought out by the

Lord Jesus Christ for the whole elect family of God, and that the saints may come into the unity of the Spirit and bonds of peace, that there may be a oneness of mind, that the glory of the Great God may be visible to all who wonder, and despise and perish.

And now, brother Beebe, may the Great God give you grace and wisdom to conduct the Signs in a manner that will render it a messenger of peace, comfort, consolation and instruction to all of the family of the blessed Jesus, to whom it may come, and build them up in their most holy faith, is, and I trust will be, the prayer of a poor sinner saved by grace. I remain as ever, yours in the bonds of love,
JAMES BICKNELL, Jr.

Brother Beebe, I wish you would give timely notice in the Signs, that the Michigan Old School Baptist Conference will meet with the First Regular or Old School Baptist Church of Anson and Oakland, (Oakland County, Michigan,) on Friday before the 4th Lord's day in June. Brethren from a distance, South or West, will inquire for and call on Elder Noah R. Lect, North West from Rochester, and North-East from Pontiac, 4 or 5 miles from each place; or call on D. H. Brown, 1 mile North of Utica Village, about 27 miles North from Detroit. All Old School Brethren who can, are affectionately invited to attend, and it would be very desirable if Elder Beebe or some of the Old School Baptist ministers could visit Michigan about that time.

THE ANNUAL MEETING of the Old School Baptists of Northern Pennsylvania, will be held, if the Lord will permit, on the third Sunday in June, 1846, and Saturday preceding, at such place as the brethren of Clifford and Greenfield shall designate; and of which they are requested to give timely notice through the Signs, agreeably to the arrangements of the last meeting, at New Milford.

We hope our ministering brethren of Orange Co., and elsewhere, will bear in mind that Elders West and Bryan have been called away from the field of labor they once occupied among us, and we are left destitute of experienced fathers in the ministry, and we earnestly request our brethren to make their arrangements so as to attend with us as often as possible.
ARNOLD BOELCH.
Jackson, Pa., March 22, 1846.

EDITORIAL.

NEW VERNON, N. Y., APRIL 15, 1846.

REPLY TO OUR CORRESPONDENT,

"F."

Our correspondent "F." whose letter will be found on pages 60 and 61, has laid out work enough to keep the editor and correspondents of this periodical busy for some time to come; and no doubt exists in our mind that the several points submitted may be discussed with greater satisfaction and far more profit to our readers generally than the farther discussion of those questions of Associational Order which have occupied so large a portion of our sheet for some months past. There are many subjects of importance involved in the inquiries of our correspondent, and after we have filled out this article in reply, we shall probably leave room enough for abler pens.

We can conceive of no more direct connexion between the atonement made by our adorable Redeemer, and the temporal mercies enjoyed by the human family, than there is between the atonement and the final perdition of the ungodly.—There is, as we conceive, a connexion existing, by which all the administrations of our God, in providence, retribution, and grace, are placed in harmonious order, the one with all the others; so that, if

it were possible that any part of the divine purpose or arrangement of God could fail, such failure would effect, confuse, and derange the whole system of the divine government. Temporal mercies were enjoyed before sin corrupted the human family, nor have they been withheld since sin entered the world. Up to the present hour God in providence continues to send his rain upon the just and the unjust; but, instead of regarding the providential mercies of God as evidence of a reconciliation by the blood of Christ, embracing the recipients of those common or temporal favors, Paul speaks of them, [Rom. ix., 22,] as illustrative rather of the manner in which it is the pleasure of God to show his *wrath*, and *make his power known*; as in the case of Pharaoh, God exalted him for that very cause.

The atonement made by our divine Redeemer, either was exclusively for those who shall finally reign with him in glory, or one of two things must be inevitable:—

FIRST. All mankind will be saved by it; or, SECOND. None will be saved by it.

If, according to the advocates of a general atonement and offered salvation,—or, according to the mongrel *vender of terms and conditions*, in the vicinity of our correspondent,—Christ died for his elect in no sense in which he did not die for all mankind; or, in other words, if he died for all mankind in every sense in which he died for his people, if all mankind are not finally and everlastingly saved from wrath and condemnation, then the blood of Christ does not cleanse from all sin, nor does his atonement reconcile the objects of it to God; in which case Christ has died in vain. Do not those who hold such heresy trample under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing? If his blood lacks efficiency to secure the object for which it was shed, it is defective; and if defective, it must be an unholy thing. To this conclusion we cannot come without doing despite to the Spirit of grace. But if it be admitted that his blood is a holy thing, and that it cleanses the sinner from all sin, it must follow unavoidably that all for whom it was shed, are by it cleansed, redeemed, saved, and reconciled to God.

Many arguments of the most conclusive nature, are at hand, to show that there was no *partial* atonement made by Christ. Of all that work of which he is the Author, he is also the Finisher; he is the *First and the Last, the Beginning and the End*.

The word *atonement*, or *at-one-ment*, signifies *reconciliation*; we are therefore reconciled to God by the atonement made, or there was no atonement made for us. Christ "was delivered for our offences, and was raised again for our justification," [Rom. iv. 25,] or we are not of the number for whom he died. If he died for our sins he arose for our justification; and if he has died and arisen for us without putting away our sins and effecting our complete justification, then he has died in vain, having failed to secure the objects for which he suffered.

If his object in suffering was to procure temporal mercies for us, that object is not attained, as we enjoy them to no greater extent since, than before he suffered; and we see those who fear not God, and who regard not man, in possession of a much greater abundance of temporal favors than the saints; insomuch that their eyes stand out with fatness, and they have more than heart can wish. If the object of his death, according to Wesley, was only to bring man into a *salvable state*, unless he has absolutely saved them, he has failed in this, because there is salvation in no other. Acts iv. 12. And as there is salvation in no other than Christ, salvation can proceed from no other.

We have not been able to find the passage, where "*it is expressly stated that CHRIST is the Savior of all men*," in any sense. We think "F" has allusion to 1 Timothy, iv., 10: "For therefore we both labor, and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." We cannot understand this universal salvation to proceed from Christ in his official, or mediatorial distinction from the Father; but, the Apostle very justly ascribes the salvation by which all temporal mercies are extended to the whole human family, to that "Living God," in whom all the Apostles and prophets trusted. That common salvation, which secures us from famine, and death, to the full extent that it is enjoyed, is attributable only to the "Living God," in whom, as his creatures, *we live*, and move, and have our being; and from whom also the *special* salvation of all that believe proceeds. For he so loved the world, that he gave his only begotten Son—(For what? that all might have opportunity to secure the salvation of their souls? By no means; but this was it)—"that *WHOSOEVER BELIEVETH IN HIM* should not perish, but have everlasting life." John iii. 16. Of believers, he is the Savior, in a sense differing from that in which he is the Savior of *all men*. Now, who are thus denominated? "As many as were ordained to eternal life believed." Acts xiii. 48. "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. ii. 13, 14. From these scriptures with a multitude of other passages the conclusion is unavoidable that God gave his Son to die for the sins, and arise from the dead for the justification of *as many as were ordained to eternal life*, and for no more. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30. Now, if the learned gentleman in Massachusetts, can show that all these provisions are made alike for all mankind, he will do service to the doctrine of universal salvation.

That all new covenant blessings, (salvation from first to last included,) flow to the *heirs* of promise through Christ as a *federal Head*, is so clearly demonstrated in the scriptures of truth, that he who can remain skeptical upon the subject, is strongly tinctured with infidelity, let his professions of piety or his pulpit eloquence be what they may.

The inspired Apostle affirms that God has given him [Christ] to be the Head over all things to the church, which is his body, and *THE FULLNESS OF HIM THAT FILLETH ALL IN ALL*. Eph. i. 22, 23. Adam was a figure of Christ, (Rom. v. 14,) and the human family was the fullness of Adam. The second, or antitypical Adam was the Lord from heaven; but the first Adam was not spiritual, but natural, consequently the federal head only of his natural posterity which was created in him; but *afterwards*, in the order of time, was the revelation of that second Adam or federal Head which was spiritual; and as the natural federal head embodied and represented only a natural progeny, so his spiritual antitype as a federal head, represented that spiritual seed which was created in him and which constitutes his body and fullness.

Not in his Godhead, but in his mediatorial headship of the church, Christ is the Beginning of the creation of God, and the first born of every creature, or created thing. "A seed shall serve him; it shall be accounted to the Lord for a generation." Ps. xxii. 30. As his seed, his people existed in him before they were generated by him. They are a *chosen generation*, because they were "chosen in him before the foundation of the world." Eph. i. 4. "His seed shall endure forever, and his throne as the sun before me," saith the Lord. Ps. lxxxix. 36. The seed of David and the seed of Israel are figuratively used to illustrate the relationship of God's people to Christ, their spiritual Head and Progenitor. "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 25. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. liii. 10, 11. From these scriptures it is evident that by virtue of real vital relationship, Christ has borne the griefs, carried the sorrows, and suffered the chastisement of his people's peace; so that by his stripes they are healed. Isaiah, liii., 4, 5. How preposterous is the theory of the miscalled Baptist minister in the vicinity of our correspondent! "He does not view the atonement as cancelling any sin, but as necessary to show God's regard for holiness; not because men could not have been saved equally well without it, if God had so willed." Without what? Atonement, or reconciliation, or justification! In the estimation of the minister alluded to, it would have been *equally well* to save sinners in their sins, without reconciling them to God, &c., if God had so willed.—

Glory to God in the highest! He did not so will. His will was to save his people *from* their sins, and to constitute them a *holy nation*, and a peculiar people. How could the acceptance of Christ's sufferings in lieu of the sinner's punishment display God's regard for holiness, if Christ was not legally viewed as the federal Head of those for whom he died? Nothing can be more repugnant to all the perfections of God, than that which this Yankee preacher represents as God's chosen method of showing his regard for holiness. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15. Can it be supposed that God has chosen abomination to show or illustrate his regard for holiness? Away with such madness and blasphemy! Deny the previously existing union, relationship and identity of Christ and his church, and you deny the only principle on which divine justice could admit of the sufferings of Christ, for the transgressions of his people. As well might the ministers of our civil law admit of the punishment of the innocent for the crimes of the guilty, to show that ours is a justice loving government.

Again; If Christ's death did not cancel the demands of the law, for the sins of those for whom he died, how are they justified by his blood?—(Rom. iv., 9,) seeing, in that case, all their sins remain in full force against them. But, notwithstanding all the cavellings of men, men must be purged from all sin and guilt, by the blood of Christ, or they can never see God. The legal and righteous demand of the law was, "The soul that sinneth shall die." What the soul is to the natural body of man, Christ is to his church.—When Christ died, the soul, life, and immortality of the church, which is his body, was delivered up, for the offences of that body, and accepted by law and justice for the offences of that body, and raised from the dead for the justification of that body, and by his stripes that body was healed; for he put away the sins of that body by the sacrifice of himself. "Much more than being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v., 9, 10.

We will now attend to 1 John, ii., 2, and see if it conflicts with the doctrine of the foregoing scriptures. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The term *propitiation*, according to Walker, signifies *atonement*. Butterworth renders it *peace or reconciliation*, which definitions seem to agree with the Greek Lexicon. But the difficulty in understanding this text, is to decide in what sense the terms *whole world* are to be taken. In this text, the *whole world* is reconciled to God, through the atonement of Christ; and in the text, same epistle, (v., 19,) we are informed that the *whole world* lieth in wickedness, or unreconciliation to God. The Apostle was evidently writing to the scattered saints of Jewish descent, according to the flesh; and would have his brethren know that the advocacy of Christ, and the reconciliation by him effected, had the same application to his people among the gentiles, as to those among the Jews.

[To be Continued.]

POETRY.

For the Signs of the Times:

THE ROSE OF SHARON.

Sweet Rose of Sharon—ceaseless bloom
Immortal Flower of sweet perfume;
Its beauty ever lasts.
'Tis not a flower that blooms in spring,
To die when winter spreads his wing,
But never, never blasts.
Fairest of all the flowers that bloom
"Is Sharon's Rose of sweet perfume."

O Holy Spirit, send a breeze
From heaven, to stir its fragrant leaves;
Let me its sweets inhale:
O waft its precious spices here,
I long to breathe the balmy air,
The soul reviving gale.
Come, O thou gentle, heavenly breeze,
And blow upon its fragrant leaves.

Sweet Rose of Sharon! beauteous gem!
Heaven's resplendent diadem!

Thy beauty now unfold.
O let me catch a glimpse of thee,
'Twill fill mine eyes with ecstasy,
My heart with joy untold.
Sweet Rose of Sharon, beauteous gem,
Heaven's resplendent diadem. MARIANNE.

LOVE.

Come Holy Spirit, drown our tears
In seas of heavenly love,
O'erwhelm our anxious doubts and fears
In Christ's atoning blood.

Do thou the mist of stupor quell,
Our Light, our Life, our Way;
And unbelief's dark clouds dispel
With thy enlivening ray.

One smile, dear Lord, one smile of thine,
Can break sin's iron chains,
Can free the fettered soul from guile,
And Satan's dire domains.

O, leave us not to stem the tide,
Through trouble's foaming sea,
But be thou always near to guide,
That we may lean on thee.

Like Peter, we are sore afraid
When boistrous winds do blow,
But if Thou wilt but stretch thy hand,
'Twill bear us up, we know.

'Twill bear us up from scenes below,
If branches of "The Vine,"
Where we may round thy glorious brow,
Love's garland richly twine.

O sovereign Love! shall we e'er be
Sav'd trophies of thy grace?
Will it be ours to find in thee
A home, a "Resting Place?"

Come, Holy Spirit, warm our hearts
With beams of heavenly love,
Teach us the Way, thy light impart,
While in this vale we rove. MARIANNE.

Athens, Pa.

MARRIED.

At New Milford, Susquehanna Co., Pa., on the 25th day of February last, by Elder Arnold Bolch, Mr. JOSHUA CURTIS, of Bridgeport, to Miss JULIA ANN WHEAT, of the former place.

OBITUARY.

Rock Springs, Lancaster Co., Pa., }
March 5, 1845. }

DIED, on the 9th ult., of Typhus Pleurisy, Mrs. ELIZABETH STREETT, consort of Shadrach Streett, of Harford County, in the 53d year of her age; leaving a large family and many friends to mourn their loss.

She was an affectionate wife and mother, and a sincere friend. For many years she had been a member of the Old School Baptist Church, and a believer in the merits of the atoning blood of our Lord and Savior, Jesus Christ. She bore her illness with christian fortitude, and in her last moments she said, in the language of the poet,

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lay my head
And breathe my life out sweetly there.

ST. CLAIR STREETT.

DIED, on Tuesday the 24th ult., about 10 o'clock in the morning, at the residence of her husband, in Jefferson County, Virginia, Mrs. MARY B. HELM, daughter of Elder Thomas Buck. She was born in Dec. 1810, and although she had not been baptized, she possessed a good hope through grace, and was a firm and uncompromising defender of the Old School Baptist cause.

DIED, on the 24th ult., in the town of Mt. Hope, JOSEPHINE, daughter of Daniel R. & Hannah Greenleaf, in the 3d year of her age.

O let us now restrain our grief—
Grim death to her hath brought relief;
She's free from sorrow, toil, and pain—
Our loss is her eternal gain.

ASSOCIATIONAL MEETINGS.

THE BALTIMORE Association will meet on Thursday, May 14th, with the Bethel church, Montgomery Co., Md.

THE DELAWARE Association will meet with the church at Cow Marsh, Delaware, on Saturday, May 23d.

THE DELAWARE RIVER Association will meet with the Southampton church, (about 17 miles north of Philadelphia,) on Friday the 5th of June.

THE WARWICK Association will hold her next meeting with the church at this place, (New Vernon,) on Wednesday and Thursday, the 10th and 11th of June.

THE TOWALIGA Primitive Baptist Association will convene with the church at Bethel, Butts Co., Ga., commencing on Thursday before the first Sunday in September, 1846.

Old School Baptists, in general, are affectionately invited to attend the above meetings.

Receipts.

Pennsylvania. J Jenkins \$2; Wm H Crawford 3; J Wells 2; Eld A Bolch 3. New Jersey, J T Risler 1. Ohio, Eld G Reaves 2; J Janeway 2; E Miller Esq 8; Eld G Ambrose 10; A Phelps 1; S Drake 5; E Ashbrook, for A Dornon 1. Alabama, J M Pearson 2. New York, J W Livingston 10; J Gilmore 1; D Harris 5; T Lewis 1; for Mrs Jewett 3; A Mattice 1; Col N Beyea 1; E Ingalsbe 1. Virginia, Eld T Buck 5; also for Mrs Jewett from George Knight 2; G W Kelly 1. Missouri, Eld S I Lowe 1; for Mrs Jewett 4; J Peale 2; Eld T Boulware 3. Kentucky, M Lassing Esq 3; for Mrs Jewett 2; J C Hopkins 2. Connecticut, Eld A B Goldsmith 1. Massachusetts, J Rowley 3; for Mrs Jewett 2. Tennessee, E Moreland 5. Missouri, Eld H Louthan 5. Indiana, A G Webster 2; for Mrs Jewett 2; Eld B Parks 2; Eld J F Johnson 5. Michigan, H Deny 1; J Patrick 1; D H Brown 6. Total.—\$125 00

New Agents.—D. H. Brown, Utica, Michigan.
Elder John F. Johnson, New Castle, Indiana.

LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, R. Toler, B. Roberts, R. Daniel, A. West, and James B. Stapler, (at Mobile.)

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE.—Elders Peter Meredith, Lemuel A. Hall, Joseph Smart.

DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

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MISSOURI.—Elders H. Louthan, A. Patison, Wm. Davis, F. Redding, D. Lenox, A. Sanford, T. Boulware; and brethren J. Thorp, Wm. Thorp, R. R. Reynolds, S. McGee, G. W. Zimmerman, Wm. W. Wall.

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WISCONSIN TERRITORY.—Elder J. D. Wilcox.

In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service have been called away by death. Ministers of the Old School Baptist order, Post Masters, and all friends of the paper, are requested to exert themselves to extend our circulation, whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., MAY 1, 1845.

No. 9.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—I received a letter a short time since from a person in Indiana, who has been connected for several years with the Old School Baptists—was formerly in the Licking Association, Ky., and seems still favorably inclined to them, though he has been excluded for certain sentiments he holds; and I think justly. He appears to embrace in his belief, the two-seed view of a principle of wickedness; the Free-will Baptist notion of the entire destruction of the wicked; and that of the non-resurrection of the bodies of the saints. He wishes my views, thro' the Signs, on the point, whether any part of God's creation will suffer endless pain. I have hesitated somewhat whether to comply with his request. 1st. Because I doubt whether the readers of the Signs in general need any information on this point. 2d. Because I have learned by past experience, that when a child of grace is left, for a time, to be led off by the wiles of satan, into a notion calculated to overthrow his faith, and bring confusion into the church, his mind is in a very similar situation to that of one who is being buffeted with doubts and despondency. This latter will have a turn so as to put from him, every word of consolation you may give, and every evidence of his gracious state you may bring. So the other, his mind is persuaded that certain ideas of his, must be so, and the scriptures must be construed to suit his notion, and however plain worded certain texts may be in opposition to his favorite notion, he will give a turn to it so as to ward off its testimony from his mind. The Holy Spirit alone can remove in either of these cases, the jaundiced influence from the mind, so that either may see things in their true colors. But still in the case of this person, as in other cases, it may be right to hold forth the truth to his view, as we know not when the Lord may please to remove the smoke from his vision. At any rate we may bear our testimony against the error as an antidote against others being infested with it. And it may be, that if the Lord should guide me

to a plain declaration of truth in the case, he may bless the remarks to the reclaiming of this brother from his error, and the saving of a soul from death, according to James v. 21. I hope therefore the readers of the Signs will bear with my occupying a space therein, upon this subject, and other points connected with it.

I would in the first place, if I could come at it in christian faithfulness and meekness, admonish this Mr. B. and others, of the evil of indulging in curious speculations on religious subjects, or of trying to fix an import to certain expressions or passages of scripture different from what has been the general understanding of them by the saints. Mostly, I presume, there is some inducement influencing the mind to invent an explanation of certain scriptures different from their obvious import. Some may be influenced by a desire to appear more discerning than others, and as leaders, to strike out a new track. Others may have other motives, as for instance, Elder Parker in forming his system, seems to me to have desired to find an apology for God in his passing by a part of the human family in his purpose according to election. This he finds by making them out not to be directly his creation in Adam. Mr. B. goes somewhat further in this apology. Elder P. left the seed of the serpent to suffer everlasting punishment; but Mr. B. would have them just die off, and like decaying vegetables be dissolved into their component atoms, no more to exist as distinct organizations; whether of matter or spirit; and so of the bodies of the saints. But when has God required, or needed, from poor weak man, any apology to be made for him, in reference to any part of his government? or in particular, for his having purposed to make manifest the excellency of holiness, and the glory of his character, by contrasting with it, the evil and everlasting effects of sin, in those whom he saw fit in justice to leave to their own course? If God had seen any such apology or explanation of his government over the wicked, proper, he would certainly have given it in his word. If he had intended it should be understood, that by the sentence passed upon the woman, he was making her instrumental in bringing forth a spurious progeny which he would not own nor treat as his creation in Adam; would he have simply said, "I will greatly multiply thy sorrow and thy conception" &c., without giving one word of intimation in that sentence, or in any other part of the scriptures, that one part of the human family were any less the product of his creating power, in making man, or the subjects of his moral government, than the other? For such idea is not declared in a single text in the Bible, so that the position laid down by our

two-seed brethren, is without a single text of scripture to back it, that would not more naturally bear a different construction from that which they give it. I would entreat those brethren and Mr. B. calmly to reflect on this subject, and seriously inquire with themselves whether it is a plausible idea; that if God had required of his people that they should believe such a notion as Elder Parker, invented concerning the origin of sin and of the devil's seed, he would not have so declared it in his word. This being wise beyond what is plainly written in the scriptures, and the wresting certain portions thereof to extort from them a seeming support of a favorite theory, never has been productive of any good to the children of God; but on the contrary it has been productive of much confusion and division among the churches of Christ. Why not let the declarations of God's word stand as he has delivered them, with such explanations of his word and government, as that word contains, and as he gives us in our experience, and leave what he has not clearly revealed, with him, under the assurance that he is God, infinite in wisdom, power, goodness and truth; and therefore that every purpose and event of his government will result to the glory of his justice, and in the greatest possible good? Mr. B. supposes that there is a great difference in God's creation of man mentioned Gen. i. 27, "So God created man in his own image, and in the image of God created he him; male and female created he them;" and that mentioned Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." I understand him to suppose that in the first of these texts, the creation designed is that of what he calls the inner man, and to be the same with the creation of his people in Christ Jesus. But by just letting the scriptures explain themselves, we find by Genesis v. 1 & 2, that in the day that God created man in his likeness, and created them male and female, he called their name Adam, that is, earthly man, as the word Adam signifies. In exact accordance with this, we find in the distinct formation of the female out of man, that she was formed of the earthly part of Adam; and he therefore says, "This is now"—not spirit of my spirit, but "bone of my bones, and flesh of my flesh." Genesis ii. 23. Thus by letting the scriptures explain themselves Mr. B.'s supposed distinction is given to the winds, and the distinction in the two accounts, Gen. i. 27, and ii. 7, is simply this, that in the first God gives the information that man was created in the image of God, or as the Apostle explains it, Romans v. 14, as the figure of him that was to come, and that in this

creating him, he *created them male and female*. In the other text he gives an account of the manner and matter of man's formation. Elder Parker, and so Mr. B., instead of letting Adam stand as God placed him, as merely an *image*, or a *figure* of God, as he was to be manifested in Christ Jesus, makes him to be like Melchisedec, an actual representative of Christ, making his posterity to be exactly Christ's posterity; and of course ought to make his bride to be Christ's bride, or Eve to be the church; for it was as we have seen, in creating man as *male and female*, that God created him in his image. If we will allow the scriptures further to testify we shall find that Adam and his posterity are as distinct from Christ and his posterity, as earth is from heaven, or flesh is from spirit. See 1 Cor. xv. 45—49; and John iii. 6.

In reference to the idea, that *God will save all that he created in Christ, and destroy all the rest*; I will remark, that what was created in Christ could not be a subject of salvation. For his people in their spiritual life, in which alone they were created in him, were created in him before the foundation of the world, or in eternity, and before time began. Hence *God has been their dwelling-place in all generations, before the mountains were brought forth, or ever he had formed the earth, or the world, even from everlasting to everlasting*.—Psalm xc. 1 & 2. And it is said, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm xci. 1. How could that which was from everlasting be effected by the changes of time? or that which existed in Christ as a head, apostatize in Adam a distinct head? or how could sin affect that which *dwelt in God, and under the shadow of the Almighty*? Strange what inconsistencies men will run into, to get round something which appears incomprehensible in the ways of God! Upon the supposition that only what was created in Christ will be brought to glory, and with the above texts and considerations in view, I ask what becomes of the gospel doctrine of redemption by Christ, of his being *made sin* for his people, and *being made a curse for them to deliver them from the curse of the law*? (2 Cor. v. 21; & Gal. iii. 13.) The truth is; that if we will compare scripture with scripture, and receive the testimony of scripture as thus given, we shall find that what was created in Christ as a head was the *new man which after God is created in righteousness and true holiness*, or that spirit or life which the saints receive from Christ in that birth by which they are born—"Not of blood, nor of the will of the flesh, nor of the will of man, but of God." (See Eph. iv. 24; and John i. 13.) Adam as a head *became a living soul*, that is, a rational being, and therefore a proper subject of law; and he *begat a son in his own likeness and after his own image*, of course a rational being.—In accordance with this we find the unregenerate have souls which may be destroyed in hell. Matt. x. 28, & xvi. 26. But still, Mr. B. will probably say that the souls only of the elect were the subjects of Christ's redemption; not that part which

God formed of the dust of the ground. If such were the case, and Christ only represented the souls of his people in making atonement, how can it be consistently accounted for, that he, "Bare our sins *in his own body* on the tree?" 1 Peter ii. 14. If he only represented the souls of his people, why should any thing but his soul suffer? The extreme sufferings of his body which he bore on the cross were not necessary to his soul's bearing anguish and wrath, for before he was taken, he said in the garden, "My soul is exceedingly sorrowful, even unto death." Matt. xxvi. 28; also Luke xxii. 44. With those who are willing to receive the testimony of the Holy Ghost just as he has given it, there can be no doubt of Christ's having represented his people in his body as well as his soul; of course he must have represented both their souls and bodies in his death; and if in his death, of course there is no escaping the conclusion that he thus represented them in his resurrection; and then the fact is established that their bodies of flesh and bones must rise, for so did his. Luke xxiv. 39. So Paul reasons upon this subject, making the doctrine of the resurrection of Christ, and of his people, stand or fall together. 1 Cor. chap. 15.

As to the future state of those who die in their sins, whether they are to experience a speedy and entire dissolution, or to suffer an ever enduring punishment, I would remark, that I cannot conceive why, if their punishment is not to be enduring, their bodies after being already dissolved into their native dust, should be raised and reanimated; for in that case it would be only to receive a second sentence of immediate dissolution. That their bodies are to be raised, we must believe if we place reliance on the plain declarations of scripture. Christ has said that "The hour is coming in the which all that are in their graves shall hear his voice; and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28 & 29. Nothing can be more expressly to the point than this, for we well know that nothing but our bodies of dust are deposited in the graves, there to return to dust, and that the dust remains in the graves; and the declaration is, all that *are in the graves shall hear his voice, and shall come forth*. If therefore these bodies of dust are not to be raised again, there can be nothing but deception in the expression, *all that are in the graves*. But there is no deception in the words of truth; and the bodies which are deposited in the graves must *come forth*, or be raised; and in the case of the *evil doers*, this coming forth, is not to the *death* or *dissolution* of damnation, as it would be if they came forth thus to be dissolved, but it is to the direct opposite—to the *resurrection* of damnation. Their damnation therefore is not a damnation to a *ceasing to exist*, but to a *revived, a renewed existence*, as *resurrection* implies. And further the importance of these old bodies is showed in that the dead are here personified or identified by that part of them which is deposited in *the graves*. So in

the judgment which is to take place according to Rev. xx. 12—15, the *sea* as well as *death and hell* are to deliver up *the dead which are in them*, to be judged, and are to be cast into the *lake of fire*. Hence it is evident the bodies are to share with the souls of the wicked in their final judgment and punishment. As to the duration of this punishment, our Lord in reference to the *goats* places it on exactly the same footing with the *life of the righteous*. Matt. xxv. 46. In our translation, one is said to be *everlasting* punishment, the other, *life eternal*; but *everlasting* and *eternal* are synonymous words in our language, and in the original in both sentences, one and the same word is used, as also in verse 41, where they are commanded to depart into *everlasting fire, &c.* Hence the *fire* corresponds with their punishment; and their punishment is the same with that prepared for the devil and his angels; compare verse 46 with 41. And these goats are evidently designed to represent men as dwelling in this world. See the context. Those who admit that the *life of the righteous*, and that the punishment of the devil and his angels are to be always enduring must from the words used by our Lord, admit that the punishment of these men represented by the goats is equally lasting. The attempt has often been made, to show that the word rendered *everlasting* and *eternal*, does not always and absolutely mean unceasing duration, because it is sometimes applied to time things. But the fact is that when applied to these things, it denotes an unceasing duration whilst time lasts, as an *everlasting possession*, Genesis xvii. 8, and *everlasting mountains*, Hab. iii. 6. In these cases the same idea is evidently conveyed by the word *perpetual*, as in Hab. iii. 6. If these words used when applied to time things, mean a perpetual duration whilst time lasts, can they import when applied to events beyond time, any thing less than a perpetual or unceasing duration whilst eternity lasts? The words used in the original, and in the translation, are the most expressive of any in the language of the idea of unceasing duration or of *always living*, as the etymology of the Greek word implies. They are in each language, the same words which are used to express the extent of God's existence, and the durability of the happiness of the righteous. If therefore the expressions used, leave uncertain the durability of the punishment of the impenitent, they leave an equal uncertainty upon all future existence, whether of God, of the saints, or of devils. On the other hand, if when applied to God's existence, or to the life of the righteous, the words *everlasting* and *eternal* clearly convey the idea of never ending existence, then we have a plain and direct *thus saith the Lord*, for the never ending punishment of those who are cursed of the Lord. Again, our Lord in representing the punishment of those who are *cast into hell*, Mark ix. 43—49, describes it by the declaration that, "Their worm dieth not, and the fire is not quenched." Now we know that worms and fire both die when they cease to have any thing to feed on; and were the wicked or those cast into hell to cease to exist, there

would be no longer food for the *worm or fire*. But if Mr. B. should say that the punishment here designed is to be inflicted on the evil principle which those men have derived from satan, I have but to refer to Isa. lxvi. 24, to which evidently our Lord had reference in these declarations, to show that it is the carcasses of the men that have transgressed against God, which are the food for the *worm which shall not die* and the *fire which shall not be quenched*. I would ask Mr. B. whether he can feel a disposition to hold on to a speculation which would throw an ambiguity over the plainest declarations of scripture, such as the above; and an uncertainty over all future existence, even the very existence of God? I know that our natural feelings shrink from the idea of everlasting punishment, and also that we are unable to comprehend the goodness and wisdom of God in leaving any part of his creation thus to be the subjects of eternal punishment. But, shall we presume to arraign God, or his ways or word, at the bar either of our reason or of our fleshly feelings? God has said, "Be still and know that I am God." Let us then lay our reason and ourselves at his feet, and what we cannot comprehend of his ways or his word, leave with him to unfold at his pleasure, whether in time or in eternity.

May the Lord by his grace constrain Mr. B. to go back to the church and acknowledge his error in having given way to idle speculations on a subject concerning which we are entirely dependent for all we know on God's revealing it to us.—Hence says Paul, "If any man think he knoweth any thing" (that is, of himself,) "he knoweth nothing yet as he ought to know." 1 Cor. viii. 2. May we all be made to feel a christian-like dependence on God and acquiescence in his declared will. Yours, &c.,

S. TROTT.

Centreville, Fairfax co., Va., March 20, 1845.

FOR THE SIGNS OF THE TIMES.

Lakeville, Livingston co., N. Y., }
March 10, 1845. }

BROTHER BEEBE:—Since Elder Kaufman desires from me "an explanation of 1 John v. 7," I suppose it my duty as a servant to signify my readiness to serve as of the ability which God giveth.

But how a wise man could request of a mere worm an explanation of the mystery of God, and of the Father, and of Christ, I am at a loss to know; unless his mind had become entangled in some of the meshes of the net of refined religious infidelity, by which the enemy designs to captivate the precious sons of Zion, disturb her peace, and bring a wound upon the cause of the Redeemer. For, "Without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." And he that has got a religion that has no mystery in it, might as well worship a senseless block of wood, fashioned by his own hands. But whatever may be Elder K.'s

difficulty, I hope, and sometimes try to pray, that "God would keep my heart from being haughty, and my eyes from being lofty," and that also I may be kept from attempting "to exercise myself in great matters, or in things too high for me."—And that I might behave and "quiet myself as a child that is weaned of its mother," that my soul might be "even as a weaned child." I have many years supposed that to explain a mystery, was to finish it, as it would cease to be a mystery when fully explained. And as I am not yet a Millerite, believing that the mystery of God is finished, and do not believe that I am able to finish it, I can have no idea of explaining the mode of God's existence. That there are, as in John v. 7, three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these three are one, I hope—I firmly believe. And that they are one God, the only living and true God, I know of no good cause to have any manner of doubt. The Lord our God is one Lord. Deut. vi. 4. God is one. Gal. iii. 20. One Lord, & his name one. Zech. xiv. 9. There is none other God but one. 1 Cor. viii. 4.

One God and Father of all, who is above all. Eph. iv. 6. That God is the Parent, Author, Provider for, and Ruler of this world, I suppose Eld. K. does not wish me to stop to prove. That he is the Father of his people, is taught in the Lord's prayer; also in the declaration, that I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 18. *The Word* was God: Christ was, and is the Word. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. 1 John i. 1, 2. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John i. 1—14. Who but Jesus Christ can be brought to view (Rev. xix. 31,) clothed in a vesture dipped in blood; and his name called the Word of God? This is the true God, and eternal life. 1 John v. 20. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. *The Holy Ghost*—the Spirit of God. That effusion at the day of Pentecost, by which the disciples were filled with the Holy Ghost, Peter testifies was that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God—I will pour out of my Spirit, &c.—Acts ii. 16, 17. Here the Holy Ghost is testified to be the Spirit of God; which is corroborated by Matthew in chapter iii. 16, and Luke, (iii. 22,) when writing of the baptism of Christ, mentions that descent like a dove; Matthew calls it the Spirit of God. Luke says it was the Holy Ghost. Who dares deny that they both directly referred

to the same event? Who then that loves God can help believing that the Spirit of God is called the Holy Ghost. Alexander Campbell's declaration to the contrary notwithstanding.

The record they bare. Record, Witness, or Memorial. Paul said that God was his record, relative to his love to the brethren at Philippi. Phil. i. 8. He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life. 1 John v. 10—12. Heaven is the throne of God. Isa. lxvi. 1. The place where the Father, the Word, and the Holy Ghost bear record. Whether it be the firmament which God made to divide the waters—the Jewish economy—the gospel dispensation, or where Paul heard unspeakable words, there the record of God is to found. The Jews were directed to worship (offer their sacrifices) where God recorded his name. The name of the Father, (God,) the Word, (Son,) and the Holy Ghost, (Spirit,) are recorded in the firmament, (heaven.) The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God, head. He spoke and it was done; commanded, and it stood fast. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Psalm xxxiii. 6—9. By his Spirit (the Holy Ghost) he hath garnished the heavens. His hand hath formed the crooked serpent. Job xxvi. 13. His name was also recorded in Israel, when Israel went out of Egypt—Jacob was his sanctuary, and Israel was his dominion. Psalm cxiv. 1, 2. Jesus said to the woman of Samaria, The hour cometh, and now is, when the true worshipper shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth. John iv. 23, 24. Herein is brought to view the gospel worshipper in his worship, when God has revealed his name. Heaven is the place where the record is kept, or the testimony preserved. He hath set his King upon his holy Hill of Zion. Psalm ii. 6. There he reigns, and there he manifests his glory. And of his fulness have we all received and grace for grace. John i. 16. That God is Father, Word or Son, and Holy Ghost, or Spirit, is capable of being as fully proved by divine testimony, as that there is a God at all. The mystery of his being three, and but one God, I shall not attempt to explain. That there are three according to our text, and that these three are one God, we must admit, if we believe our Bible.

That man is three one is as plain as that one man has a body, a soul, and a spirit. Wood in its growth is three, the bark, the wood, and the sap: and yet these three compose one tree. In the blaze of the candle by which I write, there is

light, color, and heat, here are three, which are but one candle blaze. Many other things in nature teach us how in nature three can be one, and one be three.

But as to the mode of divine existence, or subsistence, God's being Father, Son, and Holy Ghost, as taught in the scriptures, are objects of faith and not of sense. They represent his covenant character, and are a declaration of the relation and connexion existing between him and his people. And leads the believing soul to admire and love the incomprehensible fulness of which he reads in the gospel. The power of which he feels in operation in his soul, and upon which he depends for deliverance from sin, support under trials, defence from foes, and happiness beyond the grave.

Signed an unworthy and feeble servant of the church in affliction,

H. WEST.

I expect, if the Lord will, to be at South Hill again on the last Lord's day in April next, where my friends will again address me if they please.

H. W.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—After an absence of forty days, during which time I engaged in preaching about an average of once a day, I reached home yesterday and found all well.

A word of explanation just here to brother Crawford, (if the weather did not explain it at the time) why I did not reach Mr. Thompson's and Zoar. I reached Ebenezer through great difficulty occasioned by the snow storm and my indisposition, and was confined at our beloved brother Stringfellow's nearly two days, with an affliction which has occasionally beset me for a few years past, and I shall not readily forget the kind and truly christian like attention shown me by brother and sister Stringfellow whilst I was at their house.

I reached the appointments again at Mill Creek Berkly county, and although laboring under great affliction which continued rather to increase until I reached Harrisonburg, yet I was permitted to attend all the published meetings besides many night meetings on the way. But at Harrisonburg I was confined to the room nearly two days; and I have much cause of thankfulness to God who directed me to the house of brother Nelson Sprinkle at that place, where I received every attention which my situation required, or the family could bestow. The untiring efforts of sister Sprinkle to minister to me, and to render my situation as comfortable as possible, and her christian like demeanor and conversation, to cheer my drooping spirits; have made an impression on my mind which will remain whilst I sojourn upon these mortal shores. May the Lord give mercy unto the house of my brother Nelson for he oft refreshed me, &c.

All the other appointments I was enabled to meet except Saturday at New Market, but as I was there on Lord's day, the disappointment on Saturday was of but little consequence.

The churches I visited are in connection with the Ketocton, Patterson's Creek and Ebenezer associations.

Some of those in the first and last named associations appear to be not only *alive*, but *awake* and show a becoming zeal for the cause of God and truth.

The appointments on the east side of the mountain in Madison county, except Roberson River, were at New School churches and free meeting houses, and only in one instance out of the four meetings which I attended did I receive an invitation to dinner from any of that party; as *kind* and *benevolent* as they appear to be on paper; although they confessed to some of my friends that the doctrine I preached was true.

Upon a review of the tour, I do not recollect that I ever suffered more in body and in mind the same length of time since I have been trying to preach, nor that I ever had clearer views, for a good part of the time, of the plan of salvation and more liberty in expressing them.

Much of the way the mountains were dreary and cheerless to me, and I made up my mind whilst passing along, (subject of course to God's decree,) that I should never visit many of those churches again.

As rugged as is the pathway of life, and as dreary and barren as is the wilderness through which we, as strangers and pilgrims, have to pass to the heavenly Canaan; yet we sometimes meet unexpectedly, with some *green spots* by the way. Of this I was sensibly reminded, by an incident which occurred when I was at Gerrard's Town. The meetings at Darksville and Gerrard's Town were held in the Methodist meeting houses, there being not only no Baptist meeting houses, but in fact no Baptists at those places, or even near there except an old black man, who lives near the former, and an old mother eighty odd years old, and who is not able to get out, living near the latter place. When I reached Gerrard's Town, I put my horse at a tavern and repaired to the Methodist meeting house, and was soon accosted by an old gentleman, Mr. Mauslin, who politely invited me to take dinner with him after preaching, &c. I told him I had left my horse at the inn and expected to return there, but he urged the more and I consented, and as soon as meeting was over he sent for my horse, paid the bill and took him to his house. The distance from this place to my next meeting was about fifteen miles, and a very mountainous and difficult way to find. And as none of the brethren at the next church came to meet me I of course wanted to start on the way that evening, but mine host told me the way was difficult and accommodations bad on the mountains, and if I would stay with him all night, he would give me an early start and accompany me at least half the way. I turned in for the night: I found his lady, an earnest enquirer after truth, and I do not know but what the gentleman himself is somewhat concerned upon the subject of salvation. In the way he conducted me to the house of the old mother mentioned above, sister Stipp, the only

remaining member of old Mill Creek church which was formerly located at Gerrard's Town. I had a very interesting interview with her: four her clear and sound upon the gospel plan of salvation, and waiting with patience for her Lord's summons to the upper house; where I thought, when parted with her, we should meet at the appointed time.

As the brethren generally expressed a desire to hear from me after I reached home, and I found many of them were subscribers to the Monitor, brother Jewett will please publish this at his earliest convenience.

I remain your brother in the bonds and afflictions of the gospel.

JOHN CLARK.

Fredricksburg, Va. March 13, 1845.

FOR THE SIGNS OF THE TIMES.

Charlottesville, March 14, 1845.

BROTHER BEEBE:—A copy of your paper was handed to me by a friend, residing in this place, dated the 15th inst., No. 6.; which contained a piece taken from the Baptist Record, dated Charlottesville, 23d of January 1845. I confess I feel mortified to think we have an individual in the town of Charlottesville, who would not blush at being the author of the piece referred to. The wise man says there is nothing new under the sun.

I must acknowledge there is something new in the statement of this author-cleped Daleth. Infer from what he says, that the Baptists in this town don't disagree with the Old School Baptists on *personal election*. If there are four members here who believe in *personal election*, I don't know them. As it respects the preachers about the *cart*, &c., &c.. I would say to brother Daleth (if he is worthy of this appellation) I know of no such preachers in Virginia, and have never heard of such before; and doubt whether he has ever seen such. It is to be lamented that there are some Baptists in this state that do not pay that respect to the sabbath that it becomes christians to do; and would inform Daleth they are not all known by the name he applied to them. Another thing surprises me, is to find Daleth in favour of the plan of common education. I know that the Baptists in this place oppose the plan more than any other denomination. The avowed infidel don't say as much against it as some of the Baptists. But I am glad to say some of the members of the Baptist church here exhibited their christianity and benevolence, by the active part which they have taken to further so benign and benevolent a plan.

I regret, to see Brethren whom I esteem on both sides using such expressions in public print. May we all through grace endeavor to cultivate the spirit, and practice the new commandment, "Little children love one another."

With much respect,

I remain

Your brother in the Lord,

B. FICKLIN.

FOR THE SIGNS OF THE TIMES.

DEAR SIR:—Last week I sent you a few remarks, to be embodied in those upon the subject of the sabbath; but as they did not reach you in time for that purpose, you may publish them as a separate communication.

Yours in friendship, W.

In order to carry out the parallel, suppose that congress had at the time the charter of the old Bank, expired by its own limitation, authorized another, with some of the provisions in the old law modified; the analogy would still hold good. The old law having accomplished all contemplated by it, would be superseded by the new one. So the substance of the divine law delivered at Sinai, being transcribed in the New Testament (see Matthew vii. 19, & 22; Mark xii.; & Rom. xiii. &c.) in which *no sabbath* is recognised; it necessarily follows that there is no binding obligation to observe it under the New Testament law.

But to the "Puritans" may be traced the doctrine of rigidly keeping what is called the sabbath, at least in this country. It has been pertinaciously instilled into the minds of their descendants, and it is difficult for any of us to divest ourselves of the impressions made by this teaching.

In a late letter to the P. M. General, "R." says "I love to cherish the memory of that Patriotic, noble band of men, who laid the foundation of our great and growing republic. * * *

They went on shore, kindled a fire (contrary to the law) and with no other covering save the broad canopy of heaven, spent the sabbath in acts of praise and prayer. The next day witnessed the landing of the Pilgrims on Plymouth Rock."

Now in pursuing their history we find how very zealous they were in carrying out their "noble" sentiments. Witness the laws they passed the moment that they obtained power to punish all dissenters from their Pharisaical views. And we find the same spirit prevailing at this day. The N. Y. Observer says "There is one duty which has been strangely neglected by christians and other friends of good morals in this city. we mean the duty of *voting at elections*. We must have power to punish sabbath breakers, or we can never compel people to observe the sabbath; and this must be accomplished by preventing irreligious men from being elected." Now how long think you, after they get the law making power into their hands, before each who "is not a member in full communion of the established church" would be disfranchised as was the case in New England, by these very Puritans whose memory is so much "cherished?" W.

ON FAITH.

Pleasant Hill, Talbot co., Ga.,
March 22, 1845.

ELDER BEEBE:—My purpose for writing this short epistle is, that it appears that many notions are entertained upon the subject of faith. Vol. 1. has been written upon it, and many are

the speculations now being made in the religious world upon faith, and the reason is obvious, viz:—that men are fallible. I will notice the matter according to scripture. And first what is faith? for a definition I refer to Hebrews xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen; but one will say, Mr. Buck and others do not so define it, they make it to be the fruit of testimony. Well suppose they do, did not the Apostle know what he said? if so, faith is evidence. 2d. How is it obtained?—Romans x. 17., so then faith cometh by hearing, and hearing by the word of God. Here I would be understood not to be speaking of a historical belief, but of the faith of God's elect; for all persons in our country have heard the word of God, and do in that way believe, but what do they believe, and what effect does their faith produce? they hold the doctrine of men; that is work and win, do and live, and yet they continue in sin; but the faith for which I am contending always produces good works; and hence is called a living faith, it comes then by hearing, and hearing by the word of God, which is Jesus Christ, and is possessed by none but those who are truly regenerated. And hence, it is called their faith, it is the gift of God, (Acts iii. 16.) The faith which is by him, hath given him this perfect soundness, (Romans iii. 3.) "shall their unbelief make the faith of God without effect." Here it signifies the evidence of God. (1 Cor. xii. 9.) to another the gift of faith, by the same Spirit; but why multiply scriptures to prove, that faith is a gift? for all must know that testimony, from any witness is a gift, unless the witness receives pay for what he reveals or makes known. 3d. The great secret to be made known in this case is, did Jesus Christ die for me? did he represent me, and by his atonement, pay all that Justice required from me? The secret of the Lord is with them that fear him, and he will shew unto them his covenant. The convicted sinner is anxious to know the truth; therefore he inquires of the watchmen about the wall, can I be saved? Oh, can God be just and justify me? Oh how can I be saved? Now, my brother, the answer given is, Believe in the Lord Jesus Christ; but where is the evidence that my sins are all forgiven? and who can give it to me? There is not a man in the world who is able to reveal it; for they were not present when the atonement was made; and do not know who it was for, but faith cometh by hearing, and the Holy Ghost whose office it is to take the things of Jesus Christ and shew them to his people, speaks to the poor convinced sinner and says, Thy sins are all forgiven thee. Christ paid your debt, which had become his by imputation; yes, more than eighteen hundred years ago, Jesus died for you, and rose again for your Justification. Now, "therefore being justified by faith we have peace with God through our Lord Jesus Christ." Having received evidence of the pardon of sins, we are acquitted before God; therefore have peace with God through our Lord Jesus Christ, by whom we have now received the atonement. The christian

by faith, is made to know himself to be poor and helpless, and God to be immutable, and what eternally was purposed in Jesus Christ, viz: that he was chosen in him, and that every blessing that he enjoys here, or shall enjoy hereafter, is but the effect of the eternal purpose of God. David says, they that know his name will trust in him. Again; Blessed is the people who know the joyful sound, and Jeremiah says, I will give them a heart to know, Matthew, to you it is given to know the mystery of the kingdom, and John, we know this is indeed the Christ, and Job says, I know that my Redeemer liveth. Yours truly,

JOHN W. TURNER.

EDITORIAL.

NEW-VERNON, NEW-YORK, MAY 1, 1845.

Associational Meetings.

The BALTIMORE Old School Baptist Association will hold her next annual session with the church at Warren, Baltimore county, Md., about twelve miles from Baltimore city, from which place passengers can find conveyance by the Susquehanna Rail Road to Cockeysville, which is in the vicinity of the meeting. The session will commence on Thursday the 15th day of May next, at 11 o'clock, A. M., and be continued until Saturday evening following.

The DELAWARE Association will be held with the Salem Baptist church, in the city of Philadelphia, commencing on Saturday the 24th day of May, 1845.

The DELAWARE RIVER Association will meet with the Baptist church at Washington, South River, N. J., (between New Brunswick and South Amboy,) on Friday the 30th of May, 1845.

The WARWICK Association will hold her next anniversary with the Baptist church at Brookfield, Orange co., N. Y., on Wednesday the 9th day of June, 1845, at 11 o'clock, A. M.

Old School brethren are respectfully invited to attend the above meetings.

OLD SCHOOL MEETING.

An Old School Baptist meeting will be held with the church at Turin, Lewis co., N. Y., commencing on Friday, the 27th day of June next, at 11 o'clock, A. M., and will be continued till the following Sunday evening. Ministers and brethren of the Old School Baptist order are respectfully and affectionately invited to attend.

Br. Jewett will please copy this notice into the Monitor.

If the brethren at Westmoreland please they may appoint a meeting at their meeting-house, on Wednesday preceding, and we will endeavor to attend.

BROTHER BEEBE:—Will you please to state in the Signs, whether Elder A. Compton, or myself, was the first subscriber for the Signs, and the time, or difference in our becoming subscribers; please to do so, and oblige myself and others. I am still above ground, and yours in unity of faith, I believe.

PETER CULP.

REPLY.—The subscription of brother Compton according to the subscription book, commenced Vol. vi. No. 1, and that of brother Culp, six months earlier, viz: Vol. v. No. 13.

"The Rev. Mr. Daily, chaplain of the House of Representatives at Washington, returns his thanks to the members in a Card published in the papers of that city, for the courtesy and respect with which he has been treated throughout the session. The people annually pay large sums for praying and preaching to our lawmakers in Congress, but we have yet to hear of any great good that has arisen to justify the expenditure."—*Del. co. Republican*.

HOW TO DEAL WITH OFFENDING BRETHREN.—**BROTHER KELLER** of Virginia desires our views of Matthew xiii. 15—17, and whether this rule is alike applicable, in cases of a public and private nature. At an early period in the primitive church, the question arose among the disciples, and as they could not exactly agree among themselves, they brought the question for a decision to the Master, viz: "Who is the greatest in the kingdom?" Our Lord did not tell them, that Peter, James, or John, or the Pope, or the Bishop, was the greatest; nor did he say directly, as he might with great propriety, that this honor belonged to himself exclusively. He understood them to mean the greatest among the disciples. How many of them had anticipated the palm, we are not informed; but it is natural to conclude that the disputants at least, were actuated by ambitious, if not absolutely arrogant feelings; feelings very unbecoming them as the disciples of him that was meek and lowly. "And Jesus called a little child unto him, and set him in the midst of them; and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—What a lesson for their instruction! what a reproof for their ambition, and what an example for their guide! "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Strictly speaking, Christ is the only one that has ever humbled himself in the manner described; others have been truly humbled under his mighty hand, and Christ is beyond all dispute greatest in the kingdom; the more child-like, therefore, his disciples are, the more are they like Jesus.

With this preliminary instruction premised, our Lord proceeded to admonish the disciples of the unavoidable occurrence of offences; and how they should deport themselves when such offences should come. Although such offenders as cannot be reclaimed in a gospel manner are to be expelled, however conspicuous their standing, or important their station; although they may be to the church as the right eye, or the right hand is to the body, we are not to indulge in carnal reasoning, nor suffer any thing to be done by partiality.—With all the severity which the order of the house of God demands, gentleness, meekness, and a desire to reclaim an erring brother, is to mark the course of the disciples one towards the other.—This lesson is set home by the most admirable argument contained in the scriptures: "For the Son of man is come to save that which was lost," and this declaration is beautifully illustrated by the man that had an hundred sheep, of which one is lost; he goeth into the mountain to seek the truant sheep, and when he has found it he rejoiceth over its restoration more than over those which had not strayed. Now is this christian-like?—Then it is the proper course for christians to pursue when any have strayed from the footsteps of the flock.

"Moreover," Besides these general lessons of instruction, which are always to be observed by

the saints; *if thy brother shall trespass against thee.*" We cannot understand this to mean any particular kind of trespass, as to smite thee, rob thee, slander thee, or even that the trespass shall be against *thee* personally: but if thy brother shall trespass, or transgress the laws of Christ, so as to effect thy fellowship towards him, then the duty becomes indispensable to apply the instructions which follow: "You that are spiritual restore such an one in the spirit of meekness." It is not said, If thy brother trespass against thee *privately*, then tell him his fault between thee & him alone, nor is it said if he trespass against thee *publicly*; but, if he trespass against thee, go and tell him his fault between thee and him alone. Observe the figure laid down—one sheep has gone astray. It is sufficient that he has gone from the ninety-nine—no matter whether he went off secretly or openly, he has gone and must be looked up. As the Son of man came to save that which was lost, we are to be Christ-like, and go in pursuit of the stray brother, with a becoming desire to render to him a real service, in restoring him to his place.

We are aware of some of the objections to the application of this rule to cases of open or public transgression; and there are also some arguments used against its application to offences of a strictly private character. A case is supposed; A brother has been seen and heard in open court, to curse and swear, and deny that he has any knowledge of Jesus Christ. This offence was open and before the world, in presence of the enemies of the cross of Christ; now what is to be done in this case? Certainly an individual brother, although he might convince the offender of his error, has not the power to exhortate the offender from his responsibility to satisfy every member of the church; but still, he is a stray sheep, and should be sought for. Now, to follow the direction and rule under consideration, how shall he proceed? To us it appears that this should be the course: My brother, I am grieved with your conduct; you have inflicted a deep wound upon your brethren in denying our dear Lord and Master, and in the profane language which you used on the occasion: do you still persist in that course or are you convinced of your error, and ready to make acknowledgements of your wrongs? Now suppose the brother says as David said to Nathan, "I have sinned," and manifests the same contrition that David did; what will the laboring brother require to heal the wound? Will he not say, I rejoice that God has given you repentance for the wrong, and filled your heart with Godly sorrow for your transgression; and if the matter were only known to myself, here the difficulty should end; but you know, my brother, that this offence was committed openly and has come or must come to the ears of all your brethren; they are or will be as sensibly grieved as I have been—now do you not see the importance of leaving here thy gift before the altar, and going immediately to be reconciled to the brethren—go confess to them as you have now to me, and they will rejoice to re-

ceive you; yea, they will rejoice more over you than over ninety-nine just persons that need no repentance. If this offending brother's contrition be genuine, will he hesitate one moment? Will he not rather hasten to acknowledge his fault, and do all in his power to remove the stumbling block which he has been the unhappy occasion of?—Would not such a course be in the spirit of the instruction of this eighteenth chapter of Matthew, and much better calculated to restore the offender (if he be a subject of grace) than to simply cite him to be and appear before the church, and make satisfaction to the church for offences of a public nature? Where a real disposition exists to restore a wandering brother in the spirit of meekness, there is seldom any difficulty in understanding the mode of procedure directed. But when a difficulty occurs, (as, alas! too many have,) where, instead of the spirit being grieved the *old man* is mad, and seeks occasion to be avenged, or to retaliate, it is astonishing how very exact he can be in requiring his offending or accused brother to pay the utmost farthing. How keen the eye to detect the difference between a public or a private offence! If *public*, he says, I will make it still more public—I will let the world see how much worse that brother is than I am. I will not go and labor to reclaim him; it is his duty to come before the church and confess, and if he should be excluded it will serve him right. Such a person will plead eloquently for scripture *rule*, but remain stupidly inconsiderate of the application of that rule to his own case. We would by no means be understood that it is unimportant that christians should be, at all times and under all circumstances, governed strictly by the scriptures of the New Testament; but we do object to that selfish construction of the word, which would lead a brother to pursue a fellow member out of the church, without laboring to reclaim him in the spirit of the directions laid down by our Lord in the chapter under consideration.

Again—Instances have not been lacking where an individual has been conscious that he had given just cause for complaint, but, instead of being melted down with contrition for his wrong, he coolly sets about making his defence. In his turn he becomes amazingly tenacious for an exact conformity to certain instructions of the scriptures; or rather for *his* version of them. Now, says he, if I have offended, let my brethren pursue the course laid down in the 18th of Matthew, or I will give them no satisfaction; I'll let them know that I know something about church discipline, and if I have offended my brother, he is required to come and tell me my fault, &c.; let him therefore come to me if he wants any thing. Is there a particle of gospel exercise manifested in this sort of contending for Bible rule, while such scripture as requires the accused to go and be reconciled to his brother is altogether unheeded?

We have heard this argument also used in some cases: If a brother should inflict an injury upon a brother in private, so that the sufferer has not the means to prove his charge; that he is bound

to bear the grief without pursuing the course of labor enjoined in this chapter, because that he cannot establish every word by two or three witnesses. But we trust this mode of reasoning does not prevail very extensively. The rule makes all necessary provision: for instance, My brother offends me privately—the facts of the case are known to none but ourselves. I go and tell him his fault as directed, between him and me—he will not hear me. I then take what is called the second step of labor—taking one or two brethren—we visit him; now before these brethren he denies all the facts in the case. I affirm and he denies; and if I proceed to tell it to the church, his word is supposed to be as good as mine, and the church, it is thought, cannot decide upon the just merits of the case for want of clearer testimony.

But let it be remembered, I am to go in obedience to the command of Christ; in the Spirit of Christ, and of course trusting the issue to him, (if I perish, I perish,) and in the second step of the labor, also trusting in God, I cannot be without sufficient witness. I have the very best of witness. My one or two brethren and myself make up the number of *two or three*, and being assembled to labor with an offending brother in obedience to Christ, we are together in his name, and we have the assurance that he is in our midst.—This assurance is given in the same chapter and in the same connection with the rule, and Jesus says, Every word shall be established, and he will make good the pledge, so that when the matter is brought before the church, if the directions of Christ have been truly observed there is no possibility of failure in regard to the issue.

Before we close our remarks, we wish to say, that although we fully believe this rule is always binding on individuals, requiring them thus to proceed in all cases, whether public or private; yet we do not believe that the church, in her church capacity, is always bound to see that private labor has been taken, before she can consistently exercise that authority which is vested in her for dealing with transgressors. Cases may occur in open church meeting, requiring the immediate reproof of the church, *before all*, that others may fear, &c. But in all cases where a charge is brought before the church against a member, by an individual member, we do believe that it is the duty of the church, before acting upon the charge, to see that the first and second steps of gospel labor have been duly taken according to the rule.

BROTHER E. MORELAND, of Tennessee, desires our views on Job xv. 15, viz:—"Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight."—However correct or incorrect the declarations of this text may be, we certainly are not warranted to receive the testimony as a part of divine revelation, as that which is written by direct inspiration of God. The words were spoken by Eliphaz the Temanite, and addressed to Job, among other words which were not approved by God; for the Lord said to Eliphaz the Temanite, "My wrath is kindled

against thee, and against thy two friends; for ye have not spoken of me the thing that is right as my servant Job hath." Job xlii. 7. Still, altho' Eliphaz and his two friends were uninspired, and evidently mistook the case of Job, we must regard much of what they said as truth because of its harmony with the inspired word. When Eliphaz told Job that an acquaintance with God would enable him to lay up the gold of Ophir as the stones of the brook, he spoke not according to the general experience of those who know the Lord, for they are generally poor and lay up but very little gold; but in this text, the declaration that "God putteth no trust in his saints" is in perfect harmony with every expression of divine revelation which God has been pleased to make of himself. It is the privilege of all his saints to trust in God, and they shall be as Mount Zion, which cannot be moved; but we cannot conceive that God puts his trust in his saints; he relies alone upon himself, and is all-sufficient, independent, and supports all things.

That the heavens are not clean in his sight depends on what heavens are alluded to. If God's throne be intended, it is clean and from it proceeds a pure river of water of life, clear as crystal. (Rev. xxii. 1.) The church viewed in her connexion with Christ, washed in his blood, is clean, and God will behold no spot in her. But if the declaration be applied to the heavens which are reserved to fire, which are to pass away, the words are true. Within the *new Heavens and the new earth* dwelleth righteousness.

ELDER B. FICKLIN'S LETTER.

Will the Baptist Record, which published the slanderous communication of their correspondent "Daleth," in justice to the misrepresented and grossly calumniated Baptists of Virginia, copy the letter of Elder Ficklin from this paper, or will its publishers bear the responsibility of the falsehoods to which they have given currency, by withholding this refutation from their readers, and by concealing the real name of their correspondent? We shall see.

Elder Ficklin has lived long in the vicinity of Charlottesville, and is probably well acquainted with the general character of the Baptists in that region: he is not identified with the Old School, or "Black Rock Baptists," as Daleth calls them, and cannot therefore be regarded by those publishers as an exceptionable witness in the case.

CAUSES OF CRIME.

In a late charge to the Grand Jury, Chief Justice Parker, of New Hampshire, noticed the fact that, although three fourths of the crimes that had been committed were a few years ago attributed to intemperance, yet the extensive reform that has taken place in regard to spirit drinking has not checked the prevalence of crime. He thought crime to be on the increase; and among all the causes that operate to cause the increase, he gave the first place to a *prevailing neglect of family government*. He alluded to the change which had taken place in society, from the rigid discipline of the past generation to the laxity which now dis-

penses with the exercise of parental authority, and expressed the opinion that this was the opposite extreme, which was productive of the greatest social evils. Such an opinion from such a source, is entitled to the serious attention of those who allow their children to go loose into the world.—*Vermont Chronicle*.

REMARKS.—So far as human governments are designed for the suppression of crime, we believe with Judge Parker, that the government which God has vested in parents, is by far the most important, and when duly exercised the most effectual. And for this very reason have we protested against the efforts which are being made throughout our land, to take the children of our country from the control of their parents, and place them directly or indirectly under the control of an ever aspiring clergy. Under whatever pretence, whether of educating, religionizing, or moralizing them, the rights which God has vested in parents, should be regarded as too sacred to be violated under any ordinary circumstances. Next to, but not before the parents' authority, comes that of the public magistrate, his business it is, to punish crime of a secular nature, and to be a terror to evil doers; to protect the people in the full enjoyment of their social, civil and religious rights, from all encroachments upon their rights by others. But when human legislatures, or earthly magistrates, so far transcend their proper sphere, as to attempt to manufacture consciences, to revise, magnify, or abridge, or enforce the laws of God, or in any way, or to any extent interfere with the rights of conscience, or even abridge the natural rights which God has endowed his creatures with, they may always look with a certainty for an increase instead of a decrease of crime. If our Legislatures and magistrates, would have their authority respected by the people, they must take care not to infringe the people's rights.

Notwithstanding the self evident position of Judge Parker, the correctness of whose remarks we think cannot be doubted, efforts are now being made to place the 700,000 children of our State, indirectly under the government of a set of Prussian school officers, whose whole power is made to centre in a board of five trustees, two of which are reverend doctors of divinity; and the arguments used for this transfer of authority from the parent to the priesthood, is, that they may be moralized and christianized, by this unnatural and anti-scriptural arrangement.

HE "PUT OUT THE FLASH."—We have all heard of the Quaker gentleman who, when insulted, refused to "whip" his assailant, but "held him most uneasily." We have something like the same thing in anecdote of the Rev. Thomas Allen. He was at the battle of Bennington, under Gen. Stark, and was asked if he killed any one. He answered, "he did not know; but that, observing a flash often repeated in a bush hard by, which seemed to be succeeded each time by a fall of our few men, he leveled his gun, and firing in that direction, *put out the flash*."

MARRIED.

At New Vernon, on Thursday the 27th of March, by Elder G. Beebe, VICTOR M. DRAKE, Esq., of Goshen, to Miss MARY JANE TERRY, (daughter of the late Eld. T. P. Terry,) of New Vernon.

At Minisink, on Wednesday the 2d ult., by Elder Gabriel Conklin, Mr. DANIEL L. HARDING, of New Vernon, to Miss MARTHA M., daughter of Benjamin Corey of the former place.

OBITUARY.

MORGAN CO., Va., March 22, 1845.

BROTHER BEEBE:—Please insert in the Signs the following deaths; as perhaps there are those of their acquaintance, who would not otherwise hear of the departure from time to eternity—of AMY HUTCHINSON, relict of Elder John Hutchinson, deceased, and their grand-daughter, REBECCA HUTCHINSON.

Mother Hutchinson died on the 13th of last month, after a long and afflicting illness, which she endured with great submission and composure, and which reduced her strength and wore away her life by slow degrees, till as a bubble on the stream of time, it fled. She professed faith in Jesus in early life, and in the course of upwards of fifty years, she walked unbecomingly her calling. I never heard of it. God be praised for sanctifying his vessels of mercy to their proper use.

Rebecca Hutchinson died one week after her grandmother, and about the same time in the day,—Monday 20th of February. She suffered under bodily affliction for perhaps 12 years. The spoiler advanced with slow but unremitting strides. Many physicians were tried—many remedies applied; but the art of man failed to avert the impending stroke. How poor the efforts of the creature when they run counter to the will of the Creator! Rebecca was young; but she had taken a small share in youthful amusements. It was her lot to drink much of the bitter waters of Marah, before the sweetening tree, Christ Jesus, the Tree of Life, was cast into them. But much to the comfort of the bereaved, they have reason to believe that their loss is her gain. Her last hours I am told were spent in showing her admiration of God's mercies, and distinguishing grace bestowed on hell-deserving sinners, and in expressing her joy in "God her Saviour."

Distressing thought, to lose our friends;
But O, the sweet relief,
When Jesus more than makes amends,
And wipes away our grief!

When Jesus draws the monster's sting,
Our kindred's woe destroys,
And when their grave no terror brings,
Our grief is turned to joys.

'Tis Jesus soothes the parting hand,
And heals the wounded heart;
With Christ and friends in Canaan's land
We'll never, never part.

Dear brethren to whom these lines may come, knowing that you "despise not the day of small things," therefore little as I am, I subscribe myself yours in tribulation, patience and love.

WILLIAM D. ENGLE.

BROTHER BEEBE:—As the death of the saints is precious in the sight of the Lord, so they are occasions always interesting and full of instruction to the children of God who witness them. Where there is the LIFE OF FAITH, its end must be triumphant, victorious, as sure as the Lord is a faithful and unchanging God.

In the demise of sister MARY HULL of this place, which is the subject of this notice, these principles were distinctly and clearly manifested. She was confined to her bed a week or two before I left home, and at one time when her life was despaired of by her physician and friends, it was to her a consoling reflection, as she expressed her disappointment, not in a murmuring mood, when the symptoms appeared favorable, and an apparent change took place for the better. She expressed a desire that it might all be over before I started on my tour of preaching, but the Lord ordered it otherwise. She died on the 15th of February, aged 59 years.

To the last moment, as I have been informed by those who were with her, she retained her senses, and maintained with firmness the doctrine of salvation by grace, and expressed, in full assurance of faith, her confidence in God and hope in his mercy. A few days before her death she desired that I should be sent for to preach at her burial, but as that was impossible, she was willing to accommodate her sister and relatives who are mostly Episcopalians, by having their minister to officiate. She requested that a plain stone should be placed over her tomb with the inscription,

"A SINNER SAVED BY GRACE."

Sister Hull was naturally warm and affectionate in her disposition, and easily led off by her feelings; but the glorious grace of Christ was always too strong for her feelings, and for all the acts and appliances, which at various times have been used by the New School Baptists, to bring her over to the support of their dogmas. She had sojourned occasionally in Richmond and in the lower part of Virginia, where she had relations of the N. S. order, and who labored hard to turn her from the grace of God to fables, but in vain. Her love for the saints and God's ministers, was not expressed, by saying, "Be ye warmed, and be ye filled," &c., but by giving what was needful, and giving cheerfully. Although she did not possess much of this world's goods, having years ago lost her husband, and subsequently all her children, she wrought daily with her own hands for support, yet no minister, either resident or itinerant, ever had to go a warfaring for her at his own cost and charges; none ever were compelled to tread out the corn for her with the muzzle off; and those expressions of fellowship were never given with the sound of a trumpet, but frequently in a way unknown to all but herself and the recipient. Her dying charge left for me I trust I shall not soon forget, viz: Never to surrender any part of the truth, and never to cease to persevere in preaching whilst strength and health remains, &c. May the Lord afford me grace to do this.

I know, brother Beebe, that it is quite common in our day, for the newspapers to send all to heaven, without any regard to their lives or death; but this should not prevent us from recording the Lord's gracious dealings with his saints in life and in death, by which his everlasting love is displayed, and his discriminating grace in making them to differ from others, and by which they are enabled to "hold on their way, and grow stronger in strength."

Brother Jewett will publish this in the Monitor.

Yours in the Lord, JOHN CLARK.
Fredericksburg, Va., March 14, 1845.

DIED, on the 3d of March, inst., of Consumption, Mrs. FRANCES SLEET, (my wife's mother,) consort of Mr. John Sleet, of Orange county, Va., aged 62 years and 12 days. The relatives and friends of the deceased, who did not witness her last moments, will be gratified to learn that her final departure was in the triumph of faith! She had the consolation in her last hours to have all her children, and many of her grand-children with her, and just before she breathed her last, she bade each and all of them, and also many friends who were present, a final and an affectionate farewell. Mrs. Sleet had a nominal standing with the N. S., but in doctrine and experience she was not of them, & but seldom even went to their meetings. She was baptized before the formal division took place between the Baptists, and as there was no formal stand taken by any in her church or neighborhood against the new doctrine or measures, there was no place for her to go to, and so she remained in visible connection with them. The preacher of the church too was considered no. 1 in doctrine for a N. S. man, and there are still in connection with that church some who know and love the truth.

It was truly consoling to her family and christian friends to witness with what calmness and serenity of mind she met the last enemy, for though the sympathies of our nature inclined us to mourn, yet in this case we sorrow not as those who have no hope, having the assurance that for her to die is gain. Brother Jewett will publish this in the Monitor. I remain yours in Christ. JOHN CLARK.
Fredericksburg, Va., March 14, 1845.

DIED, at his late residence in Walkill on the 23d ult., Mr. JONAS HULSE, in the 83d year of his age.

DIED, at Otisville on the 30th ult., Mrs. BAKER, wife of William Baker.

At the same place, on Monday morning the 31st ult., Lewis, son of William Baker, aged 18 years. The funeral was attended on Tuesday the first of April, and the mother and son were laid side by side together in one grave.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NEW VERNON, ORANGE COUNTY, N. Y., MAY 15, 1845.

No. 10.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Lebanon, Ohio, Feb. 16, 1845.

BROTHER BEEBE:—Permit me in an affectionate manner to point out to you what I consider an error in our Baptist preachers, and you as an editor of an evangelical sheet. And as I write this not for publication, but alone for your private ear, I think I do it from no sinister motives. When the disciples were learning from the Master, their fleshly and carnal natures brought many severe rebukes upon them. At one time, when Christ began to reveal himself unto them as a spiritual King, and that his kingdom was not of this world, and that the rulers of this world would have power over him to put him to death, and that he must come under the power of wicked men, and that they would crucify and slay him, Peter very indignantly repelled the idea that the Christ of God should thus be treated; but Christ turned to him and said, Get thee behind me Satan, for thou savorest not the things that be of God, but the things that be of men. And when they sought to entrap the Saviour about tribute, and the penny was shown him with Cæsar's image and superscription, the reply was, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Thus, to my mind, plainly showing to the followers of Christ that the things of this world, with all their institutions, show, and pageantry, belong to this world; for the exhortation of Christ, and the Apostles by the Spirit of Christ, is, Meddle not with them, for they are all under the control of him who letteth and will let; He sets up kingdoms; and it is he who destroys and removes rulers. As in Paul's exhortation to Timothy (although, as I believe miserably perverted, as indeed all scripture is in these days) that prayer, and supplication, intercessions and giving of thanks be made for all men;—What *all men*? Why, the kings, rulers, magistrates, and all men in authority, that we may lead peaceable and quiet lives; that is, the church of Christ. He has not promised them fine possessions, or rich worldly livings; himself had not where to lay his head; but he gives his people strong consolation, that he

will not neglect them. He feedeth the ravens, preserves the herds, and so very attentive is he to the wants of his creatures, that a sparrow does not fall to the ground without his notice, and as to raiment, Solomon in all his glory was not arrayed with the brilliancy with which he clothes the grass of the field: and he also says, Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof. To me it is plain and conclusive that the real evangelical preacher of the gospel of Christ has nothing to do in the secular concerns of the world, and that he has no business to enter the political arena. A number of our best preachers have swerved (as I consider it) from their Master's service and mounted the stump, as we in the West term entering the political broils and partizan squabbles of the day, to the manifest injury of the pure christian fellowship so essentially necessary in the church of Christ. From what you tell us in the third number of the present volume in defining your position as regards the schools, you think you are called upon to oppose the artful devices of clerical demagogues; and in view of the intolerance and opposition which the church has passed through, you ought to cry aloud and spare not! Well, if you have such a command from your Master, "whatsoever thy hand findeth to do (in that way) do it with all thy might;" but reflect a moment and see if that course does not savor a little of the things that be of men. Has Christ our Master ever promised his church any thing else in this world but persecution and tribulation, and if they call the Master of the house Beelzebub, how much more they of the household? And if there was any other church professing the name of Christ with more characteristic marks, as he himself has characterized his church, than the Old School Baptists, I would certainly join it, for they are accounted the offscouring of all things, a poor despised people, selfish and uncompromising, ignorant, pointed and sneered at by their neighbors as antinomians; surely they are a people that dwell alone, and under all the circumstances, does it matter to us if we must be persecuted and distressed, whether by Roman Catholics, Puritans, or New School Baptists? Offences, says our Saviour, must needs come, but woe to them by whom they come. I do not deny your privilege as a member or a citizen of the state of New York to oppose any measure of State policy that does not meet your approbation, but in a government like ours, where a majority governs, according to the fundamental laws of the land, or according to the Constitution, that must be the law. I profess to be an Old School Baptist, and if I lived in your State would support

the free school system: even if it were not in every particular as I could wish it; still I would hope to have the obnoxious exercises lopped off from time to time, until it would approach to perfection. As to the danger of establishing the tenets of any sect in the common school, I cannot see any until an entire revolution takes place in the United States, and all the power is concentrated into one man's hands.

There have been a number of attempts this winter to raise a revival among the different churches in this place, but thus far have all resulted in almost every case in an entire failure.—There is one now going on at the New School Baptist church in this place; it has been in progress one week: two or three children frequent the anxious seats, but that is all the evidence of a revival so far. I went to hear their great revivalist preach one sermon, his text, "*Mene, thou art weighed in the balance and found wanting,*" he gave us a very learned disquisition of the situation of Babylon at the time of the hand writing on the wall of Belshazzar's palace, its invulnerable strength. He then took out the scales of the sanctuary and commenced weighing, and according to his decision it was a wanting world; for if he was correct, not one soul of Adam's posterity will ever reach the gates of heaven—they were all wanting in faithfulness, and every other grace that is necessary to give them favor in the sight of God; and worse than all, their wills and feelings were more powerful than the walls of Babylon; 60 miles in circumference, 350 feet high, with towers of great strength at convenient distances, these could not hinder the decrees of Jehovah from being fulfilled; but the sinner's stubborn heart could resist all the overtures of mercy and send the grieved Spirit of Christ away because he could find no avenue to the heart open that he might enter. Is this the good news and glad tidings of the gospel of Christ to a perishing world? If it is, what is to become of us who know ourselves to be perfect weakness, and our righteousness as filthy rags, and without any other hope but that in a crucified Redeemer? If he is not exalted a Prince and Saviour to give repentance to Israel and remission of sins, where shall we look? If hope, that anchor of the soul, both sure and steadfast, and enters into that within the veil, whether Christ our forerunner has for us entered, is weighed in the balance and found wanting, where is the consolation of the poor sinner? But that can never be; his precious blood speaks better things than the blood of Abel; it cries not for vengeance, but cleanseth from all sin.

Your unworthy brother,

SAMUEL DRAKE.

FOR THE SIGNS OF THE TIMES.

Winchester, Ohio, March 18, 1845.

BROTHER BEEBE :—(if one like me is worthy to brother any of the Lord's family,) I have been trying for upwards of thirty years to find some change for the better in my fleshly nature; but, alas, how different it is with me now in my old age from what I had expected! When I thought the Lord revealed the way of life and salvation for such a poor, wretched, and lost one as me, I enjoyed such glorious light in the sun-shining righteousness of the blessed Saviour, that I thought I should never, no never, sin any more. In that blessed state of mind the Lord let me live for several months, little thinking of the rugged and thorny path the Lord intended to lead me. When the blessed Sun was first hidden from my sight, by a thick cloud occasioned by the fog and smoke which arose from my filthy and corrupt nature, which I had vainly thought was almost cleansed at the sight of Christ as the end of the law for righteousness, and his finished work for me, for time and eternity; but when this cloud intervened between me and the glorious Sun, and this being at a time when I was led to doubt the religion of some of the blessed old brethren, because I thought them rather too lifeless in the cause of religion; then I had to take a fall for which I have had great reason to bless God ever since.—Although, like David, I thought my bones were broken, and for several days I had such a view of my corrupt heart and nature as led me to believe I had been deceived in regard to my hope; yet the Lord was graciously pleased to break through the cloud and shed forth upon me the beaming rays of the Sun of Righteousness, which made me again, for a while, forget and lose sight of the corrupt fountain of sin within me. But, alas! this fountain soon broke forth again as strong as before, and from that day to the present I have been looking and hoping that it would become, in some degree at least, more pure. But to be honest, I am constrained to confess before God and man, that the older I grow, the more and more I see and feel of this corruption; so that I am made to cry out, "O, wretched man that I am!" At times I desire, if it could be the will of God, that he would take me out of the world, rather than continue in this vile body any longer. For I now firmly believe that if I should live ever so long, I shall never be able to see myself any better. But still I find in my flesh something that wishes for a little stock of self righteousness to trust in; and so sure as I ever attempt to search for this little stock of creature goodness, I am made to start back and tremble at the sight of such a cage of unclean birds, and I am made to doubt and fear that such a polluted creature never knew the love of God shed abroad in his soul. Even now, and for some time past, I have felt so stupid and lifeless in regard to religion, that I am in great doubt whether I have an interest in Christ or not; so much so, that when I commenced this letter, as you see, I did not feel worthy to call any of the sheep of Christ my brethren. And when I com-

plain to my brethren, they tell me, thus it has been and always will be with the family of God, and so I read their history in the record of eternal truth. And yet I cannot think that the children of God who have really been brought to a knowledge of the truth, have altogether so corrupt a nature as mine; but if it shall be my happy lot to meet and join the blessed family of God's elect in heaven, I shall surely be the greatest wonder there, and have the greatest reason to sing of free and sovereign grace.

But where are my mind and pen running to? When I began to write, I only intended a few lines of apology for delaying to send you a remittance, which ought to have been made long ago. I must also apologise to those brethren who some time ago left their money for the Signs with me, to send on with mine, and with that of those of my neighborhood, who together with myself have been very hard run for two or three years past, to meet our liabilities. Still I cannot think all this a sufficient excuse to make me feel clear in my conscience. I have not done you justice; but if you will forgive, I will try to do better in future, and if I do not you may deprive me of the reading of your paper, but so long as I think I can pay for it, I intend to take it.

Before I close I will mention that with us as a church it is generally a cold and wintery time; but notwithstanding, we assemble ourselves together twice in each week, either to hear preaching or for prayer meeting. We feel that we are one family, and we are in peace with each other, with the exception of one member, for whom I have no fellowship, although, at times, I have a small hope that he is a christian, notwithstanding the ragged and filthy appearance he makes when in company with the shining family of Christ, and if I could see you, I would ask if any word of comfort and consolation could be given to such an one.

Desiring your prayers, I am your unworthy brother, if a brother at all,

JOSEPH TAYLOR.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE :—I have not forgotten you, but am at times reminded of the little acquaintance we have had. I should be glad of one more interview in which we might talk face to face: but the will of the Lord be done. Permit me to express through your paper my love for the brethren and sisters in the Lord whose faces I have never seen, nor shall see in time; but whose faith and gospel order I have learned through the Signs and Advocate, and as I have been edified in hearing from brethren in different parts of the world, (and I hope to enjoy this privilege for days to come,) I shall write a few lines, and if you think it will be of any benefit to the brethren to learn what a weak brother I am, you may print it, if not, lay it one side.

The Apostle Paul in writing his epistles to his brethren, plainly points out the difference between the law and gospel, or covenant of works and the

covenant of grace; and that the law or covenant of works was on conditions with man: but the covenant of grace was not. See Hebrews viii.; "Behold the days come, saith God, when I will make a new covenant with the house of Israel & the house of Judah; not according to the covenant that I made with their fathers when I led them out of the land of Egypt; (which was on condition,) for this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people, and their sins and their iniquities will I remember no more." He also teaches that the law cannot give life, for if there had been a law given which could have given life, then righteousness would have been by the law; therefore by the deeds of the law no flesh can be justified: and as all in a state of nature are under the law, (and that by the transgression of our first parents,) and Christ fulfilled the law for his people, the Apostle brings in a figure—For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of the husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man; wherefore my brethren ye also are become dead to the law by the body of Christ. We find that a man may be a loud professor of religion and not be dead to the law. Two men went up to the temple to pray, but one thanked God he was not like other men, unjust, &c., for he fasted twice in the week, and gave tithes of all he possessed: as much as to say it was on conditions, and he got it and kept it by performing duties, and had as much religion as he lived for, and thanked God that he was not like the unjust and unreasonable ones that did not come up to the work as well as he did, even as the poor publican; therefore he had not become dead to the law, for by their fruits ye shall know them. Again, certain men came down from Judea and taught the brethren, and said, except they kept the law of Moses they could not be saved; as much as to say it was on conditions, and if they would come up to the work and keep the law, they would be saved, if not, they would be lost; so they had not become dead to the law. We find that Christ called such Pharisees, and told them that they appeared beautiful unto men outwardly, but inwardly they were full of dead men's bones, (and as they held the conditional salvation,) they compassed sea and land to make one proselyte. Finally, we can trace those conditionalists to the day of judgment, where they knock for entrance because they have done many wonderful works; but the word is, Depart ye workers of iniquity. We find that the Apostle himself was taught according to the law, and was zealous towards God; but God suddenly showed him a light above the brightness of the sun, and said unto him, Saul, Saul, why per-

secutest thou me? We find from that time he became dead to the law by the body of Christ, for Christ is the end of the law to every one that believeth. Now he was prepared to sing a new song: It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.— And he that worketh has his reward, not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. Also, Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began: and that when he would do good evil was present with him, and he could not do the good he would: therefore he concludes that a man is justified by faith without the deeds of the law. And now, brethren, how was it with us, did we not discover in God's law that we were sinners by nature, also by practice, and that if God dealt with us according to our works we must sink and that to rise no more? Therefore we were constrained to cry out, God have mercy and deal not with us according to our works. And when we got an evidence that God had forgiven our sins and dealt with us not according to our works: it was then that we could say, Not by works of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost. Therefore we become dead to the law by the body of Christ. Now sin shall not have dominion over you, for ye are not under the law but under grace. Now we are commanded to work, (not for life, but from life;) If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things of the earth, for ye are dead, and your life is hid with Christ in God; and when Christ who is your life shall appear, then shall ye also appear with him in glory. But I come to a close by saying, we are surrounded by those that hold to the conditional salvation, and say that their time and eternal salvation depend altogether on their works, therefore they are determined to go to heaven; and they appear to be sincere. But the few scattered Old School Baptists in this place seem to stand firm in the doctrine of salvation by grace, but are now deprived of preaching, as our beloved Elder Badger has moved away: but they still hope that God will put it in the hearts of some of his servants to visit us.

I remain yours,

WILLIAM QUINT.

Anson, Maine, March 21, 1845.

FOR THE SIGNS OF THE TIMES.

MY DEAR BROTHER:—From your remarks relative to the "Vindication of the Old School Baptists," I think that you have in some degree misapprehended my views. At the time I wrote the work, Mr. Mallory, one of the leading characters among the missionary Baptists, in Georgia, had just published a well written article on the doctrine of election, which was cordially received

by every Old School Baptist, and professedly by the missionary Baptists: but as sufficient time had not then elapsed to develop the effects which that article might have, and not knowing but that it might be an effectual effort to bring back the missionary Baptists to the original Baptist faith, I did not consider myself a competent judge of their future conduct, and hence the expression which you find on page 72.

The expression on page 64, that "each looks upon the other as being christians," was not designed to be understood as my own words, but as the argument of others, which I immediately afterwards called an "untenable argument." Yet, my brother, I am not disposed to disguise the fact, that I believe there are many christians among the missionary Baptists, and that I am opposed in my feelings to any and all abusive or offensive language or epithets.

It is perhaps quite different among the two parties here and at the North. Here the churches have not been long divided; and here I still see many with whom I associated in christian communion before the division, who still maintain unblemished moral characters, and unabated social kindness; who are my neighbors, my friends, my relatives, and above all, (as I humbly trust,) my fellow participants in hope of eternal life, and in an interest in the merits of Christ's atoning blood. And although (to use the language of a beloved sister in Christ) "I do think that they (who are termed Old School Baptists) come nearest the standard of divine truth, yet I suppose not that we are perfect; nor that the Lord has fully separated between the precious and the vile: for I reckon that the children of our heavenly King are greatly scattered at present."

Not that I would succumb to error, or dissemble to please men; far from it. Yet I claim the liberty of thinking for myself, and take it unkind and unchristian-like in any one, to abuse or insult me for acting according to the dictates of my own conscience; and think that if I am wrong, they should rather admonish and pray for me. Consequently, I am bound by the "golden rule," to accord the same to others.

When Christ's institution is in danger, the best weapon of warfare ever yet used by his children, is prayer and the exercise of a christian spirit; but railery, I think, never has any good effect; for to insult a man in error is to establish him in error.

If a sheep should stray from the fold and take up with a herd of goats, I would think him a very imprudent shepherd who would undertake to separate it from them, by throwing stones indiscriminately at the herd; for if, *luckily*, none should strike the sheep, it would be sure to think that they were aimed at it, and would consequently be more shy. I think that he should rather deal gently with the goats, for the sheep's sake, and give it salt instead of stones.

If I have taken wrong views of this matter, I hope you will show me why, and wherein.

I am, my dear brother, yours as ever,

March 10, 1845,

JOEL MATHEWS.

FOR THE SIGNS OF THE TIMES.

Alexander, N. Y., March 27, 1845.

BROTHER BEEBE:—I am now hoping in a few days to leave here for my residence, South-hill; and am therefore so full of business finishing off my visits, &c., that I have only time to say, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. I have for some days been afflicted with a cold, which has affected my lungs very much; so that it is with difficulty that I can read a chapter for the edification of the family, being so much interrupted by coughing. Perhaps my preaching if not my life is very near its close.

In noticing your advertisements of Old School meetings I have not found the Chemung named. And though I may not live to meet it at its next session, (though I hope to,) yet I trust that I feel an interest in its welfare. I wish therefore that you would notice in the Signs, that the Chemung Association will (with divine leave) meet with the brethren of the church in Asylum, on Vaughn's Hill, on Wednesday and Thursday the 18th and 19th of June, 1845. Brethren and sisters who are disposed and can attend, will, it is hoped, meet from various parts with us, and if we enjoy the spirit of adoption, and they come with the Spirit of God's dear Son in their hearts, we shall unite in crying Abba Father, that our joy may be full.

Yours in love,

As a servant of the Association,

H. WEST.

Will brother Jewett please notice the time and place of the session of the Chemung Association in the Monitor, and oblige, in behalf of the Association?

H. W.

EDITORIAL.

NEW-VERNON, NEW-YORK, MAY 15, 1845.

JACOB KNAPP.—This foul mouthed revival maker during his visit at Troy, made frequent allusions to the Ferry street Baptist church in the following terms: In one public discourse he denounced them as being opposed to revivals, and said that church was a *fragment of the Black Rock of hell!* In another he said that church had sent a great distance for a preacher to come and oppose the revival, but God had suffered him to preach but once, and had smitten him down with a hemorage, so that he was not likely to recover. And in a third discourse he declared, If that preacher died in the state he was in, he would go to hell. The church referred to, is that over which brother E. S. Raymond was formerly the pastor—the preacher alluded to was brother M. Salmon, who was sent for, not on account of the revival, but to preach to the church; he had preached several times, and on Sunday the 16th of March he was taken with a violent hemorage, and was brought nigh unto death. We found him at Troy on the 19th of March, and tarried with him till the next Sunday evening, when we left him convalescent, and expecting to be able to return home during the week. Brother Salmon had on a former occasion saved the poor wretch from a state's warrant, and this pulpit belching was the return.

From the Cross and Journal.

"A new discovery for supplying the Great valley of the Mississippi with a preached gospel.

Let all the Baptists West of the Alleghanies contribute as much for this object as it costs them for tobacco, and every time they replenish their pipes, their mouths, or their noses, retire and offer to Almighty God a fervent prayer for this specific object, and the work will most assuredly be accomplished. Brethren and sisters if you doubt it, try the experiment.

This is truly an age famous for discoveries—it cannot be well doubted that man has sought out many inventions. The Apostles of the Lamb did not know of this cheap and easy method of supplying the world with the gospel. They had not progressed beyond the simple lessons which the Saviour taught them; that they were to pray the Lord of the harvest to send laborers into the harvest. The primitive church had not learned to estimate the worth of the gospel of Christ by the price of tobacco and snuff; neither had they any idea that the fervent prayers of the saints were justly comparable to replenishing ones pipe, mouth or nose with tobacco! We suppose the star that has risen at last, [the above extract is signed *] has made a mathematical calculation of the comparative prices of the two commodities—gospel preaching and Tobacco—or he could not have made the discovery of which he claims to be the author. Will he avail himself of a *patent right*, and so go into a speculation, and turn his invention to his pecuniary emolument, or will the credit of the invention be glory enough to satisfy his ambition?

Should this wonderful star ever twinkle again, we request him to inform us precisely how much depends upon the prayers of the saints, and how much on the price of tobacco, that we may know the exact proportions.

We wish also to know how he has discovered that his plan will "assuredly" succeed. Has he tried the experiment? If so, that valley is supplied, and farther efforts are uncalled for; but if he has not tried how has he made the discovery? And if he has tried and failed, how does he know that others would be more successful? Other questions suggest themselves also, as, to whom are these contributions of money, tobacco, snuff, and prayers to be made? Is there any receiver duly appointed? And will he give due security that the work shall be done on the presentation of the cash, produce and worship? And when they pray for that specific object, if the Spirit should help their infirmities and make intercession for them, according to the mind of God, and they should be constrained to pray as the Spirit gives them utterance, would such answer? If not, would they lose the tobacco? Or finally, Will the prayers do without the tobacco, or will the tobacco do without the prayers?

The king of England might have disputed the claim of our modern Venus; for he provided for the preaching of his gospel on the east side of the Alleghanies, by the same means excepting the prayers. The tobacco alone was sufficient to

sustain his ministers until the day of Patrick Henry, who succeeded in stopping the tobacco, and the stoppage of the tobacco effectually succeeded in stopping the mouths of the king's ministers; and if the Lord had not raised up ministers in the old way, old Virginia would have been without gospel preaching to this day.

Is not the tobacco leaf as productive of anti-christian ministers, as the mulberry leaf is of silk worms?

From the Advocate and Monitor.

ELDER D. BENEDICT'S HISTORY AGAIN—Since issuing our last number, although hearing nothing from Benedict directly, yet we have indirectly heard through br. John M. Watson of Murfreesborough, Tenn., who has once in common with us been judged as wanting in courtesy, but who is now applied to, it appears, to give some aid to the historian. And judging from the time when B. calls for br. Watson to ripen what he shall be able to afford him as to the churches in Tenn., and as to the peculiar sentiments of O. S. Baptists, we suppose, that six months or more must elapse, before his history should be expected. This we say in reply to sundry, who have wished to know when his history was to be out.

Address to the Old School Brethren.

As we find that br. Watson has taken a task in hand, & wishing to say a few things to our brethren on the subject, we will give an extract from a letter received by us from br. Watson, dated Feb 27th 1845, as follows:

"Brother Jewett, I received a letter from Parson Benedict some time past, seeking materials for his history; tho' until then I had supposed, that his history had been completed. I then wrote to him to ascertain if he were still willing to publish a full exposition of our peculiar views with regard to the modern religious institutions. In his reply he says, he will yet do so. After stating the plan he would prefer, which is, for me to treat of each institution in a regular order, he goes on to state, 'I would advise you to have the concurrence of your leading men officially given, and have a thing which will be generally approved in all its parts.'

Thus you see the cause of my writing to you at this time, is, to get you to publish in your paper my determination to offer an exposition of our peculiar views with regard to modern religious institutions; and to solicit at the same time, the concurrence and assistance of my Old Baptist Brethren in bringing it forth. I have all along desired, that our tenets in relation to such things should be set forth in Benedict's history; and by the kind and brotherly aid of our leading brethren, will endeavor to offer a full exhibition of them. I shall certainly look for your hearty co-operation in this undertaking, and shall expect that of other Brethren through your paper.—I wish brethren to write to me from all parts and make such suggestions as may be on their minds with regard to the matter. He wants the manuscript by midsummer.

Yours truly,

JNO. M. WATSON."

Please, Brethren, to take the above as a preface to what we now wish to say. As to more being said to him who can count us inimical to the law and to the spread of the gospel of Christ, some of us indeed have been ready to think it superfluous to offer any further information; since in the action of his gigantic and muscular mind he has been so fully prepared to comprehend and compress all the difference between O. S. Baptists and others into a space little above nothing. Indeed, it has seemed to us that abundant materials have been afforded, from which such a historian, if designing to act a candid part, could collect the sober and scriptural objections of the old fashioned Baptists against those institutions. Though we have thought, that, if he should not do this, another would be found prompted to take the pen of a historian, induced by

who would favor the dust thereof. And there has been almost a readiness on our part to speak out prospectively of such labor, asking the extended co-operation which it would require. But before doing any such thing, it has seemed very proper to wait till B. should have opportunity to illustrate his faithfulness, not wishing in such manner to proceed, as might seem like prejudging him; for if he shall (beyond our expectations) give a just and faithful account of the church of Christ, amid the enemies and seducing spirits, with which from first till now it has been beset, he will merit our approbation and render such other labor unnecessary. Whatever be his course, which in due season will be manifested the circumstance of his welcoming the aid of our brother Watson, in preparing our opinion of, or objections to the modern (professedly) religious institutions, seems to betoken a little candor. And though such matters belong to our hopes and faith on all the negative side, and may strengthen the voice of some in crying *Anties*; yet peradventure it will be read and considered by many who are inquiring for the old paths, by whom the substance of our hope may be welcomed in despite of all the reproach. At all events we are taught to give to every one that asketh it, a reason of the hope that is within us; so then so far as opportunity is afforded, we should do it with meekness and fear, tho' permitted by circumstances only imperfectly to do so.

And now brethren, since brother Watson has concluded to prepare a full expression of our objections &c., which Benedict might not have found time fairly to have done,—and as Br. Watson is desiring the fraternal co-operation of his brethren and fellow laborers,—therefore, while our hand is affectionately extended to cheer and aid him in his labor of love to the brethren, we do hope that all who have not spoken on the subject, thro' Signs or Monitor, or who may have any thing further to add, will promptly put their objection together and send them to him, and that seasonably to reach him in the early part of the summer. This request we would urge, not because we think there would be any great discrepancy of views among the Old S. Baptists, in relation to the modern machinery of societies &c., but that our brother may find his hand strengthened by the coming forward of those, who by the Spirit of grace have been led to the same views of the difference between human and divine institutions. In building on the foundation of the apostles and prophets, the doctrine which we have received is divinely revealed, and the pattern of gospel practice is also so plainly taught, that Bible Baptists and whoever is born of God, may therein find a test of the spirits, both as to faith and practice. O that all the chosen of God might be led to distinguish between what the Lord requires and men invent.

Brethren, I was forgetting to request you to act officially in giving your objections. Indeed, it seems unnecessary for Baptists, who have no convention or board of an earthly sort to give them honorary appointments, to seek any other official preparation than that with which the disciples and servants of Jesus are furnished by the word of Christ dwelling in them. We find brethren that have been taught the truth, as the truth is in Jesus, are in habit of writing and speaking in sober earnest; and we think that brethren thus taught may as officially use their fingers to fight, as did David in picking the smooth stones from the brook or in carefully weighing his sling. And may the Lord direct those who at this and all times would be found shooting against Babylon round about. According to the measure of the gift of Christ, every minister of Christ and every brother may act, from a heavenly diplomacy, in an official manner, while giving their objections against the religious inventions of men, ancient or modern. And we hope that our brother's wishes may be met by the prompt correspondence of such of our brethren, as have been called to act as watchmen, or whoever else in our ranks are so led.—Though if many from all parts write, according to brother W.'s request, probably it will be suggested to their minds to pay postage—although he has not asked that to be done.

But who can have any objection to the modern religious institutions (seminaries and societies,) called *benevolent*?

If any *Bible Baptists* have, they are invited to write shortly and present them plainly to Eld. JOHN M. WATSON, Murfreesborough, Tenn., who in behalf of O. S. Baptists is preparing an article for Benedict.

Brother Beebe, please to copy this into the 'Signs' for the full information of brethren as to Br W.'s design and request.
Yours &c., D. E. J.

REMARKS.—In compliance with the request in the Monitor, we have copied from that paper, br. Watson's appeal for co-operation in furnishing materials for a history of the Primitive order of Baptists, and the editorial remarks of br. Jewett accompanying the same. We scarcely need say that we have no confidence in the disposition of Mr. Benedict to do justice to the Old School Baptists. Should brother Watson furnish a correct history of the Old School Baptists for the last fifteen years, he will only furnish what Mr. Benedict has been furnished with long ago. He has acknowledged the receipt from our hand, of the original address which was adopted by a large meeting of Old School Baptists convened for the special purpose of preparing it, from various states in the Union, at Black Rock, Maryland. That document has been published and republished from time to time, and has been responded to by all the Old School Baptists in the United States, and contains precisely such a statement from our order, as Mr. Benedict pretends to desire, and any thing differing from that statement will not fairly represent the distinguishing order of the church of Christ. The real object of Mr. Benedict to us appears to be, first, to make "a fair shew," that he has very magnanimously called on the Old School Baptists to prepare their own history, when in reality he has not the most remote idea of giving any such version of it, in his book. And second, by calling on different individuals to write "officially" &c.; he evidently hopes to find some apparent discrepancy in their statements, to afford him a plausible excuse for throwing all that our brethren may furnish aside, to make room for what J. M. Peck, himself, & their invisible, but ever ready coadjutor may please to substitute. If a history of the Old School Baptists be wanted, we would far rather brother Watson, or Jewett, would prepare and publish one; than to cast our pearls before those who only trample them under foot, and then turn again and rend us.

BROTHER DRAKE'S ADMONITION.—Our apology is due to brother Drake for publishing what he designed only as a private communication to us. As editor we stand in a connexion with our readers which requires that they should be put in possession of whatever motives may influence our course; and while receiving numerous communications approving our editorial labors, it is but right that those brethren who can see defection and human weakness in our best performances should also be heard. So far are we from supposing that any sinister motive has led brother Drake to make the remarks to which we are about to reply, we receive them as an evidence, not only of his kindest regard for us, but also of his laudable

concern, for the honor of the cause of Christ.

If our brother is correct in his conclusion, that we have mixed the things of Cæsar with the things of God, he is certainly right in attributing the wrong to error, for we must have erred egregiously, as that is the very rock we were studiously endeavoring to avoid. We have not only labored to keep our garment unspotted in this respect, but also to warn our readers of the machinations of anti-christ to draw the people of God into a sort of political hierarchy.

We regret that our brother was not more definite in pointing out the particulars wherein he conceives that we have departed from the right way, unless he considers that the error is general and equally applicable to our whole course. In selecting his arguments from the blessed standard he brings forward, as analogous to our case the *severe rebukes from the Master, which the fleshly and carnal natures of the primitive disciples brought upon themselves*, and particularly the course of Peter, for which our Lord called him *satan*, and charged him with *savoring not the things which be of God but the things that be of men*. If brother Drake has correctly drawn his parallel it is high time the subject should undergo a thorough investigation. And truly it is not our privilege to deny the fact nor to disguise the truth, mortifying though it may be, that we do find in us much of that fleshly corruption which so frequently ensnared the disciples of the primitive age, subjecting us to the chastenings and rebukes of our beloved Lord; this we confess; this we mourn; and for this we beg to be forgiven by our Lord and by our brethren. We are not surprised that our dear brother Drake has discovered it, we only wonder that our brethren have complained so little on account of it; and indeed we have sometimes thought if the brethren knew how much of the corruptions of our carnal nature we feel, they would detest us as we do ourselves, for our unlikeness to the heavenly example which we have in Jesus. But still, (and perhaps from the same corrupt nature) we feel reluctant to believe that our course in conducting our publication has been perfectly analogous to that referred to of Peter. It is many years since we have been aware of feeling, as Peter seemed to, that we could take care of our Lord, and prevent the accomplishment of all that was written concerning him in the law, the prophets and the Psalms. We have felt desirous of appearing in the field with no other weapons than the panoply which our Lord has provided; but still to say that in all our conflicts with the enemy we have trusted to no other armor is more than we dare. Peter, in his zeal, drew a sword and with it cut off the ear of the servant of the high priest, but Jesus bade him put it up and assured him and us that he that taketh the sword shall perish by the sword. But it is a long time since we have felt such burning zeal; we have by far more frequently felt more as that same disciple did when he feared to confess his Lord, and coward-like denied that he knew the man. We certainly do not feel overstocked with zeal, but still, what we have ought to be according to knowledge.

We do feel greatly at a loss to know precisely the meaning of our brother, in regard to the error charged upon us of mixing the things of Cæsar with the things of God, and also in regard to opposing *the institutions, show, and pageantry, &c.*, which belong to this world. In regard to the first, we have almost been censured for so strenuously opposing the union of church and state, for exposing the schemes of anti-christ for overturning the liberal institutions of our country which have in view the equal and just rights of all men in our country without distinction of sect or persuasion, religious or political. Without meddling with the political strife and party politics of the day, in this paper, it has been our aim to expose and oppose all the deceptive tricks of a popular clergy for the prostration of our civil and religious liberties; and in this we are happy to know that we have been efficiently aided by our Old School brethren generally, of all varieties of political differences. Whatever may be the party politics of our brethren, we are sure that they all desire the perpetuity of our civil and religious rights, and would alike deprecate an interference of the rulers of our land with the rights of conscience. We repeat therefore that we have had the co-operation of all our brethren, with the exception of perhaps a few who have misapprehended our views.

The condition of the primitive disciples under monarchical governments was by no means similar to ours; the responsibility of a monarchical government naturally rests upon the monarch; and hence Paul exhorted that prayer &c. be made by the saints for them, that their laws should not oppress the saints; this was the only alternative for the saints so situated. But with us, we have not to pray God to so control the reign of some proud and haughty earthly potentate as to permit us to lead peaceable lives in honesty and godliness.—But in our country, every individual Old School Baptist, who enjoys the right of citizenship, is responsible for those rights and privileges which a bountiful God has favored us with; for us, therefore, passively to suffer the blighting mildew of an anti-christian clergy or laity to entwine its serpentine folds around our government, without an effort to expose their guilty fraud and hypocrisy, is, in our judgement, to treat with criminal disregard the apostolic injunction, "But if thou mayest be free use it rather." (1 Cor. vii. 21.) It is for the people of this country to decide whether they will be free in the sense of this text, and so far as as religious liberty is concerned, none have more at stake than the Old School Baptists; and it is only where our religious liberty is or is likely to be encroached upon that we have sounded, or intend to sound an alarm through the columns of the Signs. The great leading questions of national policy which have divided and still do divide the citizens of our great republic into political parties are lighter than vanity in our estimation, when compared with the blessed privilege of worshipping God according to the honest convictions of our own consciences.

without being dictated to in these matters, which should be between each individual and his God. The utmost extent to which we feel at liberty to go in regard to these things is to contend for the religious rights of all our citizens, and leave the potsherds of the earth to strive with the potsherds of the earth, with regard to all political matters of a secular nature.

We honestly differ from br. Drake in his conclusion that there is no danger of establishing the tenets of anti-christ in our schools until an entire revolution has taken place in our country. It is as evident to our mind, that a revolution in the government of this country is contemplated, thro' the common school system, and other institutions equally under the management of the clergy—as it is, that when the clergy in former ages controlled the fountains of mental learning, they had no difficulty in wielding the government as they pleased. Nearly, if not quite, every religious sect in our country, with the exception of the Old School Baptists, can and do meet and strike hands, in opposition to the truth of the gospel, and in the public schools of this State almost every lesson suffered to be taught to our children is poisoned by arminianism. Scarce a standard school book can be found in our schools that does not inculcate the idea that the religion which will prepare the soul for heaven, is to be acquired as a lesson in grammar or geography is learned—and that it is a virtue to reproach, sneer at and despise, as a narrow, heartless, and offensive doctrine, the idea that salvation is exclusively of the Lord. If br. Drake were a citizen of our State, he says, he would advocate the free school system, even if there were some things in it that he did not like: but, he has yet to learn, perhaps, that there is no free School System in this State.

The public schools of this State are very far from being free. The people here are taxed by law, to raise school money, and this money when raised, is by Prussian School officers distributed at the rate of \$47 to the College student per annum, for making preachers, lawyers, doctors, &c; and less than 42 cents annually to each child in the common school; leaving the ballance necessary for the education of the mass of the children of our country, to be by them raised, or they are deprived of all participation, even in the contemptible 42 cent distribution. Not one cent of the public money of this State is appropriated, to pay for the tuition of those who cannot raise the ballance necessary. We never have objected to a free school system. What we have and do contend for is, first, that our public schools which are supported by a tax on all, shall be accessible alike to all; that no religious test shall be enforced to debar those who are taxed from an equitable participation in the privileges of the same. And second, that the public schools shall be used exclusively for educational purposes, not Sectarian drilling. And when this shall be effected, we desire that they may be so free, that every poor child in our country may enjoy them freely. Those passages of scripture, which were ad-

dressed by our Lord to those disciples, whom he was instructing in regard to their calling, as ministers of his gospel, whom he suffered to take no thought for the morrow, &c., do not in our judgement apply to us, in regard to our social, civil, and religious privileges: "The Prudent man foreseeth the evil; but," &c., Proverbs xxii. 3, & xxvii. 12.

With the practice of the ministers of the gospel, entering the area, of political strife, mounting the stump, &c.; we fully agree with br. Drake that it is degrading, and calculated to seriously impair their usefulness, to say the very least; but, if the ministers of the gospel in Ohio, are situated like the majority of their brethren in the ministry in New York, and can manage to discharge their duties to their families, without having any thing to do with the "secular concerns of the world" we desire our brother to inform us how they manage? Some of us would be glad to have much less to do with the distracting cares of this life, but having large families, dependent, and knowing to neglect to make provisions for them, we deny the faith and become worse than infidels; we are constrained to have more to do with the world, than what is altogether agreeable.

It was not our intention to set up a defence of our course, but rather to ask an explanation of the portion of our brother's letter which we did not fully comprehend. He will perhaps more fully understand our views, and see where we are in want of light, from what we have written, and we will thankfully receive from him whatever he may feel disposed to favour us with, written in the same open, frank and brotherly style in which the former was written. We trust he will not attribute to us any want of brotherly regard for him from what we have written; for we assure him, that nothing is intended, but in the most profound respect, and christian regard.

BROTHER JOEL MATHEW'S LETTER, replying to some remarks in a former number, upon his "Vindication of the Old School Baptists," will be found on another page of this sheet; it will speak for itself. We do not wish to disparage his work, nor would we willingly differ with him in any point. We have said, the pamphlet is well worth a perusal, and we could wish that a copy of it were in the hands of every Old School Baptist. Nor do we think there is so great difference between his views as presented in that work, and our own, as his letter would seem to indicate. We hope our brethren will procure the pamphlet and read for themselves. It contains in a condensed and convenient form, much historical information, worth much more than the price of the work; and other information collected at some pains and expense, which is much needed.

Brother Mathews believes there are many christians among the New School Baptists. By christians we understand him to mean children of God, as the term is generally used to signify, and with this qualification we do not differ with him. We know not how many of God's children may

be at this time "As sheep going astray" among the New School Baptists and other anti-christian bodies. But while they remain with the enemy, and in open hostility to the church of God, we are bound to let them be unto us as "heathen men and as publicans." We did not, in our former remarks, intimate that the Old School Baptists of this region of country denied that some of God's children might be among the New School, but that we no more regard the New School Baptists (in their distinct organization) as the christian church, than we do any other unscriptural organization.

We have no disposition to stone the sheep of Christ which have strayed from the fold, but we can by no means feel justified in ceasing our warfare against anti-christ, on the presumption that there may be some sheep among the goats: nor can we salt the goats in order that the sheep may fare as well in their company as though they were at home. "Put yourselves in array against Babylon round about, all ye that bend the bow. Shoot at her, spare no arrows, for she hath sinned against the Lord." Jer. l. 14.

We not only believe that the Old School Baptists come nearest to the standard of Christ, but we regard them as the one, and only church of Christ upon the earth, and we hold that the New School Baptists have, to all intents and purposes, rejected the standard, and instead of approximating towards it, a little in the rear of the Old School, they are the enemies of the cross of Christ.

We wish by no means to abridge the liberty of brother Mathews, but we desire that he shall stand fast, only in the liberty wherewith Christ has made him free. Christ has redeemed his people from bondage, and called them into the liberty of the sons of God; but that liberty does not allow us to think, or speak, or act, in opposition to what Christ has dictated.

We have not understood prayer as a weapon or instrument for fighting the enemy. It certainly is not mentioned by Paul in his enumeration of the whole armor; but prayer & singing are the delightful privilege of the saints, when the Spirit helpeth their infirmities. Nor is railery any part of the christian armor, yet it is no uncommon thing for the children of God to be accused of railery when they expose the hidden things of dishonesty, and place themselves in array against Babylon round about.

If the New School Baptists of Georgia are not so bad as those among us at the north; brother M. may rest assured, that if there are young serpents there, they will soon become old serpents if suffered to grow.

May the Lord direct brother Mathews and ourselves, and all his children in truth and righteousness, and deliver us from all evil. We have written more than we intended, but we will not close without assuring brother Mathews; that notwithstanding our apparent difference, we still entertain for him unabating love and fellowship; our former correspondence has endeared him to

us, and we believe that a tender sympathy for those sheep of Christ which have strayed, has led him to differ from us in the particulars embraced in the premises. We wish him success in his labor, to vindicate the Old School Baptists, and in all his pilgrimage, may the light of truth illuminate his path, and the Spirit of wisdom direct his footsteps to the portals of eternal glory, for our Redeemer's sake.

EXTRACTS.

From the Gospel Standard.

WILDERNESS TRAVELS.

The path to heaven is not such a path as most professors take it to be. It is not a path of ease without trouble, of peace without war, of sweet without bitterness, of pleasantness without sorrow. It is not a broad, even, smooth, and flowery path, like that in which numbers are travelling, which seemeth right unto them, but which will surely end in death. Awful delusion indeed! I find the way to glory to be the same way as the saints of old found it, and all Zion's travellers find it so now, and ever will find it to be, a narrow path, a tribulation path, a wilderness path, a path strewn with difficulties, perplexities, distresses, trials, sorrows, conflicts, darknesses, doubts, fears, jealousies and suspicions; so that I am oftentimes discouraged because of the way; for I meet with so many stumbling blocks in my path from the world, the flesh, and the devil, and so very few travellers whom I can walk comfortably with, that I am often ready to halt and give up. But, blessed be the Lord God of all our mercies, who has promised to bring the blind by a way they know not, he sometimes gives me to see, and feel too, that he is teaching me to profit, and that he is leading me in the path that I should go to a city of habitation.

When the Holy Ghost first directed me from Mount Sinai to Mount Zion, and revealed Jesus as the end of the law for righteousness to every one that believeth, so that I was brought to renounce all the filthy rags of nature's providing, and cast myself as a naked filthy leper at his feet, and to cry from real necessity, "God be merciful to me a sinner," and felt that mercy was manifested to me, by the Spirit showing me that I was loved with an everlasting love, and that with loving-kindness he had drawn me; I say when this was the case, I thought with the psalmist, that my mountain stood strong, and that I should never be moved. I could make use of the ordinances of God, and feel great pleasure in attending on them, and oftentimes wondered to see such coldness and indifference in old pilgrims. Such was the working of pride and fleshly zeal, that I was ready to say, "Stand by, I am holier than thou." I knew very little, if any thing of the dreadful presumption, hypocrisy, deceitfulness, and desperate wickedness of my nature. I almost concluded that I should never experience such trouble as others talked of, who had been travellers in the wilderness for years; so ignorant was I. I knew nothing about the trial of faith, the furnace in Zion, the fiery trials, the wilderness dispensations, the dark and gloomy nights of desertion, the winds and storms of temptation, the fiery darts of the devil. But, alas! night came on; for he "maketh darkness, and it is night; wherein all the beasts of the forest do creep forth." (Ps. civ. 20.) "The Lord hid himself and I was troubled." Thus, the Holy Ghost, speaking by the prophet, says, concerning the church, "I will allure her and bring her into the wilderness;" and Christ says, "If any man

will come after me, let him deny himself, and take up his cross and follow me." He was led by the Spirit into the wilderness, to be tempted of the devil; and although there is so much noise and bustle amongst professors, and so much ado about following the meek and lowly Jesus, few know what it is to tread in his footsteps; for to follow him through evil as well as good report, I find, requires nothing short of an almighty power put forth from time to time in drawing me. "Draw me, and I will run after thee," is the language of the church of old; and there is no following Christ without this drawing. "As many as are led by the Spirit of God, they are the sons of God." "Thou shalt remember all the way the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, (to teach thee,) to know what was in thy heart." (Deut. viii. 2.)

Thus you see, my fellow-travellers in tribulation, there is a wilderness to pass through in order to arrive at the heavenly Canaan. This great and terrible wilderness has been a wilderness indeed to me for these last four or five years; how has my soul been tost up and down in it. Sometimes I have enjoyed a little comfort and a little light, but it was soon overshadowed with great darkness; and here in this wilderness have I learnt some small degree of the plague of my dreadfully wicked heart; here in this desert land of drought, has the fountain of the great deep within been broken up; here have the monsters shown their heads, peevishness, forgetfulness, murmurings, rebellions, &c., at God, both in providence and grace; my corruptions, like giants, defying all my feeble powers, and my poor soul, like a ship in the midst of a boisterous ocean, without compass, sail or rigging, ready to sink in wild despair; and, like one of old, ready to think my hope and strength entirely perished; the devil continually throwing his fiery darts, "Where is now thy God?" the roaring lion of hell shouting aloud, "Thou art nothing but a hypocrite, a deceiver, and being deceived; God the Father never chose thee; the Holy Ghost never quickened thee; thou wast never called by grace; thy religion, convictions, joys, sorrows, are all but natural and fleshly, and will end as such, and I shall have thee after all; thou hadst better give it up altogether;" and unbelief is ready to sanction every word of the lying devil. Then I have looked backward and forward, on the right hand and on the left, like Job, for evidence, but could find none; the Bible sealed up; the ordinances of God's house dry breasts; prayer, hearing, reading, a very heavy task; neither sun nor stars appearing, so that all hopes of being saved seem taken away; God hiding himself, for with clouds he covereth the light, and commandeth it not to shine by the cloud that cometh betwixt. (Job xxxvi. 32) Satan accusing, professors despising, the world alluring or contemning, the heart plaguing corruptions annoying, Providence frowning, and poverty staring me in the face, have often sunk me down so low, that nothing but the arm of Omnipotence could lift me up. But, blessed be the name of the Lord forever; he hath delivered me, he doth deliver me and he is the same, and will deliver not only in six, but in seven troubles also.

A few months ago, I was sunk very low in my feelings, as it respects my eternal destiny; afflicted in body, and, to all appearance, near dissolution, when a person reading by my bedside the 561st hymn of Mr. Gadsby's selection, I saw Jesus the eternal Conqueror go forth, and tread down my enemies, and the whole church's too, with such a vehemency of love and power, that I was filled in a moment. I forgot all troubles from all quarters; Christ was truly precious. Thus I was

mounted up in love and joy, but was soon brought down again to the depth, to be led about a little further in the wilderness; and when the Lord is pleased to withdraw his gracious presence, which only makes a paradise, I find it still a wilderness. May the Lord cheer the hearts of his people while passing through it, so prays,

Sutton Benjer.

A SMOKING FLAX.

PERSONAL RIGHTS.

The rights which men hold in their own persons, are about all the divine rights which exist on earth, "Thou shalt love thy neighbor as thyself," is a command of God, and confers a right. "If thine enemy hunger, feed him,—if he thirst, give him drink,"—confers a right in the same way, tho' not perhaps by the deserving of the beneficiary. That God has made of one blood all nations of men to dwell on the face of the earth, places us upon one broad equality, giving to every man the same rights which are possessed by other men.—Whatever rights we possess by virtue of our creation with the faculties and responsibility which attach to us, we are entitled to exercise without interruption or interference or censorship of our fellow men. If this is not so, then the right is not ours, but the neighbor's who has a right to control us. As each man for himself is responsible to God for his opinions, the state of his affections, and the worship which he renders, he has a right in himself to form these opinions by the examination of all the sources of information and guidance which are naturally within his reach; and render a worship and service which those opinions dictate. However erroneous these opinions and this worship may be, and however painful to those around us, and although our friends and neighbors may have the right to expostulate with us in kindness, they have no right to take offence at us in any way, for we are not infringing upon their rights,—we are only exercising our own.

Every man has a right to select his own occupation, his wife, (with her consent), and his associates generally. For all this he is responsible to God, (for he exercises the rights which God has given him,) but he is in no wise responsible to his fellow men. If in any of these selections he is led into courses of life which violate his duties to other persons, then they have a right to complain; but not for the mere selection. As citizens, every one has a right to join any political party he pleases, and vote for the rulers of his own choice; for in so doing, he only exercises the right which belongs to all citizens.

The property which any man has honestly acquired, he has a right to keep or dispose of as he pleases, provided he does not endanger the support of his family or his own maintenance.

In fact, every man has a right, so far as his fellow men are concerned, to believe and do a great many wrong things, for which he may stand deservedly condemned before his Creator. Our various relations to each other as neighbors, dealers, employers, or employed, make no change or abridgment in the absoluteness of these rights. The man who assumes to control us or to quarrel with us or injure us in any way, or even to frown upon us, because we do not exercise these rights in accordance with his opinions or his interest or his wishes, invades the rights which God has given us and is as truly guilty of a robbery as if he had violently taken away our money.—*Journal of Commerce.*

Poetry.

From the Gospel Standard.
ENJOYMENT.

Sweet is the hour, my dearest Lord,
When sacred love o'erflows my heart,
What solid pleasures through thy word,
The Holy Spirit doth impart.

When I can see his lovely face
To wear a smile and look on me;
How great the pleasure, large the grace
Unmerited, 'tis purely free.

The world sinks low, appears but naught,
When Christ to me is all in all;
'Tis then my soul is sweetly taught
With love and joy to prostrate fall.

I feel a heat within my breast,
Easily felt, but not explained;
I taste his love, my choice bequest;
My soul to him is sweetly chain'd.

I hear the words of peace and love,
His mouth most sweet pronounce with pow'r;
He tells my soul to look above,
And see the rose, a lovely flower.

The Rose of Sharon, sweet the smell;
Touch it, a scent it leaves behind,
Which suits my drooping spirits well,
And cheers the faintness of the mind.

Without my Lord what should I do?
May I be never left to try;
Though to lose sight is nothing new;
Yet he still guards me with his eye.

I leave him oft for other things;
For other things he ne'er leaves me;
I fly away on fancy's wings;
His mind is fix'd eternally.

Why did he love a wretch like me?
Because he would, bless his dear name;
That he did love a proof I see,
In life, in death, 'tis all the same.

When did his love begin to burn?
It ne'er began, 'twill never end;
It knows no shadow of a turn;
To all his saints it doth extend.

His love to souls was so intense,
Though in full glorious state he shone;
He came, though at a vast expense,
His bride to save; the work is done.

What was the vast expense he paid?
His precious blood; yea, his own life;
His Father's wrath was on him laid,
Due to his church, his mystic wife.

He died! but lo, he lives again!
And sends us tokens of his love,
Though now on earth but mortal men,
We soon shall see his face above.

COMFORT IN TROUBLE.

MATTHEW V.

As on the Mount the Saviour taught,
He told his followers there:
When e'er they suffered for his sake,
They should his blessings share.

Rejoice, and be exceeding glad,
Said our incarnate Lord,
When persecuted or revild,
For great is your reward.

'Twas thus the blessed Jesus spoke
To those who fear his name;
And can the powers of darkness put
Their trembling souls to shame?

His angels compass round about,
The place of their abode,
No prowling wolf can them destroy
Their refuge is in God.

When on life's stormy billows toss'd
By persecution driven;
The Captain of salvation's pledg'd,
To land them safe in Heaven.

The slanderous tongue, in poison dip'd,
May aim a deadly blow;

But Christ, the omnipresent King,
Will their designs o'erthrow.

Let spite and malice vent their rage,
God's feeble ones to blight—
Jesus is shepherd of his sheep
Their foes he'll surely smite.

Let venom dart its forked tongue,
And poison their good name—
Let envy show its serpent head,
And all their actions blame.

Let sin with its dark train of woes,
Enshroud the soul in night;
Christ is a Sun whose beams of grace
Will give his children light.

Yes God will hear his ransom'd cry
And quiet all their fears;
He has a balm for every wound—
A bottle for their tears.

Then, dearest Lord, let tempests howl
And thunders loudly roar;
If God the Father's at the helm,
Our faith can ask no more.

OBITUARY.

DIED. On Tuesday morning the 8th ult., EMERETT, daughter of brother Daniel L. Harding of this place, aged about 4 years. This interesting child had followed her grandfather, Elder Amos Harding, to the barn, and as he led his horse out of the stable, not observing that the child was near, the horse in play, kick'd, and struck her upon the upper part of her head; producing the bruise of which she died. She was hurt on the Friday before her death.

Near this place, on Monday night the 7th ult., Mr. ALFRED LOCKWOOD, aged about 56 years.

Associational Meetings.

The BALTIMORE Old School Baptist Association will hold their next annual session with the church at Warren, Baltimore county, Md., about twelve miles from Baltimore city, from which place passengers can find conveyance by the Susquehanna Rail Road to Cockeysville, which is in the vicinity of the meeting. The session will commence on Thursday the 15th day of May inst., at 11 o'clock, A. M., and be continued until Saturday evening following.

The DELAWARE Association will be held with the Salem Baptist church, in the city of Philadelphia, commencing on Saturday the 24th day of May, 1845.

The DELAWARE RIVER Association will meet with the Baptist church at Washington, South River, N. J., (between New Brunswick and South Amboy,) on Friday the 30th of May, 1845.

The WARWICK Association will hold her next anniversary with the Baptist church at Brookfield, Orange co., N. Y., on Wednesday the 9th day of June, 1845, at 11 o'clock, A. M.

Old School brethren are respectfully invited to attend the above meetings.

OLD SCHOOL MEETING.

An Old School Baptist meeting will be held with the church at Turin, Lewis co., N. Y., commencing on Friday, the 27th day of June next, at 11 o'clock, A. M., and will be continued till the following Sunday evening. Ministers and brethren of the Old School Baptist order are respectfully and affectionately invited to attend.

Br. Jewett will please copy this notice into the Monitor.

If the brethren at Westmoreland please they may appoint a meeting at their meeting-house, on Wednesday preceding, and we will endeavor to attend.

Receipts.

New Jersey.—Wm H Johnson \$3; J Lake 2; A B Rit-
tenhouse Esq 4.

New York.—A Ivory 1.59; Wm C Gildersleeve 1; John
Storms 6.

Georgia.—Elder J W Turner 5; Wm McCarr 5.

Missouri.—N Kouns Esq 2; Elder Wm Davis 5; Elder B
Parks 5.

Virginia.—Elder T Buck 6; Elder A C Booton 1.

Kentucky.—Elder T P Dudley 10; J Bassett Esq 2.

B Vanhorn Pa 8; A Sanford Ill 4. Total, \$70 50

List of Agents.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Partridge, J. Badger, D. Whitehouse, Wm. Easton.

NEW HAMPSHIRE.—Jocel Fernal, Oliver Fernal.

MASSACHUSETTS.—D. Cole, E. Hartwell, D. Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Emritt, Thos. Hill, Martin Salmon, J. D. Wincox, N. D. Recker, D. E. Jewett, Charles Merril, A. A. Cole; and brethren L. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Leet. Wm. B. Stawson, C. Bogaborn, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Junr, A. Bridge, C. Elors.

New York city.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Saydam; and brethren Peter Hoyt, Jr., George DeLand, Co. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Knitchouse, George Slack.

PENNSYLVANIA.—Elders Hezekiah West, Zephier D. Pasco, Eli Gitchell, Henry Rowland, Arnold Bolch, and brethren Wilnot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall, Samuel Meredith, and Joseph Smart.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipping, Wm. Selman, James Jenkins, Hiram Chasie.

DISTRICT OF COLUMBIA.—A. McIntosh, Washington city.

VIRGINIA.—Elders Samuel Trott, William Marvin, Thomas Buck, Daniel T. Crawford, William C. Lauck, Wm. W. Covington, J. Clerk, T. F. Webb, R. C. Leachman, S. Cauldwell, J. Clark, J. Duval; and brethren C. Gallat, Esq., Wm. Costin, Cyrus Goode, A. R. Barbee, John Triplett, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hersheberger, Stearning Hillsman, Israel Curry, C. Hallschaw, Joseph Furr, Solomon Bunton, Wm. Forsee, John Martin.

NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq. GEORGIA.—Elders James Henderson, Joseph J. Battle, Wm. Abbott, J. Daniel, C. A. Parker, J. W. Turner, T. Guice; and brethren A. Preston, J. Holmer, George Leeves, Jethro Oates, D. M. Hall.

ALABAMA.—Elders B. Lloyd; and brethren Baker Roberts, Wm. Melton, Robert Newton, A. Buckley, Jesse Lee, A. West.

MISSISSIPPI.—J. Barrett, A. Eastland, J. Lee, T. M. Petty.

TENNESSEE.—Elders John M. Watson, M. D., George R. Hoge; and brethren William Braton, Esq., A. Compton, Wm. Anthony, J. L. Palmery, J. Harper, A. Moore, E. Moreland.

KENTUCKY.—Elders Thomas P. Dudley, Samuel Jones, Joseph Cullen, Jordan H. Walker, Wm. Gosney, John Deris, Peyton S. Nance; and brethren A. VanMeter, John Gonterman, James M. Clarkson, Esq., John Lawe, James Gains, Esq., Sanford Connelly, Henry C. Catlett, James Martin, Charles Mills, K. Williams, L. Jacobs, John Knight, J. M. Teague, Wm. Hemore, F. W. Thorn, H. Kleet, Esq., Wm. Manning, J. Duval, M. Lassing, John M. Theobles, James M. Parker, Hugh Conn.

MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, Thomas P. Stephens, R. Owings, David Lenox, Thomas J. Wright, George Clay; and brethren C. Gregory, Joseph Thorp, Wm. Thorp, John Rothwell, R. R. Reynolds, Stafford McGee, G. W. Zimmerman, Wm. M. Wall.

ILLINOIS.—Elders Thomas H. Owen, Elijah Bell; and brethren Jonathan Davis, Col. L. Williams, Esq., Nicholas Wren, James Ticknor, James J. Bennett, I. Brisco, Maj. J. Strickler, M. Sovereedge, T. Threlkeld.

INDIANA.—Elders Wilson Thompson, David Shirk, John Lee, John W. Thomas, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, B. Parks, J. Jones; and brethren John Hartgrove, Jameson Hawkins, Abram Hauser, George Anderson, Asaph Webster, Esq., Peter Carass, L. Mellett, J. Romine, James Fisher, Wesley Spitzer.

OHIO.—Elders Lewis Seitz, Eli Ashbrook, Daniel Roberson, George Ambrose, Samuel Hendershot, Christian Kaufman, B. Green, S. Williams; and brethren J. Tapscott, Zephaniah Hart, Richard A. Morton, John Taylor, Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor, Jacob Hersheberger, I. T. Saunders, Ellis Miller, Esq., Benjamin Truex, Esq., Samuel Drake.

MICHIGAN.—Eld. James P. Howell, Archibald F. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Morrow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 1, 1845.

No. 11.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient, will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

[The following communications have been delayed some time in consequence of having been mislaid.—Ed.]

Maysville, Ky., Feb. 6, 1845.

BROTHER BEEBE:—In reading in our little messenger, the Signs, the communications of so many of our dear brethren, whom we have never seen, and whom we may never see in this vale of sorrows, I can truly say that I love them in the Lord. It is true, as one brother has said, we cannot love without an object to love, hence I conclude it must be from their communications that our attachment is enlisted, as we have not seen them. But, like the same writer, I cannot help loving them and I greatly desire to see them and talk with them face to face of all the wonderful works of the Lord, (not of men,) in the salvation of poor, lost, helpless sinners like myself. To all the dear children of God to whom this may come I would say, in the language of Paul to the Ephesians, "Be ye, therefore, followers of God, (not men,) as dear children; and walk in love, as Christ also hath loved us, and given himself for us, (not going to give himself,) an offering and a sacrifice unto God, for a sweet smelling savor." Truly the sacrifice of Christ was well pleasing and acceptable to God, because it was in strict accordance with his eternal fore-knowledge and design; and in his sacrifice on the cross upon Mount Calvary, was then and there finished the eternal salvation of all who were chosen in Christ Jesus before the world began. Thus eternal redemption was secured and a complete atonement was made for the church of God.

Now, my dear brethren and sisters, since it has cost the precious blood of Jesus Christ to ransom sinners to God, it seems to me that we are under the greatest obligation to walk as *dear children*. Dear, because we cost so great a price, and dear because he loved us with an everlasting love.—We are dear to him as his life, and dearer, for he laid down his life for us. In view of such wonderful love and mercy we are bound to walk as dear children. As children of the Light, we

should walk in the Light. The saints have, truly, a light to walk by, even the light of divine revelation, and we should walk in all the ordinances of the Lord's house, blameless. Walk in the order of the gospel, just as it is laid down in the word of God. Walking in love one towards another is a very prominent ordinance in the gospel, and love to our enemies is also enjoined. Pray for them that despitefully entreat, and persecute you. Live soberly, righteously, and godly, in this world is taught by the grace of God, which hath appeared. Let no man deceive you with vain words; for because of this cometh the wrath of God upon the children of disobedience; be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord. Walk as children of the Light for the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them. In walking as *dear children* in all the commandments of our Lord, (not of men,) we do reprove those who go contrary to the word of the Lord; we reprove those who take the words or doctrines of men for their guide. In walking as *dear children* we reprove and discard all anti-christian forms of worship, and all their unwarranted practices. God's Spirit, in and through the word, shews to us what is opposed to godliness, and all the anti-christian machinery which is now, or ever will be in the world. Nature never directed the eye of the understanding away from earth to heaven, to see what is there for the children of God, but the Spirit brings to view the church standing in Christ before the world began, and in due time makes Christ manifest to his children, and, in his own way, quickens them from the dead, and brings them to God, who is the true and only Fountain of all wisdom and understanding, spiritual and divine. O, my brethren and sisters, how can we walk without this great light to our feet, and lamp to our way. It is this divine light that gives you life from the dead, eyes to see, ears to hear, and hearts to understand what is the will of the Lord. And when you see anti-christ coming with all his forms of deception it is this light that detects his wily arts and leads you to the joys which are on high, to your immutable Father, and fortifies your faith against all error. It exposes to you every false system and false doctrine and bids you have no fellowship for them.—It directs you to stand in defence of the truth, in a lawful and scriptural way, using words which cannot be gainsaid or resisted. But let all be done in honor to God and his Christ and it shall result in comfort to Zion. The Apostle charged

Timothy to "Feed the flock of God," that is, with knowledge, with wholesome and sound doctrine, that they may be enabled to *walk as dear children*; that they may be followers not of men but of God. Jesus commanded Peter "Feed my sheep," that they might become strong in the knowledge of spiritual things, and well fortified against the devices of anti-christ; for in many cunning forms he lieth in wait to deceive.—His advances are made in a very slow pace, but before his victim is aware he is overcome with the temptation, and falls in love with his alluring enchantments; one of which is the specious idea of evangelizing the world! But Jesus has informed us that he has chosen his people out of the world; and also that the world loves its own; still it is said, the world must be evangelized.—But "*Be ye, therefore, followers of God as dear children*," and if ye be followers of God ye cannot be followers of men, for ye cannot serve God and mammon. In following God we are taught to be all of one mind, joined together in the same judgement; and as there is one God and Father who is above all and in you all, you have light both within and without; the Spirit within directing you to the word of God, the only rule of faith and practice in which we are to walk circumspectly. By this internal and external light we are taught that the church of Christ stand in him and never stood out of him. When her members fell in Adam, she did not fall out of Christ. Mark that! So long as Christ has had a visible church in the world, throughout all the persecutions and all opposition of anti-christian inventions he has had a people to contend earnestly for the faith, and to stand up in opposition to all error. Although some have suffered shameful deaths by the stake and fiery fagot, they were enabled to endure it by that faith which faileth not. This has been the case through all former time, and shall be through all subsequent time. But why confident of this? Because my Master says the gates of hell shall not prevail against his ch'h. Why then should any of the Lord's little ones be terrified at the appearance of anti-christ? He has always been in the world and always will be while it is a world; so, my brethren, if he is only kept out of the church, we have nothing to fear from him. Let us keep our hands clean from all his schemes and devices; and "Be ye therefore followers of God as dear children," then shall you have no love for or correspondence with the man of sin, the son of perdition, or any of his followers. "Only let your conversation be as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind,

striving together for the faith of the gospel; and in nothing terrified by your adversaries, which is to them (your adversaries) an evident token of perdition, but to you of salvation, and that of God." Then, my Father's children, what have you to fear? "No weapon that is formed against you," or tongue that riseth in judgment, shall prosper. Again, I ask, What have you to fear? Nothing but poor sinful self. O! when we contemplate all about self we have but little time to bestow upon others. Let us strive together for the unity of the faith and the bond of peace, that we may be enabled to edify one another. I have noticed some who through the Signs lament their situation, as not having the company and sweet conversation of brethren and sisters to help them on their way. I remember it is said, that we are helps one of another, and none can tell the loss of sweet christian communion so well as those who are deprived of it. O, how much I feel for such! but my dear brethren and sisters, we have one friend that sticketh closer than a brother. He can, and does give strong consolation to his dear children; which keeps them from despair, while lamenting their sad and lonesome state. But soon we shall be taken to that home to which we are fast tending, where there will be no intermission or end to christian communion; where we shall go no more out forever. O, may the blessed Lord guide us all through this vale of sorrow by his counsel, and finally crown us his in the eternal world, in the prayer of your unworthy brother in bonds of christian love, to you and all the dear children of God, now and forever, AMEN.

LEWIS JACOBS.

Maysville, Ky., Feb. 7, 1845.

BROTHER BEEBE:—We live in a dark and cloudy day, surrounded by a host of anti-christian inventions. I am frequently reminded of an old black man who, in relating his experience, said he was surrounded on every side. He was asked what he did when thus surrounded, to which he replied, "I look right up to Jesus." And, my brethren, I can see no other way to look, only right up to Jesus. If we had all the government of both church and state, with all the combined powers of the earth to defend our system of religion, what would it all avail? With one breath of his nostrils, the Lord could blow all our efforts and defence into nothing, even as, in times past he has done the efforts and defence of anti-christ. He has promised to save his people with an everlasting salvation, and he has commanded his ministers to be faithful. Satan has ministers who are faithful to him in opposing the truth and the true ministers of God. The ministers of Jesus Christ have for their motto, "The will of God be done in all things." They neither offer nor consent to any new inventions; but adhere to a sound gospel, one that is healthy to the children of God; that they may be invigorated to walk according to gospel order in all things. I have never seen or heard of Old School Baptists wishing to support any thing like a church and state religion,

or any combination to put down any other sect or sects of religionists, by an unhallowed alliance of any kind whatever. But they aim to hold up Bible doctrine for the edification of the church and people of God, believing there is not now, never was, nor ever will be, but one church of Christ, I learn from the scriptures that all the gifts there brought to view, were and are for the perfecting of the saints; building them up in their most holy faith. They ask for none of the newly invented schemes of anti-christ to help in the work of perfecting the saints. What they ask is that their blessed Lord will give them more knowledge and understanding of spiritual and divine things; for the edification of the body, (not bodies,) the church.

It is true, Old School Baptists desire christian union and fellowship, oneness of heart and sentiment, in order to strengthen one another while sojourning in the midst of so many prowling wolves which come to destroy their peace. So far as I can learn, they are the only people who have not put forth their hand, like Uzzah, to steady the ark of God, or to prop up the kingdom of the Lord, which he has founded on a rock, and against which the gates of hell cannot prevail.

May the Lord deliver us from error of every kind, and fit us for heaven and happiness, is the prayer of

Your brother,

LEWIS JACOBS.

FOR THE SIGNS OF THE TIMES.

At a Meeting held at East Fork Flat Rock, Rush co. Ia., on the first Saturday in March, A. D. 1845, a part of that church having called on the following churches in the following associations for helps to assist in settling difficulties in the church, whereupon the following brethren appeared, to wit:—From Lick Creek, in the White Water association, Eld. Wilson Thompson, br'n. Dale and S. Martin, G. C. Milspaw & E. Applegate: From Pleasant Run, Eld. E. Paston, I. Tyner: From Zion, R. Jeffries, Wm. Jeffries, D. Bagwell, and A. Kelsey: In Lebanon association, Big Blue river church, T. D. Clarkson, J. Osborn, M. McKinney, and Eld. M. McQuearry: From Shiloh, N. P. Ridlin, and H. Loggin: From Conns Creek association, Antioch church, A. King and H. Moris: From Miami association, Bethlehem church, Eld. D. S. Robinson and br. O. Thurston: From Indian Creek, A. Lee, S. Billings, I. Urmston, and I. H. Smith.

Having met, became organized by choosing Eld. W. Thompson, Moderator, and Eld. E. Paston, clerk. The messengers from Indian Creek (to wit:) A. Lee, S. Billings, and I. Urmston, beg leave to withdraw from the council, which request is granted. Also from Lick Creek br'n. S. Martin, and E. Applegate beg to withdraw, which request is also granted: whereupon inquiry was made as to the nature of the difficulties existing among the members of the church and to know if they were willing to submit their grievances to the remaining Council which was answered in the affirmative. The Council having heard the grievances of the minority stated, find there

is a difference in doctrine; the majority having tolerated the following doctrines, (to wit:) Item 1st., that God quickens, regenerates, or makes alive dead sinners by his Spirit through the written or preached word: 2d, that the written or preached word is the means, and the preacher is the instrument of this quickening or making alive: 3d, that God has proposed salvation in the gospel to the world of mankind: 4th, that sinners dead in trespasses and in sins are called upon in the gospel to look unto God: 5th, that Jesus did not die as man, but he died as a God. The foregoing charges were satisfactorily proved to have been preached by Eld. D. H. Drummond in the church, which five points the minority objected to as unscriptural, of course untrue. And after considerable remarks and mature deliberation being had thereon, the council say, by unanimous vote, those five points are not scriptural. The minority also complain that the majority has departed from gospel discipline, or good order, by receiving business when the church was not in session by Eld. I. Sparks urging a matter over the heads of said minority contrary to good order, and no record being made, as well as refusing to record the acts of the church, and for preventing brother L. Hatfield from bringing in testimony in matters of misunderstanding; Eld. J. Sparks, and L. Hatfield being concerned, for suffering Eld. D. H. Drummond to bring in a resolution against brother L. Hatfield, stating at the time that it was not touching fellowship, or doctrine, the church afterwards excluding brother Hatfield, on the same resolution for rejecting the doctrine aforesaid, saying that br. Hatfield was under the censure of the church on the resolution aforesaid. And afterwards for refusing to hear the same charges, when offered by brother J. G. Jackson, in behalf of himself and other brethren and sisters, against Eld. D. H. Drummond, saying they might go back to where they came from, for continuing a bill of charges against brother Hatfield, after he had proved part of the charges false, and asked for opportunity to prove the ballance untrue. And for excluding the minority for declaring unfellowship to the church, after said minority had acknowledged their fault and declared their sorrow for that wrong: all the foregoing being testified to the satisfaction of the council. And further, the majority having sent a proposition for an amicable settlement of all difficulties, afterwards rejected a proposition from the minority with silent contempt. All the foregoing being established to the satisfaction of the council, and mature deliberation being had thereon, the council is unanimously of the opinion, that the whole course of the majority has been contrary to good order, as well as unscriptural, and that the minority has cause to complain. And further, that the minority is still occupying the original ground, and are properly the Regular Baptist church of Jesus Christ on East Fork, Flat Rock.

The council appoint Elders W. Thompson, M. McQuearry and E. Paston, to make a report of this matter, which report is received by the council, and the council adjourned, *sine die*.

WILSON THOMPSON, Mod.

ELIAS PASTON, Clerk.

The Council, in session with a part of the East Fork Flat Rock Regular Baptist church, by which said council had been called, was organized for business on the first Saturday in March, A. D. 1845, and having carefully investigated all the matters in doctrine, and discipline, on which the church had divided, do hereby make the following

REPORT.

We found that the said church was already fully and formally divided into two separate, and distinct parties, each party claiming to be the church, and each party having declared non-fellowship with the other, the majority (so called) having proceeded in all the formalities of exclusion upon the minority, (so called), said majority, having been invited by minority, to meet said council on equal footing, with the minority, for a full and impartial investigation of all matters of difficulties between them, the majority not only refused to appear, or participate in any way with the council, but by an act proceeded to lock the doors of the meeting house, to prevent the minority and the council from being admitted at the time of their meeting. Being thus locked out of the house, and exposed to the descending showers of a March rain, we were conducted by the minority, to a waste house in the vicinity; and after praise and prayer, the council proceeded to organize by appointing a moderator and clerk, and set to hear the matter on which we were to deliberate. The brethren who had called us, then laid before the council the five items of doctrine specified in the minutes of the council; and a number of names to prove, who were now present, to sustain the charges as being true, all of which the majority had rejected when offered in the form of a grievance to the church. These agrieved members, being sorely wounded with such doctrine, and thus refused a hearing in the church, were now left without any hope of redress, and in their despair, declared they could not fellowship such doctrine, nor those who held it. After more mature deliberation, however, they made a written acknowledgment for this hasty step, a copy of which was laid before the council, and was unanimously believed to be fully satisfactory to any church in such a case; but which said majority treated with silent contempt, not deigning to notice at all, but proceeded to exclude, the number being about twenty. These five points of doctrine were therefore, the principles which they must receive without complaint, or a hearing in the church, and they were excluded for their rejection of the same. This was the difference in doctrine between the parties. Written and verbal testimony sufficient to remove all reasonable doubts, were presented to substantiate all these facts.

The articles of faith, or summary declaration of faith and practice, adopted by this church at its constitution many years since, was read, to show fully and clearly that this minority is now standing on, and contending for, the very doctrine all along maintained by the church; and that the majority (so called) had so far departed, as to

have no claims according to these articles. Of all which, the council was fully convinced without one dissenting voice.

The course of discipline next came up before us. The records of the proceedings of the majority, together with other documents, and verbal testimony, were laid before us, showing that when the church was in peace as such, and at a time when the church was not in session for business, but after she had closed her session, and after the minutes were read, a sermon was preached, and at the close of the sermon, this subject of doctrine was urged upon the church, for her immediate action. The minority opposed it, as being improper, both in reference to order and expediency. The church not then being in session to do business, and no circumstances requiring such a hasty step, but contrary to all their remonstrances, this matter was forced upon them in this state of disorder. This was in September last, and was the first introduction of all the difficulties in the church. Since that time, this minority, who could not receive such doctrine as referred to above, has been overruled. Levi Hatfield, one of their number, for opposing such doctrine, was excluded under the pretext of harshly speaking, and ill temper, &c. He was not specially charged, and the general charge was declared not to be designed in any way to affect fellowship, or anything more than admonition, although no one had ever said one word to him, as considering him faulty in this matter. Many members of sister churches stated before the council that brother Hatfield had not manifested either ill temper or harsh language, in their presence, but had soberly and earnestly defended the truth, against the innovation in doctrine and discipline urged by the majority, on the minority; and some of these witnesses had been present at every meeting of the church since the introduction of this difficulty. When the charge was preferred against him, and taken up by the majority, it was fully defined, to only be for an admonition at the next meeting and not to effect fellowship in any way. Therefore, no specific items were made. At the next meeting, however, he was summarily excluded for the same, and was prevented from proving his innocence. So far as he was suffered to bring in testimony, he had fully acquitted himself, and had plenty of gospel witnesses then present to fully acquit himself of all, and although he pled his right to examine them, he was overruled by the majority, and was at once excluded by a preamble and resolution previously prepared, as much for the things which he had fully proven to be without foundation, as for those which he was not allowed to prove as such by being prevented. Some of the acts of the church were not suffered to be recorded, and some as above stated, were passed when the church was not in session. The minority in this way was refused a hearing, on their grievances, and prevented from the right to offer testimony for their acquittal when accused, or even to be noticed when they confessed, and was not acquitted when they proved their innocence. In

a word, it was fully shown to the entire satisfaction of every member of this council, that the whole proceedings of the majority against the minority, has been almost without a parallel for malpractice in discipline, and to the last degree oppressive and unjust. The council was called from churches in four different associations, all in correspondence, and yet so plainly was every point sustained, that not one dissenting voice was heard in the council, but all acted with unanimity on every item which came before them during its session on the whole case. We found the majority (so called) occupying a ground in doctrine opposed to the scriptures, to the articles of faith adopted by this church at or near her first organization, and at open war with the doctrine of the Regular Baptist denomination from time immemorial. In discipline we found them no less corrupt, and opposed to the scriptural and uniform practice of the Baptist churches throughout our union. With all these facts and circumstances fully corroborated and sustained to the individual satisfaction of every member of the council; we could not hesitate to report as with one unflinching voice; that both in doctrine and in discipline, the minority (so called) has been, and now is standing on, and contending for the faith and practice of the church of Christ, the truth in both doctrine and discipline according to the gospel. Although they have been sorely tried, and deeply wounded and oppressed, yet they have stood the shock with becoming firmness and patience, as well tried soldiers of Christ. Therefore, we the council do most cordially consider them to be fully entitled to the regards and confidence of all our brethren and the churches, as the well tried church of Christ known as the East Fork Flat Rock Regular Baptist church. The majority (so called) having so greatly erred from the truth of the gospel both in doctrine and discipline, that in their present standing, we can only regard them, as a party which have greatly and strangely departed from the right way of the Lord. We therefore, advise the minority, as the church to let it be known, that any person or persons formerly members of this church, who have not as yet caused their names to be enrolled with us since the division, shall have the full and free privilege to have their names enrolled with us, not as members received or restored, but properly having the right of membership with the church as heretofore, and that privilege and invitation, be continued a sufficient time for each person concerned to fully deliberate and determine for him or herself. We further advise all such members of the church formerly, as cannot support and subscribe to the doctrine and discipline, tolerated, received and practised by the majority, (so called,) to transfer their names to the register of the church, and so stand for the truth according to the gospel, and withdraw themselves from those who live in error. We would further advise the church, that if the party called the majority, should hereafter request or consent, to have all the matters in this division, from first to last, both in doctrine and discipline, fully, fairly

and dispassionately investigated by a council from this, and all the associations, or an equal number of churches from this and each association in our correspondence, to be jointly called, on equal footing by both the minority and the majority (so called) to readily and cheerfully reciprocate such a request when made to them.

The council in making the minutes and this report public wish to lay the above facts and circumstances open before all whom it may concern, and thereby prevent the injurious effects of incorrect rumors.

Approved by the council, and ordered to be corrected and forwarded to the editor of the Signs of the Times for publication.

Attest, **WILSON THOMPSON** *Mod.*
ELIAS PASTON, *Clerk.*

FOR THE SIGNS OF THE TIMES.

Bowdoin, Maine, April 14, 1845.

BROTHER BEEBE :—In reading the "Signs of the Times" my mind has been led to write: in this my mind is led to exclaim, Signs of *what* Times? spiritual, or temporal, or both? When I take into consideration the temporal signs, as I have observed them these few years past, and in comparing them with what the word of God says of such times, I am led to think that we are near some great end; either a dissolution of our United States, or some great calamity, or blessing, or the end of the world; which I believe will come in God's own time, and as he has the times and seasons in his own power, he will bring them about in his own time, and his wisdom being the wisdom of God, human wisdom cannot calculate it any nearer than it can the day of one's death: and as man's life is in the hand of God, so is the world; but as the revelation of God gives us some signs, so they that are found watching in the way that Christ has commanded will not fail to observe some of them. So when I hear of earthquakes in divers places, and famine and pestilence, and such an excitement in politics and party spirit arising, and steam works going so high, and men even flying, &c., we may know that something is near, for in reading history we shall observe that after those things there have been great overturns. So there seems to be natural signs that foretell the works of God.

Spiritual signs—a departure from the true doctrine of Christ by them that profess to be God's people; and how do they depart? by taking steam, which runs them into the doctrines of men, and that leads men into all the popular religion of the day, which is fashions and inventions of men, and their religion is founded on eternal salvation, and being left to men's choice, which religion will deny the doctrine of God's word, and lead to the mist of darkness forever; and this kind of religion filling the world at this time, makes it dark indeed; and there being so few that are established in the sovereign choice of God in saving his people, that it is only here and there that we see a star, or rather, the moon seems to be eclipsed by the clouds of false doctrine, for it is only

here and there that the church breaks through these clouds to give any light; and this gives the children of God perplexity, and men's hearts are filled with fear for those things that are coming on the earth. Truly the words of the Redeemer seem to be fulfilling very fast, and as there has been a great trimming up of professors' lamps, so now we may look for a time of trial to see whose lamps will burn and whose will go out: and I think if we examine closely we shall find some of that disposition already, so when ye see these things come to pass, then look up, for your redemption draweth nigh. So we find that the true church of Christ has no reason to fear from what is now going on in the world, but rather to rejoice that they see the word of God prove so true, and his promises so sure, that all the steam works of men with all their inventions cannot frustrate one of them; and so the true believers will be led to comfort one another with these words, the very words of Christ and his Apostles, revealed unto us by his Spirit, which gives us an assurance that his promises are *yea* and *amen*, to the glory of God.

Yours, &c.,

J. BROWN.

FOR THE SIGNS OF THE TIMES.

Philadelphia, April 10, 1845.

BROTHER BEEBE :—You will please give notice through the medium of the Signs, that the Delaware Association will meet with the Salem Church on Saturday the 24th day of May, 1845, in the Saloon of the Temperance Hall, 3d street, below Green, Northern Liberties. Also the residences of the brethren in Philadelphia, that the brethren from the country or a distance may know where to stop at. Charles Kibby, No. 200 North Front street, above Vine; Adam Hufnal, 201 North 3d, below Callowhill street; James H. Hardy, no. 7 South 13th, below Market street; Richard Gibbs, no. 125 North 5th, above Vine street; James Thomas, North Front, above Callowhill st. Edward Smith, Wood street, near Schuylkill 3d street; Isaac P. Hellings, 200 North 8th, above Coates street: and we trust there will be a general turn out, as the Old School have been so long deprived of holding their annual associate meetings in this great city of Brotherly Love. (So called.)

The room will comfortably seat 500 persons, and we would gladly see so large a company of *Iron Sides* together once more. Those that can see eye to eye, and rejoice in the same hope, and speak the same language, and eat the same food, and drink of the same cup; yes, and those that have not a stitch of their own to cover their nakedness, but have that robe of righteousness which completely covers them from head to feet, without a rent or seam, woven and interwoven by the humiliation and perfect work of Christ the Lord, our Saviour, we hope to greet.

By order of the Church.

Truly yours in christian faith, &c.,
ISAAC P. HELLINGS, *Clerk.*

Shawen, March 27, 1845.

BROTHER BEEBE :—It has been a long time since I have written any thing for the Signs of the Times, through which my mind has often been refreshed, by your labors of love, as well as by your numerous correspondents, after having been led by the hand of our covenant God, through floods of deep waters, and fiery trials, I have great cause, to bless and praise our faithful Father, whose loving kindness changes not.

With the utmost propriety may we say, hitherto hath the Lord helped us. When we take our pen to write to our brethren so many subjects press upon our mind, we know not what to select. None more appropriate at the present than David's language, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. He hath snatched me as a brand from the flame, he hath taken me out of the horrible pit, and miry clay, and placed my feet upon a Rock, and put a new song into my mouth, revealed Jesus as the end of the law for righteousness, yea, as our resurrection and our Life, in whom all his promises are yea and amen.

Then, O my soul, adore thy God,
Who hath removed thy ponderous load,
Since Jesus bore thy curse and shame
We'll sing and triumph in his name.

We were this day indulged with the privilege of hearing our beloved brother Trott, who comes over into Maryland as often as his numerous engagements will permit him, where he visits our churches, and his visits are always refreshing to our souls, as he comes in the fulness of the blessed gospel. May the God of Jacob reward him.

We shall, if providence permit, remove to Jarrettsville, Harford co., Md., on Tuesday, the first of April.

What strenuous exertions are being made, in the city of Baltimore and the region around, to carry out the measures attempted some years since by the advocates of a national sabbath! Astonishing, that such men are determined to saddle the people, in opposition both to the laws of Christ's kingdom and to the constitution of our country, with the old abrogated laws of the Jewish nation! O Lord, chase away the darkness and and superstition of the people of this land, that thy saints may, here, still have an asylum of rest, that ages yet unborn may sit under their vine to worship thee unmolested.

How soul-refreshing are those streams
That flow from Christ, our living Head;
Alas! how vain the airy dreams
Of those who put works in his stead.

Ye humble souls, born from above,
And washed in the Redeemer's blood,
While here we'll praise the God of love
But when we reach his blessed abode,

We then shall praise with higher strains,
When round our Father's throne we meet
With sweeter songs to him who reigns,
And brings us to his mercy seat.

Yours, in the kingdom of God,
JAMES B. BOWEN.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburg, Va., Feb. 28, 1845.

BROTHER BEEBE:—In the 5th no., present volume of the Signs, I find the following sentence:

"None but believers can enter into this anti-typical Sabbath, because God has sworn they shall not see his rest."

If this is correct, I confess there is not penetration enough afforded me to see it. Moreover, it contradicts a sentence a few lines above it: "Therefore an Apostle has said, *We that believe do enter into rest.*" I suppose you intended the pronoun "they" to apply to all who seek justification, or salvation, by the works of the law: but have not so inserted it.

My object in the above remarks is not to censure, but, first, that those who have the truth and are not under the law, but under grace, may not be boggled at the sentence. And, second, as you occupy two very important stations, one as a minister of the gospel, another as the editor of the "Signs of the Times," captioned, "*The sword of the Lord and of Gideon.*" and as there is a warfare now going on by the anti-christian gang and their allies against the constitutional liberties of the people of these United States, but more especially against the true church of Jesus Christ, according to the New Testament, and the experience of all God's people.

This mixed multitude of Rabbis, D. D.'s, and Reverends, (who are catering for each other, each for himself first, at the expense of every body else,) are wickedly watching with eagle eye, and, vulture like, will pounce upon every word and sentence they can wrest even from the Bible, to accomplish their wicked designs. Therefore, the Lord's own people need not expect any tender mercies at their wicked hands. The tender mercies of the wicked are cruel. I mean the O. S. Baptists, for if they are not the church of Christ according to the doctrine and practice laid down in the New Testament, I despair of ever seeing the church of Christ so long as I remain in this world, that is, as an organized body of believers in Jesus Christ, saved and called.

I have for a long time apprehended more danger from that very denomination among the anti-christian gang that now is rather in the lead of the Sabbath question, and behold, the anti-christian Baptists enrolled in their ranks as Reverends!

A few years ago there was an attempt made here in Virginia for an assessment, or some act of the State Legislature pertaining to Presbyterianism, for exclusive provision or privilege. I cannot just now recollect whether they succeeded or not. One thing I do know, a then Reverend, but now D. D. Presbyterian, published over the name of Candidus in a paper printed in Winchester at that time, an article in which he charged the Baptists of courting persecution, and then raised the whining cant about it.

Your brother I hope in Christ.

I. CHRISMAN.

The above communication was also mislaid with those of brother Jacobs, which will account for its appearing so long after its date.

FOR THE SIGNS OF THE TIMES.

N. T. Stephensburg, April 8, 1845.

BROTHER BEEBE:—I send a slip from the Winchester Republican, printed in Winchester Va.; do as you please with it.

"THE RAIL ROAD."

"It will be seen that the cars are not hereafter to be run on Sunday, upon the Winchester and Potomac Rail Road."

From the above notice it will be seen that some of our Virginia Sabbath folks are ahead of your New York Rail Road managers in preventing the desecration of the Sabbath by Rail Road marketing. By this arrangement the clergy and laity, with all others are prevented marketing milk or any thing else on the Sabbath, in Rail Road cars. Yes, not even to travel in the cars on the Rail Road a Sabbath day's journey.

It is not said whether this is a religious arrangement or not. But as there has been one or more meetings on the Sabbath question in Winchester, of the Reverends and D. D.'s of different religious denominations, including some of the Rev. New School Baptists, I conclude even the Rail Road managers have determined to desecrate the Sabbath no more hereafter by permitting their cars to run upon their Road on Sunday, and thereby prevent all others desecrating their most holy day by riding in cars on their bad Road to market or any where else.

If this good old dominion is behind her sister States in some things, it must not be given up that she is behind in every thing; especially in religious matters; there is yet a zeal for what the people think is true and right amongst us, like priest, like people, and so they would rather have it to be.

Your brother,

I. CHRISMAN.

FOR THE SIGNS OF THE TIMES.

Buffalo Grove, Ill., March 2, 1845.

BROTHER BEEBE:—I have been a reader of your paper for the last five years, and a subscriber for the last three years; and as my spirits when drooping have been often cheered and refreshed by reading the experience of the *lambs of the flock* who have related the dealings of the Lord with their souls, I have thought perhaps some may feel an interest in hearing of the way in which the Lord has brought me. When I was four years of age, it pleased the Lord to lay upon me a fit of sickness which brought me near to the border of the grave, from which I was raised up as one from the dead. On hearing afterwards that a relative of mine, but little older than myself, and several others had died during the rage of the same fever, I was filled with awfully solemn reflections concerning death, the grave, and eternity. For a long time when retiring to bed these gloomy sensations would recur to my mind and fill me with distress.

I do not recollect that, at that time, I had ever heard of the immortality of the soul, yet, strange as it may seem, I had an impression that

the body would live again after death, and become the inhabitant of another world. Many times I feared to go to sleep, lest I should die before morning, but these impression wore of gradually as I grew up, and I become more thoughtless about death and eternal things. At length my mind became greatly absorbed in the affairs and amusements of this world; but still retained a full conviction that there was a reality in religion, and I thought it was well for old people to attend to it; I thought a religious life was rather too gloomy for one so young. Although I lived what is called a moral life, I was as much afraid of old Elder Warren, as though he had been a lion; for I feared he would ask me some questions; for I regarded him as being holy as an angel.

When I was about fourteen years old, my eldest sister aged 18 was made to rejoice in Christ as her Saviour. During her exercises I observed closely, the struggle and distress of her mind; for she could not refrain from weeping at meeting, but after she obtained a hope, she talked with me, and on one occasion, observed to me that religion was a thing that concerned the young as well as the old. This seemed to renew my reflections upon the necessity of a preparation for death. I felt as though all was not right with me, and I felt a strong desire to know the reality of religion.—But still I could not think I was as bad as some frolicking, swearing, outbreking sinners that I knew of. I viewed only the external actions as evidence of depravity, and so I passed on, at times very thoughtlessly, and at other times deeply impressed, until I was about 18 years of age. At this time a revival of religion broke out in the place where I lived, and it pleased the Lord, as I hope and trust, to draw me, in an especial manner, by the cords of his love, though at times I knew it not; for I thought he was angry with me on account of my sins, and I feared that I should be cut off suddenly, and that without remedy.—There was no very sudden change in my exercises, on which I might fix on any particular date, as to the hour, or the day, but at the beginning of reformation on hearing a few express that they had a hope, I had a view of my own *wicked* heart, and was made to regard it as tenfold more wicked than all my external sins. The preaching which I heard now condemned me, and when the case of the wicked was pointed out, that was my portion of the sermon. When I read the Bible it condemned me; yet I could not forbear to read it, although I read my own condemnation in every page. I thought I would have given the whole world if I could only *repent* and love that God against whom I had sinned. But my heart was so hard that I could not repent, and I thought sometimes I had sinned away the day of grace. I strove for more conviction, and I wanted to know the worst of my condition. I felt no inclination to turn back into the world; but if I died without mercy, (which I thought I must,) I desired to live mourning for my sins, and die at the feet of Jesus begging for mercy. Every thing had to me a death like appearance; I frequented solitary

places by day and by night, struggling incessantly in my mind with the Lord; but, as I thought, I dared not to pray. The first time I called upon the Lord in an audible voice, (and it sounded like thunder in my own ears, as though the neighbors might hear me,) I felt as though I had need to pray again to be forgiven the sins I had committed in calling on his holy name; for it seemed to me that I was so defiled that my very breath was sin.

I thought there was hope for all others who were in trouble, but none for me. I had a great view of the world lying in wickedness, and desired that they might be awakened to a sense of their condition. How it was that I had such a desire for them, and no hope for myself I know not; but so it was. I revealed my thoughts to none. I continued in the condition described above about three months, during which, I heard others tell how they were delivered, I sometimes imagined how it might be with me, if I should ever be delivered; I thought it would be a visible miracle, that I should know all about. But O, what a mistake! It seemed that there was no mercy for me, and I sank in despair, and I could not resist or gainsay the will of the Lord. My life appeared to be drawing near to a close, and I expected to go to hell, yet I had a desire for mercy, I had no fear of hell, and that seemed mysterious to me, but my great distress was, that I had sinned against God, and that I was not changed, but must continue a sinner against a holy God eternally. But one night retiring to my bed with this dreary subject still weighing down my mind, I fell asleep, and dreamed that I was in the doorway, and saw a bright shining light suddenly reflected to the ground around me, and looked directly up into the air to see what had produced the light, and saw something like a ball, of silver brightness, very high in the air, but coming down, and casting my eyes downward again, it immediately settled down upon my head, and parting, poured down on every side of me, and covered me like a garment, with the most dazzling refulgence I ever saw. Although I did not feel any weight falling on me, yet, it produced a kind of shock, and after a moment it disappeared, and as I walked into the house, I thought I was not larger than an infant, and felt amused at my child-like appearance and feelings. When I awoke in the morning my trouble was all gone, and I knew not what had become of it. Indeed I felt alarmed about it, and labored to get it back again, but thanks be to the Lord, the body of Moses was hidden, so that I could not find it, for I would have dug it up if I could. At this time I was in an awful situation, I thought I had no hope, and my trouble was gone! While pondering upon this subject my dream occurred to my mind; and I thought, it may be an evidence that God has clothed me with the robe of righteousness. But soon it was suggested, that it would not do to trust a matter of such vast importance to a dream, and I endeavored to reject it in hopes of finding some better evidence to rest upon. It looked to me to

be a great thing to be a christian, and I dared not say that I was one; still I had a gleam of hope, and felt a calm rejoicing intermingled with fear: that possibly I may be deceived. And again I would try to feel convicted, but all was calm and serene; my only trouble now was, because my trouble was all gone, and I had nothing to shew for it. In this state I passed several days opening my mind to no one; the first thing I felt condemned for was smiling, &c. Although my mind was carried back to my dream & seemed to fasten upon it, I had tried to cast it away. It was now my delight to hear christian people talk, and I had a great desire to live with them, if I were only fit for such society, still when urged by the church to relate my exercises, I put them off. I felt that it would be my duty, if I knew that I was a christian, and I thought much on the subject until doubts and fears began to arise. I soon lost sight of my *little hope*, and "a great horror of darkness fell upon me." Now said I, surely I never knew any thing about religion, and I was heartily glad I had not joined the church. In this way I hobbled along through the valley of the shadow of death, sometimes hoping against hope, for about ten years, except some short intervals, in which I was taken up with the vanities and cares of the world, and for the greater part of the time supposing that I was one altogether alone; for I had not the most remote idea that any other one had ever travelled the same road. I was so doubtful of my hope that I was constantly trying to bring forward evidence against it, and to prove that I was deceived. Still I dared not deny that I had a hope; although I often got almost to the place where I could throw it all away; but I never got quite there. Some former exercises would present themselves and a gleam of hope revive at the time of the greatest extremity. Sometimes I felt disposed to break my mind to some christian friends, but my unchristian life and sinful nature rising in my view, destroyed my confidence. At length, after serious conflicts for months, this question came with force into my mind, Do all the people of this world feel the same perplexity, and worry themselves to know what they are? After some reflection I said, No; it is not reasonable to think they do; and common observation proves that they do not. I then felt inclined to take this as an evidence in my favor, and ventured to claim some of the promises of the gospel as belonging to me. My heart then flowed out in thanksgiving to God for his wonderful goodness and mercy to me. I felt to confess to God that I had been a sinful, ungrateful, and unbelieving creature. My former exercises recurred to my mind, and my soul was drawn out in love to God; and I had a good meeting all alone in the field. After this I got in the way of talking with christian people, and I think I can discover some little growth.—But to sum up all, my life has been a continued scene of believing and doubting, and of sinning and repenting. These, my brother, are some of my reasons for being an Old School Baptist, for I can be nothing else.

Yours in hope of eternal life,

AHIRA SANFORD.

P. S. If you see fit, use my name as agent for the Signs, but don't forget to send them to me so long as I live and they continue to be what they are. I send you a copy of our minutes. We expect Elder Peter Saltzman to live with and preach for us next May.

A. S.

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE:—We are now in a divided state. The New School sophistry has been working like hidden leaven, and the old caption of feigned benevolence, having been so often exposed and its hypocrisy and speculation so often detected, is now so unpopular that no party of any respectable number can be raised under that old motto; therefore, a new name is assumed, and many are deceived by this dissimulation, and we are now about to be divided; and I suppose that the Whitewater Association will be split, and nearly equally divided. The doctrine is New Schoolism, but to deceive the simple, it is called the *Means doctrine*. The gospel written or preached is the means, and the preacher is the instrument of producing life in dead sinners; this being so, of course, send out the *instrument* and so put the *means* into extensive operation, and thus convert the world; for God renews the heart by these means, say they. All who oppose this doctrine are condemned as heretics, and are rejected without trial, and so it is going.

I shall write again shortly.

Yours, &c.,

WILSON THOMPSON.

EDITORIAL.

NEW-VERNON, NEW-YORK, JUNE 1, 1845.

BROTHER I. CHRISMAN'S CRITICISM.—We make no high sounding pretensions at *chopping logic* or *splitting hairs*, but we are sorry to "boggle" the minds of any of our readers with inelegant or awkward sentences. We did not know that it would do violence to the king's English to use a *pronoun* where the *noun* is fully understood, especially where the noun is so fully implied as to render it difficult to mistake its antecedent. As the human family is divided into the two classes, which are denominated *believers* and *unbelievers*, after excepting all believers, none remain but *unbelievers*. To say then that *none but believers can enter into this anti-typical Sabbath*, is equivalent to saying that unbelievers cannot so enter, and the reason why unbelievers cannot enter is, because God has sworn that they should not enter into his rest. The sentence, "None but believers can enter into this anti-typical Sabbath, because God has sworn that they shall not see his rest," fully supposes that all human beings are under consideration. This is sufficiently implied even were the sentence abstracted from its connection in the article; but the connection expressly embraces them. Of this race of human beings, with the exception made in the sentence of *believers*, none can enter into the anti-typical Sab-

bath, or gospel rest. What then should so greatly tax the intellectual powers of brother Chrisman's penetration, does not to us appear. Will brother C. favor us with a criticism on Isaiah xxxiii. 14 & 15?

To obviate all difficulty, so that neither our style nor brother Chrisman's criticism shall too greatly mystify our meaning, we will give the following corrected version of the sentence, viz:—None but believers can enter into the anti-typical Sabbath, because God has sworn (see Heb. iii. 18 & 19) that others shall not enter into his rest. (See also Isaiah lvii. 20.)

NO FEAR OF PERSECUTION FOR CONSCIENCE'S SAKE IN AMERICA!!

So says the great body of our intelligent citizens and especially the popular clergy. And while this comforting assurance is relied upon by the people; the Legislature has seized upon the guardianship of the consciences of the people, and the religion and morals of our children. One member of the Legislature entered the assembly chamber a few days since with the Bible in hand, and asserted that the members of the Legislature were sworn upon that Book, and were bound by their oaths to adopt the law of the Israelites!—Bills are now before our legislature, having in view to define and enforce the law of God—to define our individual and social obligations to God in respect to an holy day and the Sabbaths. Laws have been proposed and discussed, proscribing the sect commonly called *Shakers*, and to deprive them of rights which the constitution guaranties to all citizens, irrespective of sect or party, religious or political. And in the eastern states several persons belonging to a religious sect called "*Adventists*," have recently been confined in prison for propagating their religious doctrines. And yet it is said there is no danger! No, none at all.

Troubles among the New School Baptists.

We perceive by our exchanges that the New School Baptists have fallen out by the way, and are now mutually engaged in crimination and re-crimination. The bone of contention involves the subject of slavery. The New School Missionist of Alabama wrote a letter of inquiry to the executive Board of Foreign Missions at Boston some time since, demanding a distinct avowal of the position occupied by the latter on the subject of holding slaves, &c.; to which Doct. Sharp, in behalf of the Foreign Mission Board replied, that the Board would not appoint a man who holds slaves as a missionary. Whereupon the southern missionists immediately issued circulars, calling upon all their agents and officers, counsellors and treasurers, soothsayers and magicians, to withhold from the Board all moneys on hand, until a convention shall be assembled to defend the rights of the south.

Mr. Mason, one of the missionaries, now in service and under pay, has sent a donation of ten dollars to Mr. Tappan of New York, to aid in the escape of runaway slaves.

Mr. and Mrs. Waid refused some time ago to receive pay for their *pious* labors from funds contributed by slaveholders. The southern New School Baptists begin to discover that they have been used to rear a bird to pick out their eyes.

The American and Foreign Bible society which was formed by the New School Baptists after their division from the A. B. Society have been boring our Legislature for a charter, but were defeated by the opposition of the old society, which, we are informed, has spared neither trouble nor expense to prevent the new society from obtaining a charter. Thus they go on in their benevolent labors of love as harmoniously as two hungry wolves which have a lamb to quarrel over.

The war between the American Baptist Publication and Tract Society, and Elder Wm. C. Buck of Kentucky is raging with unabating fury. J. M. Peck, ex-editor of the Banner and Pioneer, is now under pay of the American Baptist Publication Society, and can say grievous things of his old colleague, Mr. Buck, who has now the control of the Banner. This quarrel, or perhaps we should only call it a family jar, involves what Mr. Buck calls unfair and dishonorable conduct of the Board and agents of the above named society in regard to the publication of the Psalmist, and an attempt to monopolize the religious newspaper speculation in the state of Missouri.

While these heated elements are pouring out their electric fluids upon each other, the Old School enjoy a respite from the abuse and slander which we have been wont to receive from both parties.

If a word of admonition from us would avail any thing, we would say to them, "Sirs, ye are brethren, why strive ye one with another?"

—"You should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes"—out.

LELAND'S works in the PRESS!

We are happy to announce to those who have been impatiently inquiring when the work will be out, that it is now in the hands of a printer in the city of New York, who has engaged to have it ready for subscribers by the first of August next, and perhaps by the middle of July.

As the present subscription list warrants the publication of but a limited edition, those who are desirous of obtaining the work, and have not sent on their names would do well to order them immediately, lest by delaying they may fail of an opportunity to procure a copy. Arrangements are made for getting out the work in the best style of typography, with a good steel engraving of the portrait and autograph of Leland, and the work will be bound neatly in muslin sides and morocco backs, handsomely finished and lettered, and in two volumes and cannot be afforded for less than the subscription price, viz:—\$2.50 per copy. Those who are holding back their subscription for the books, under the supposition that the work may be crowded into market at any thing less than

the subscription price, are assured by the publisher that no copies will be furnished for less than the price paid by the subscribers. And as the work is not to be stereotyped, and but a limited number printed, those who neglect the present opportunity may not be able to procure a copy.

Those who have, or who may order copies to be distributed in distant States, will please give directions to what principal city or place they shall be sent, as bound books cannot be sent by mail.

There are express lines for the transportation of small packages from New York to all the principal cities in the United States; to such places packages of books may be sent; but the subscribers will have to get them from those places. Others who wish a copy sent to their Post Office, can have the sheets all sent by mail without binding, and the cost of the binding will be deducted from the price of the book. Those who wish the work in this form, can be supplied by forwarding \$2.00 to the editor of this paper in advance, and then they can have them bound by such binders as they may employ, as the post office law does not admit of the transportation of bound books in the mail. Many who have signed for the work, may find it convenient to send for it by some of their neighboring merchants, who are doing business in the city of New York, Philadelphia, Baltimore, or Washington city, D. C. Such by signifying the same to us, shall have them left at either of those places.

APPOINTMENTS.

The editor will, with divine permission, preach at Kingwood, N. J., on Sunday, May 11, 1845; and at night of the same day, at the school house near Centre Bridge; on Monday, the 12th at 1 o'clock P. M., at Southampton Meeting-house, Pa.; on Tuesday night, at the Salem Baptist church of Philadelphia; on Wednesday, the 14th, at 1 o'clock P. M., at Bethel, Dek.; on Sunday, the 18th, at Shiloh church, Washington, D. C.; on Monday night, the 19th, near New Baltimore; on Tuesday, the 20th, at Upper Broad Run, Faquier co., Va.

We have issued a few numbers in anticipation of the time when they shall fall due in order to gain the time which will be required to attend the southern associations. Our readers will therefore observe that although this number is for the first of June next, our subscribers will probably receive it in season to make all necessary arrangements for the above appointments.

The General Meeting of the Old School Baptists in Northern, Pa., on the 14th & 15th, or Saturday before, and the 3d Lord's day in June, 1845, with the church in New Milford. The exercises to commence at half past 10 o'clock, A. M.—Please to notice the same in the Signs, and also that all Old School Baptists who can, are affectionately invited to attend.

H. WEST.

Charles V., Emperor, when he abdicated his throne and retired to the monastery of St. Juste, amused himself at times with the mechanical arts, and particularly with that of a watchmaker.—One day he exclaimed, "What an egregious fool I must have been to have spent so much blood and treasure in an absurd attempt to make all men think alike when I cannot even make a few watches keep time together."

Poetry.

THE CHRISTIAN'S HOPE.

When on the rolling sea of life,
Where angry clouds the sky obscure,
When storms engage in fearful strife,
What anchor can the bark secure?
The christian's hope.

When sorrow's wave o'erwhelms the heart,
And stirs its inmost deep recess,
What balm can soothing joys impart—
Give strength to bear when wrongs oppress?
The christian's hope.

When time, with her bewildering cares,
Or with her siren song of art
Spreads for the feet delusive snares,
What anchor then secures the heart?
The christian's hope.

What heavenly star thus gilds our way,
Dispelling gloom of midnight hour,
Pointing to bright ethereal day,
Where clouds obscure the sky no more?
The christian's hope.

OBITUARY.

READING CENTRE, N. Y., April 13, 1845.

ELDER BEEBE.—By request I hereby inform you of the death of brother SAMUEL MEAD, of Tyrone, Steuben co., N. Y., who died on the 2d of March last. He was taken with the throat complaint after having had a heavy cold for several weeks. In the last stage of his disorder he was attacked by a fever and inflammation on the lungs, which terminated his earthly existence.

Br. Mead was about 30 years of age. He joined the Baptist church when quite young, and when the Old and New School separated, he remained with the former under the pastoral care of Elder Bigalow, in which church he remained an unshaken member until his death. He possessed an uncommonly strong, quick, and comprehensive understanding. In my opinion, he had the most general and consistent views of the plan of salvation that I have ever discovered in any private member of his age. His manners were lively, social, and grave, which rendered his company very interesting. His mind was heavenly; religious conversation was his delight, of which he never was weary. In him the opposers of truth found arguments that were weighty, pointed, and clear; always proved by scripture, which made him dreaded by his enemies. His address was firm and unyielding, coupled with an uncommon degree of modesty and affection. But few christians are more jealous of themselves; his greatest distress appeared to be that he was no more like the Savior, although the evenness of his deportment and unaffected piety were admired by the churches. Sympathy for the afflicted was a peculiar trait in his character, and he was liberal almost to a fault, which made him loved even by his enemies. It may be said of him in truth, That he was as a plant grown up in his youth.

From my own acquaintance with the deceased, and my tender affection for him, I feel to exclaim, How are the mighty fallen in the midst of the battle, O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.

Brother Mead left an amiable companion and two small children, an aged father and mother, whose hearts were bound up in their children, one sister, and numerous other relatives. He was the last of three brothers that have died within eight years. They were all members of one church, and all died as they had lived, adoring the riches of sovereign grace.

A. CALVERT.

From the embarrassed situation of their circumstances, the family wish you to discontinue your paper addressed to Samuel Mead and Clarissa Mead, and wish if you please that you would request brother Jewett to discontinue his paper addressed to the same names.

A. C.

Reading, N. Y., April 11, 1845.

DEAR BROTHER BEEBE:—I now write to inform you of the death of sister PATIENCE KENT, wife of brother Jonathan Kent of Big Flatt, N. Y. She died on Saturday evening the 29th of March, in the 51st year of her age, in the hope of a better resurrection. She was the youngest daughter of Elder Rossell Goff, one of the first Baptist ministers in the Chemung valley. The subject of this notice had been for some years a firm believer & supporter of sovereign grace, and when the Baptist church to which she belonged had become arminian in doctrine, she was compelled from a sense of duty to withdraw from their fellowship. She stood in this situation, together with her husband, until the recognition of the First Baptist church in Elmira, when she united with it, and was an ornament to the same until her death. She possessed an uncommon understanding of the plan of salvation, and rejoiced that it was by grace. The contemplation of which opened a field of glory before her, which caused her to adore that God who is rich in mercy, for his great love wherewith he loved her, and created in her a desire to walk forth to the praise of the glory of that grace wherein she was made accepted in the beloved. Sister Kent has left a kind and affectionate husband, a large family of children, and numerous circle of friends to mourn her loss. And for the consolation of kindred and friends, we would say with the Apostle, But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Yours in love,

WM. SHARP.

Associational Meetings.

The WARWICK Association will hold her next anniversary with the Baptist church at Brookfield, Orange co., N. Y., on Wednesday the 9th day of June, 1845, at 11 o'clock, A. M.

Old School brethren are respectfully invited to attend the above meeting.

OLD SCHOOL MEETING.

An Old School Baptist meeting will be held with the church at Turin, Lewis co., N. Y., commencing on Friday, the 27th day of June next, at 11 o'clock, A. M., and will be continued till the following Sunday evening. Ministers and brethren of the Old School Baptist order are respectfully and affectionately invited to attend.

Br. Jewett will please copy this notice into the Monitor.

If the brethren at Westmoreland please they may appoint a meeting at their meeting-house, on Wednesday preceding, and we will endeavor to attend.

Receipts.

Doct Wm B Slawson,	N. Y.	\$1 00
J S McNish,	"	1 00
Miss Sarah Bennett,	"	1 00
John Larew,	Ky.	1 00
George Markwell,	"	1 00
Elder P S Nance,	"	3 00
Elder B Lenox,	Mo.	2 00
Wm C Hill,	Ga.	2 00
Elder Thomas Guice,	"	3 00
Levi Hess,	Va.	1 00
Total,		\$16 00

New Agent.—Ahira Sanford, Buffalo Grove, Ogle co., Ill.

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—D. Cole, P. Hartwell, D. Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thos. Hill, Martin Salmon, J. D. Wilcox, N. D. Reeter, D. E. Jewett, Charles Merritt, A. A. Cole; and brethren E. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Doct. Wm. B. Slawson, C. Hogaboom, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Jun., A. Brundage, C. Shons.

New York city.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Suydam; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Rittenhouse, George Slack.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Arnold Bolch, and brethren Wilmot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, George Hearsack.

DELAWARE.—Elders Thomas Barton, Lemuel Hall Samuel Meredith, and Joseph Smart.

MARYLAND.—James Lowndes, Baltimore, Lewis F. Klipstine, Wm. Selman, James Jenkins, Herod Choate.

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NORTH CAROLINA.—L. B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, Esq.

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IOWA TERRITORY.—Eld. Joseph H. Flint, W. M. Monow, A. L. Holgate.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., JUNE 15, 1845.

No. 12.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in ADVANCE, in CURRENT MONEY, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—There have been occasionally communications in the Signs, written as relations of experience, which have occasioned in me a desire that something might be said in reference to them. And I now undertake it, although I am aware that either my former communications, or the remarks of some others, have raised in the minds of many of the brethren, a prejudice against me, as though I wished to be thought a little more correct than any others on doctrinal points, and therefore that such will now think that I am setting myself up as better acquainted with experience than others. As I have heretofore tried to state in candor my reasons for opposing what I believe to be error in my brethren; I know of no better way, than, if they will think thus without just cause, to let them think. Though I would not have it understood that I am, or wish to be indifferent to the good or bad opinion of my brethren, or that I am so stoical as not to feel hurt at being the object of their prejudice. But what I mean is, that when a sense of duty, or inclination to enjoy my privilege, leads me to write, that I should not be deterred from it, because some will not receive what I advance, whilst there is a hope, that others may be comforted or edified.

My objections to certain relations of experiences to which I have reference, is not that I think the persons not subjects of grace, but that they have missed stating the exercises in which they were brought first to exercise faith in Christ, and have stated other things as those which they look to as constituting their deliverance, which in themselves afford no evidence of faith in Christ. Take for instance the communication of brother Burroughs in the last, (or sixth) number of the Signs (1845.) From some things which he states as being the ground of his trust, &c., I hope the Spirit has taught him and applied the gospel consolations to his mind. But I should not be able to draw any such conclusion from what he relates as constituting his change; viz:—that he was

greatly distressed, and from what he says, this distress mostly arose from an apprehension that the time was about to pass in which he could be saved, and that this distress went off and was succeeded by a pleasant and cheerful sensation. The magicians of Egypt can produce as great a miracle, or as good an experience as such would be. Mere natural men are capable of being excited to just such exercises. They can be so alarmed as to be greatly distressed, at the idea that their supposed, or rather fictitious day of grace is passed, or about to pass. And it requires but little attention to the workings of nature, to know that these excited feelings are very apt to subside during a nap of sleep, or even from mere exhaustion, and that they are naturally succeeded, like any other pain, by a pleasant feeling; and it is easy for the imagination, as in the case of the *front-bench* converts, to draw the conclusion that this great change of feeling is an evidence that they have got religion. It is no wonder that this excites them to as great a pitch of joy as they were before to that of grief. I feel sorry to see such things given as a relation of experience among O. S. Baptists,—first, because, as in the case above referred to, there being grounds to hope that they are subjects of grace, I feel sorry to see the children of God so bewildered as to their deliverance, and as having no clearer evidence to their minds, to refer to at times, of their having passed from death to life. I know how to pity them having been in like situation. From not having been conversant with clear, experimental persons, and not having heard discriminating, experimental, gospel preaching, when Christ was revealed in me to the apprehending of him by faith as a Savior suiting my case, I had no idea that the exercise I had at that time was a being born again, or a first believing in Christ with that faith which is the gift of God. The exercise was something new and made a deep impression on my mind, but I considered it only as an evidence given me that I was truly a subject of religion, as I had most of the time before for three or four years hoped I was. And when I went to offer to a Baptist church, I had no idea of relating this exercise as an evidence of my being a believer or a fit subject for baptism, though I think something of it was drawn from me in their questioning me. But my own statement was similar to what I had made to the church session when I joined the Presbyterians some years before; that I had been impressed with a desire to be religious and to serve God, &c., with the addition of some of my ups and downs since, and the manner of my being convinced concerning believers' baptism, &c.

It was not under fifteen months after that I had an idea of that exercise being that in which I was first brought to know Christ crucified and to believe on him, so completely had my mind been bewildered by the muddy preaching I had been accustomed to; but then it was so showed to me that the thing appeared plain. And from that day to this I have known when and how I was taught the way of salvation for poor, condemned, helpless sinners, as I then was, through a crucified Jesus; and I know that man had no hand in teaching it to me, that I never learned it from reading nor preaching. Yet I have since passed through many dark seasons as to my interest in Christ, and to this hour have many doubts, from the awful corruptions within me, whether I can be a subject of grace, or whether my *spot* is the spot or exercise of God's children.

2d. I feel sorry because such relations unnoticed make it appear as though the experience of O. S. Baptists is nothing more than that of *camp-meeting* converts.

3d. Because such unexplained statements are calculated to deceive inexperienced persons as to what an experience of grace consists in.—Yet I blame not this brother nor others similarly circumstanced, seeing he is located where he can have but little intercourse with such as know what gospel experience is, for embracing the privilege of stating, through the Signs, what he had been led to look to as his conversion, doing it, as he evidently does, with a desire to be *instructed in the way of God more perfectly*, or, if he is deceived, to be undeceived. But in such cases I think it important that some one should be ready to act the part of Aquila and Priscilla; and my volunteering to do this is what may subject me to the charge of setting myself up as the standard of gospel experience. And it might have savored a little more of humility for me to have waited for some other one to step forward; in other similar cases which have occurred, I did wait, but in vain.

As to a standard, my wish is to make the Scriptures the standard of christian experience, as I have ever aimed to set them forth as the *only* standard of gospel doctrine. As I have freely objected to the relation this brother gave of his experience it is incumbent on me to show what it is that makes one manifest as a subject of salvation, according to the New Testament. For brevity's sake I shall touch only those points which might be questioned. A coming to Christ is admitted as necessary by all professors; I will, therefore, here show that Christ has said that none can come unto him except they are taught of God.

The words are, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me," &c.—(John vi. 44—45.) Thus he evidently represents the *drawing* and *teaching* as the same thing.—Teaching has to do with the mind, not the animal feelings; it is an instructing of the judgement, or a giving of understanding to the thing taught. But God's teaching is not like man's, a mere enlightening of the head whilst the heart is untouched, it is a revelation of truth in the heart, so that the affections are arrested; there is a heart-feeling of the truth taught, and a heart-love for it. To come to Christ, or to be believers on him, we must know him in his true character as the Savior of sinners; as said he that had been blind, "Who is he, Lord, that I might believe on him?" (John ix. 36.) Thus to know him we must know what it is to be sinners in God's account. "By the law is the knowledge of sin." "The law is spiritual;" spiritual life is therefore first imparted to give spiritual discernment or understanding, and the *commandment* then comes, that is, the person, under the divine teaching, is made to understand its force and special application to himself, condemning him and all his seeking and doing; and ultimately he is made to know (if not, as in some cases, at once) its spirituality and exceeding broadness as reaching to the *thoughts and intents of the heart*. He then knows why he is distressed; the curse of God's law stands against him, all his former hopes and expectations of doing anything to obtain the favor of God are cut off, and he lies helpless and dead under the righteous sentence of the law. Were it not that the Spirit in that case *helpeth his infirmities, making intercession for him with groanings which cannot be uttered*, that is, leading him to lift up his heart to God, in desires for mercy if it can be extended to a wretch so vile, he would be silenced in dead despair. Ask this person now what distresses him; his answer will be not that his time for obtaining salvation is passed, but that he is such a sinner against God that he sees not how any salvation can be for him, consistent with justice. Nothing which he has ever learned of Christ from reading or from hearing of preaching reaches his case.—He cannot believe on him, for he knows not his fulness of grace and truth, neither can he know him till God teaches him the knowledge of him.—But when the Father thus teaches him, or the Spirit takes of Christ's and shows to him, he understands the mystery of salvation through Christ crucified, views him as the Lamb which God had provided for a sacrifice to his justice in the room of the guilty, condemned sinner. He now sees how he can be saved consistently with justice and how the mercy and promises of God can come to a wretch like him; and from this time his trust is fixed on a crucified, risen Jesus, and he has hope towards God and approaches him as a Father. (Eph. i. 13, & 1 Peter i. 3.) Now

he will rejoice even unto tears, and knows what occasion he has for rejoicing in God his Savior. The knowledge he now has of Christ as the *Way of salvation* is altogether different from what he had before conceived of; and the purpose of God, as he now sees it, of saving polluted, helpless sinners, instead of such as can help themselves, and the salvation of Christ being so fully and exactly adapted to the case of such, is all new to him and all lovely and glorious, reflecting a glory upon all the ways and works of God around him. Can a man be taught these things of God and not know that his views of himself and his views of Christ and his expectations of acceptance with God are all new, all different from what they once were, and that they are what he never learned of men?

The Spirit had probably implanted in br. Burroughs the principle of life, causing a desire after God before the exercises he speaks of; but it may not have been till some time after this that he was truly drawn to Christ. I think, if he will review his past experience, there will be brought to his recollection a time when the awful depravity of his heart was so laid open to his view as to make him feel the justice of his condemnation, and the utter impossibility of anything good or acceptable to God coming from him; so that all idea of seeking salvation on his part was excluded; "Lord save or I perish" was his cry in substance; again that in reading the Scriptures, or in hearing preaching, or in some passage of Scripture being presented and opened to his mind, he had a view of Christ crucified as a foundation just suited for such a condemned and helpless sinner to lean upon and trust to for salvation; and that since that time his hope of acceptance with God has not been from his determination to seek, but wholly through Christ and his finished work; and since then, it has been, that he has known something of the *God of Israel's opening rivers in high places, &c.*, for the *poor and needy* when everything else fails and they cry to him.—This revelation of Christ in him may have been at once by an opening up of the Scriptures to him, or it may have been more gradually that his mind was enlightened to understand the way of salvation.

The exercises which he related are such as are frequent with persons under a work of grace, by which satan tries to settle them down on something short of Christ. Besides, being led by a way we know not, we are apt to look for a resting place short of the proper one.

The position I have taken relative to this subject will I think be admitted by every reflecting christian as the scriptural one, when he considers that the promises of salvation run alone through faith in Christ, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36. See also Mark xvi. 16.) And that faith implies a knowledge of Christ, and this knowledge evidently is only from being taught of God; "No man knoweth who

the Son is but the Father; and who the Father is, but the Son and he to whom the Son will reveal him." (Luke x. 22.) I hope this brother on a re-examination will be able to tell us something of what he has learned of Jesus and of his saving power.
Yours, &c., S. TROTT.

FOR THE SIGNS OF THE TIMES.

Utica, N. Y., April 22, 1845.

BROTHER BEEBE:—It is now a long time since you have received any thing from me, and having a small remittance to make, I will by your permission drop a few lines through the Signs to the church of God scattered abroad.

Beloved brethren, it is declared in the Scriptures that Jesus Christ is precious to them that believe, and every person taught of God, I know will heartily respond to such declaration made by the Apostle, and from an experimental acquaintance with such truth, and the holy stirrings of a principal of grace in their hearts will say, Amen.

The preciousness of Christ to his people, consists I apprehend, in those sweet and blessed relations he sustains towards them, and in all these there is an exact suitableness to all their cases and wants, for let the child of God be presented under whatever simile he may in the scriptures, we find the Lord Jesus bears a corresponding relation to him; for instance, is he called a child? Then Christ is his everlasting Father; is he spoken of as a sheep? then Jesus is his Shepherd; is he presented as a subject of the kingdom of heaven; then Messiah is his king, to rule in him, over him, and for him. The Holy Ghost hath employed a vast variety of imagery, to set forth the glories of Christ and the precious characters he bears, and among the many figures presented, that of a *Rock* seems truly grateful and endearing.

O come let us sing unto the Lord; let us make a joyful noise unto the Rock of our salvation, was the language of the church in days of old, (see Psalm xcvi. 1.) and viewing our glorious Lord under this striking metaphor, we may consider him as the Rock of antiquity, or Rock of ages; on him the church of God has rested in all generations, an immoveable foundation, on which their faith and hope have been established, and notwithstanding all the adverse winds and storms that beat against their Rock, they lay down in the dust in peace. "These all died in faith", says the Apostle, "not having received the promises, but having seen them afar off, and were persuaded of them." He is also a rock of defence. In this particular, how sweet and precious to that soul who knows his own weakness and impotence; while conscious of his own inability, the Lord Jesus stands forth for him as the defender of his soul and the lifter up of his head, and thus it is written. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." It is on this glorious Rock the feet of the saints are placed, when brought out of the pit of corruption, darkness, and sin, and from this lofty eminence they view by faith the wonders of redemption, and sing that

new song, which no man can learn but those who are sealed by the Spirit of the living God; and being strengthened by his Spirit in the inner man, they exult and triumph over all their foes. And this their song,—

A Rock of strength, of depth and height,
Whose Godhead shines with glory bright.
He is likewise a rock of safety. In regard to this topic what a blessed appropriateness appears. While Christ is brought to view in this light, the church is presented in the character of a dove; and O! what condescension on the part of God! For her accomodation, this Rock is a cleft Rock, where she may hide herself in every time of danger. Christ indeed is precious to that tried christian, who is called to experience the temptations of satan, and persecutions from avowed enemies and false friends, and that blessed individual who hath made this Rock his refuge, shall outride every storm. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. But again; Christ as a Rock, remember, contains the water of life and salvation. Herein he was prefigured in the wilderness as we are assured by Paul. "And they all drank of that spiritual Rock which followed them, and that Rock was Christ."

It is from this grand source, that every trembling soul shall be supplied with every spiritual blessing, and from his fulness "receive grace for grace" and thus they happily learn "it is by grace they are saved, not of works lest any man should boast," and having learned this important lesson, the pride of all human glory is stained with them, and Jesus becomes their "all in all;" for want of room, my dear brother I must close my scribble, but believe me, as ever, yours in the bonds of Christ.

THOMAS HILL.

FOR THE SIGNS OF THE TIMES.

Boone co, Ia, March 22, 1845.

BROTHER BEEBE:—I feel unworthy to call the saints my brethren, and I am satisfied that if I am a saint, I am the least of all saints. I am surrounded by arminians of every grade, who teach for doctrines the commandments of men, but being myself an Old School Baptist, and having been taught of God, that salvation is of the Lord, I cannot fellowship the doctrines which are propagated around me; and I desire, the Lord being my helper, to keep myself unspotted from all such doctrines. I seldom see a paper that is calculated to afford any comfort to such as are poor in spirit; they are generally calculated to feed the rich; but once in a while I meet with a number of the Signs, which buoys me up under my trials. We have a paper published here in the West called "The Western Predestinarian Baptist" edited by Elder Newport of Illinois, but it is too highly spiced with Parkerism to suit such School Baptists as take a correct view of the subject. The doctrine of a self-existent devil, and an extra production, was never heard of among Old School Baptists until about 1826. Is

it not strange, that the church should have been in ignorance so long, and that Elder Parker should have cast such a refulgence on the church in this latter day. This light has not emanated from the Sun of righteousness, but from a parheliion of Antichrist, to cause divisions in the church as all other religious inventions of men are calculated to do.

Another objection I have to that paper, is that Elder N. is identified with Bethlehem Association, which stands, since 1837, excluded from Conn's Creek Association. Three churches were at that time excluded for their Parkerism. I like to see those who profess to be Old School Baptists contending for Old School doctrines, and opposing all the new fangles and isms, which are constantly being introduced among us under the Baptist name. We should contend for the faith once delivered to the saints. I would rather look back several centuries, to find the truth, than to the present age; for the world in religious matters, grows more and more corrupt in every successive generation.

As this Parkerite heresy has caused much contention and division among the Baptists, let us mark those who cause divisions contrary to the doctrine which we have received of God, and avoid them. In every age, since her organization, the church of Christ has been troubled by men of corrupt minds, who have introduced their heresies from various motives & strange to tell, they wish to palm off their new theories as belonging to the faith and order of the Old Regular Baptists. A counterfeit coin, must be washed over with the true metal to make it pass currently, and so we find the enemies of the truth are trying to gloss over their absurdities, by calling them the doctrine of Old School Baptists.

Brethren, let us beware of all new speculations, and of every thing which is calculated to mar our peace, and produce divisions in the church of God. Let us mark down, Fuller, Campbell and Parker among those who in the last days have brought in heresies, and avoid such as propagate their false doctrines, lest we be found bidding them God speed. The Baptist is the first and only church of God upon the earth, and this is the reason why she has always had so many enemies; and this is the reason why so many wish to be called by her name, to take away their reproach. She was never identified with the church of Rome or any of her descendants; nor will she ever mix with churches of the world. The world loves its own; But the church is hated by the world. Although the church is a little despised flock, she shall be brought through all her conflicts, more than conqueror, through him that loved, and gave himself for her.

Yours in Christ Jesus,

JEREMIAH R. CALLAHAN.

Factoryville, Chemung co., N. Y.,
April 17, 1845.

At N. Carey's, storm-staid, worn down with age, travelling, and infirmity, he, who was at his

best estate altogether vanity, now would address brother Beebe; and while, with the deepest gratitude, he ought to remember and acknowledge the kindness of the brethren and friends, who, in various ways, as the stewards of the Lord's property, have administered to his comfort as he journeyed from place to place, he ought, more abundantly, with full affection, to praise the Most High, not only for providing such friends and furnishing them from the fulness of his common providence, but for gospel provision and spiritual food for his and their souls; and not for making the provision only, but because his love was strong as death the waters of strife [our striving against God] could not quench it, neither the floods of wrath due for our sins, which fell on him, could drown it. So, as God in the exercise of love resolved to show what his almighty grace could do, he did not leave the accomplishment thereof to blind chance, creature efforts, or the freedom of the human will; but directed that it should rest upon his own omnipotent will moving into operation the attributes of his own unchanging nature, so that with infinite exactness every wheel should move and every attending circumstance produce the designed effect, showing forth his greatness and manifesting his fulness for the enjoyment of the objects of his eternal and unchanging love. He fits them for glory while he reveals his wrath against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, and after their hardness and impenitence of heart are treasuring up unto themselves wrath against the day of wrath and the revelation of the righteous judgement of God.

I have also much of human weakness to lament, a base want of gratitude both to God and man, much wandering of my mind and neglect of duty both to God and my brethren. While I confess my secret sins to God, I feel respecting what I would now publicly confess, as I have thought I have seen some others who were called upon to confess, i. e., as though I wanted, at least partly, to lay it to my infirmity of age; or, I would try to excuse myself for not sending you notice of the Old School General Meeting in Northern Pennsylvania, on account of not being at home, where I could have recourse to my record, having forgotten the exact time. And while I would try to excuse myself on account of forgetfulness, it stares me in the face that forgetfulness is a crime. Forgetting the works of God and the wonders which he has wrought in behalf of Israel is enumerated among the crimes with which they were charged. (Psalms lxxviii. 11 & cvi. 13 & 21.) And God, by Hosea, threatened them with judgments because they forgot him. (Hos. ii. 13.) And in the 50th Psalm, where, it would seem, God would expostulate with Israel, near the close it is said, "Now consider this, ye that forget God, lest I tear you in peices and there be none to deliver." Since forgetfulness stands charged as a crime and men plead it as an excuse, as though they were not guilty on account of it, it shows something of the difference between the ways of God and man;

and when God charges with crime, and we excuse ourselves, (in our own view,) what is the nature of it but charging God with falsehood, as it is written, He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son? Such then is the opposition of our nature, to the nature of God, as that of sin to holiness; God is perfectly holy, our nature is wholly sinful. Who, then, that is acquainted with the corruption of his own nature, can possibly for one moment conceive that it is possible for the natural man to desire any degree of spiritual exercise, or have any more notion of holiness than fish have of living in the air?—What then will become of the mass of professors with all their zeal for the Lord or the conversion of their fellow men, who are so far from the truth as to believe that the unregenerate man can do something to help forward the salvation of his soul? That my nature is so corrupt, I positively know, and that by nature there is any material difference among men, I have not learned from my Bible. And I am persuaded that if God, by grace, does not make some to differ from others, all will alike go down to hell. But that he has made and continues to make a difference and that by grace through faith is, I think, the joint testimony of the Apostles and prophets.

Your most unworthy brother in hope of bearing the image of the heavenly as I have of the earthly.

H. WEST.

FOR THE SIGNS OF THE TIMES.

Desoto co., Mi., April 1, 1845.

BROTHER BEEBE:—I am not acquainted with you personally; but by reading the Signs of the Times, I am led to believe that we are of the same family; and so I propose to give you some information concerning our family connections in these parts. We are a united people, and the great Shepherd feeds and takes care of us, and keeps us united.

I attended our association, the (Tallassahatchee,) which was held with the Antioch church last October, and a more pleasant meeting I have not attended for a long time. The business was executed in harmony and love. The stand was occupied on Sunday by Elders More, Gurthry, Culp, and Parks: we had a large and remarkably orderly congregation. The doctrine preached was food to the children of God, which made them rejoice. Our next association will be held with the church at Cold Water, Marshall co., Mi., commencing on Saturday before the second Sunday in October next. So far as I am acquainted, we are in peace and of one mind. The Lord is raising up and sending laborers into his vineyard. Within the last three or four years, the Lord has raised up within the bounds of this association six young gifts; three of which have been set apart by ordination. And I am happy to learn that these brethren, do proclaim the truth of the gospel, fearlessly of men and devils.

My brother, I wish to give you some of my

views of the plan of salvation; take them for what they are worth. I am no scholar, and but a child in the experience of the things of the Kingdom. When I hear strange doctrines, which are opposed to that which was taught by Christ and his Apostles, and hear the cry of "Lo, here is Christ, and Lo, there is Christ," &c., I am convinced of the truth declared by the wise man. "There is a way that seemeth right to a man, but the end thereof is death." God's people are *one* people. "My dove may undefiled is but one, she is the only one of her mother, and the choice one of her that bear her." (Cant. vi. 9.) "One Lord, one faith and one baptism." I believe this one church of Christ was comprehended in the wisdom of God, and is justified thro' the merits of Christ, and that according to his own purpose and grace, which was given her in Christ Jesus before the world began. A soul can only be born again by the power of God, nothing short of his almighty power and grace can quicken. The Spirit of God gives life, and makes the quickened sinner to see and feel his deep depravity and ruined estate, shows that he is condemned by the law, and justly, and also that his own righteousness is but filthy rags, and makes him fully sensible of his total inability to extricate himself. In this condition we are made to cry, Lord save or we perish, and when the soul is thus brought by the Spirit, the same Spirit reveals Christ to him, as the hope of glory, and he is made to confess that "Salvation is of the Lord." Not of men, not of the institutions of men, nor of ministers, nor priests, nor anxious benches; nor by might nor by power, but by my Spirit, saith the Lord. We are made to view the plan of grace, as a most glorious plan, laid in infinite wisdom, and executed by infinite power and grace; and that no flesh shall glory in the presence of God. All things work together for good to them that love God; to them that are the called according to his purpose. The plan of the building of grace was perfect in the mind of God, and all that was, or ever could be necessary for the complete finish of the work, was and is treasured up in Christ, so there can be no lack. This plan presents a perfect chain; it has five links; two before time, two in time, and one when time shall be no longer. The first two links are the foreknowledge and the predestinating decree of God; for known unto God are all his works from the foundation of the world. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called." (Rom. viii. 29 & 30.) As God, he saw the end from the beginning. Nothing new to him has been presented. The church as the body of Christ, as the bride of the Lamb, is as ancient as the mediatorial office of Christ. She was chosen in him before the foundation of the world. His members are called in time; yes, "Saved and called with an holy calling; not according to their works, but according to his own

purpose and grace, which was given them in Christ Jesus before the world began. (2 Tim. i. 9.) They are made acquainted with Christ their Spiritual head, by being thus called from darkness to light, and from the power of sin and satan to the liberty of the sons of God. Jesus says, my sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they shall never perish. The church is not justified for what she is to do, but for what Christ has done. These I understand to be the two links in time; viz: calling and justification. This work is wrought in them by the Spirit. Jesus said he would send the Comforter, even the Spirit of truth, &c., which should take of his and show unto them.

And this very people, whom he foreknew, predestinated, called, and justified, shall be ultimately glorified with him in heaven. The building shall be complete in Christ, and all the glory secured to the great Builder. He will bring and fit the last material to its destined place in this spiritual building; then shall his mediatorial work be complete, and the kingdom in its fulness be presented to God, and time shall be no longer. And as Jesus is the first resurrection, so he will assuredly raise up all his members, at the last day, as he has promised. Yes, my brethren, these *vile bodies* shall be raised, and they shall be made like his glorious body, and the saints thus raised, shall inherit the kingdom prepared for them from the foundation of the world.

Election is a glorious plan,
In which the God of grace,
Ordained to life, ere time began,
His chosen, ransomed race.

Yours in hope of eternal life,

J. R. RENFRO.

FOR THE SIGNS OF THE TIMES.

Cool Spring, N. C., April 18, 1845.

DEAR BROTHER BEEBE:—Although I am a stranger to you in the flesh, I hope not altogether so in the spirit; but when I look within, and see my many imperfections, frailties, and short comings, and that the good I would I do not, and that the many resolutions formed fail, I oftentimes awfully fear that I have no affinity with the dear people of God, and am led to exclaim "Lord save, or I perish!" In me, that is, in my flesh dwelleth no good thing; but in the difficulties, trials, distresses, and many temptations which I have passed through and still expect to encounter while passing through this vale of tears, I endeavor, by the eye of faith, to look through the vista of time to the Lamb of God who, in this world, died the ignominious death of the cross that poor sinners, the church, his bride should be rescued from thralldom and eternal death. He is my only hope and at his feet I wish to cast all my cares; this being my *only* hope, if I fail in it I am gone forever; and if not saved entirely by grace, I must certainly be lost, for there is no soundness in me. In reading and meditation I sometimes take a little comfort. It is said in the blessed Book, "Blessed are the people that know the joyful sound," &c.

I sometimes hope that I know it and love it; but often when I hear it I cannot feel that glow and heavenly fervor that I would wish; I imagine the Spirit is often taken from us, or leaves us, to show us where our strength lies, and our own weakness. The Judge of all the earth will do right, for he works all things after the counsel of his own will. May he give us grace to bow with reverence and submission to his mandates, without murmuring or repining respecting his providence towards us. His blessed word informs us that all things work together for good to them that love God and are called according to his purpose. If we are so favored as to be these characters happy are we. Though scoffed and sneered at by the popular religionists of the present day, as infidels and opposers of the gospel, (because we cannot enter into their schemes,) we shall ultimately triumph over all opposition, and be landed safely in the haven of eternal rest, where we shall repose forever from the storms and tempests of this unfriendly world, and be eternally happy. The warfare will be ended and the victory gained solely and alone by the Captain of our salvation, who has all power in heaven and on earth, and his own arm has brought salvation, and there was none to help. Blessed be his holy name. May he guide and direct us in all things, and may we put all our trust in him, and never trust in the least degree in an arm of flesh; it profiteth nothing.

My mind has been wandering about from one thing to another, I scarcely know what, and has not as yet reached my subject.—My present object in writing is to make a remittance to you for my subscription to the Signs of the Times. I do not know how our account stands, but I have not remitted to you in a considerable time, and I herein enclose \$10, hoping it will pay up arrearages, for I assure you, my dear brother, (if I am at liberty to use the appellation,) I take great delight in the perusal of the "Signs," and although they are contemned by many, I should very much regret to be deprived of them. This is a trying time with us, and although I do not profess to be a prophet nor the son of a prophet, I am fearful we have not yet come to the worst. There seems to be a convulsion both in church and state, and we have but few valiant and undaunted soldiers to give the alarm in the holy mountain. The enemies are truly formidable and were it not for the promises of God we might despair. His purposes will surely be brought to pass though earth and hell oppose. But to stand up manfully and oppose the corruptions and errors of the present day, flesh and blood must not be conferred with, and it seems to me a person must have something more than natural gifts. Go on, my brother, in the strength of Israel's God, cry aloud and spare not, and contend earnestly for the faith once delivered to the saints.

JAMES S. BATTLE.

FOR THE SIGNS OF THE TIMES.

West Avon, April 30, 1845.

BROTHER BEEBE:—I have been a reader of the

Signs for a number of years, and with the exception of the time, when I hope I was being led by the Spirit, into the light and liberty of the blessed gospel; I think I never took so much interest in their contents, as I have for the year past. Then, while reading the communications of individuals relative to the dealings of God with them in leading them by a way they knew not of, out of darkness into light, and from a love of sin to a love of holiness, you must be aware that I felt as interested as the poor, naked, sick, and destitute person feels, when he finds and reads a will wherein is bequeathed to him and secured a fortune sufficient to supply all his wants. The reason why I have felt a more than common interest in them of late, is because the editor fearlessly speaks forth upon a subject, that is not only interesting to me and all others who have their attention called to it, but he treats that subject in such a manner, as rarely another editor throughout the length and breadth of our land dares to do. I mean the subject of our Common Schools.—Newspaper editors generally, yes, almost universally seek for popularity, and they are very careful how they handle a question till they find out the mind of the people, and then they are very vociferous on whichever side they find to be the most popular, without regard to the true bearing of the question upon the rights and privileges of the people generally. And notwithstanding the universal disapprobation felt and manifested by the inhabitants of our school districts against the Prussian school system which designing men, assisted by the clergy, are palming upon the country, not an editor is found who dares risk his popularity by proclaiming against the iniquitous scheme laid to cheat the people and to wrest from them those rights which cost our forefathers their blood and treasures.* And, brother Beebe, it pains me when I see communications from brethren complaining of you for the course you take in regard to our school system, because I know it is unpleasant for you to take such course when you know that many whom you highly esteem as brethren think, and not only think but tell to all the readers of the Signs that you are doing wrong, and that you are out of your place in thus meddling with the things of the world.—But I think if those brethren were conversant with the effect of the operation of our school laws, if they knew that the money appropriated for the benefit of the poor was given a hundred fold more to the rich college student than to the poor common school scholar—if they knew that instead of allowing the common school fund to increase as was intended, the surplus is lavished upon an army of county superintendents, at the rate of \$500 each, per annum, who go about the country creating divisions in districts, disturbing the harmony of the inhabitants, and making it almost impossible for the districts to get their public money on account of the difficulty of procuring such teachers as they say we must have—if they knew that where the people of a county do not want a superintendent and refuse to appoint one the poor of that

county are deprived of their just portion of the public money, and because they do not happen to be able to pay the consequently enlarged amount of their school bill the collector may and is required to take the last loaf of bread and the last pound of flour (if nothing else can be found) to satisfy the school bill.—I think if those brethren knew all this and much more that might be mentioned that is inconsistent with the spirit of our republican system of government they would not lay a straw in your way; much less, when they come to know of the plans that are being laid to poison the minds of our youth, and lead them along smoothly to heaven by a particular code of morals, &c.—But I must stop; I only wanted to speak a word of encouragement to help balance the account of discouragements sent in by some of our brethren who do not seem to understand the question at issue. Go on, my brother, cry aloud and spare not, for I think the day is not far distant when some of those brethren will wish they had stayed up your hands and cheered you on, instead of trying to stop your course.

The proceedings of the meetings held in your region on the subject of common schools have been read at public meetings in this quarter, and the resolutions seemed to speak forth the very sentiments of those who had weighed the subject at all, and I think that if some person capable of holding up the enormities of our Prussian school system in their true light would come into this region and make an exhibition of them to the public the people would rise in their majesty, and, by that harmless weapon, the Ballot Box, redress their wrongs in such a manner and so effectually that it would teach to a designing clergy that the boon of religious liberty for which our ancestors fought and died, and which they secured to us by their blood is too dear a treasure to have filched from us without a struggle.

If you deem the above worth a place in the Signs you are at liberty to use it.

Yours, in the best of bonds, P. WEST.

* The "Goshen Clarion," published at Goshen in this county, maintains a bold stand in opposition to the Prussian school system. It is edited by brother L. L. Vail.—Terms, \$1,50 per annum, in advance.—Ed.

FOR THE SIGNS OF THE TIMES.

Henry co., Va., Feb. 4, 1845.

BROTHER BEEBE:—As I am confined pretty much to the house to-day on account of the weather, I will give you my views on the mission system and the doctrines connected with it. You know that the leading feature of this system is that if the people would contribute money enough to send preachers among the heathen many souls might be saved that otherwise will be lost. Now, so far as I am concerned, I am entirely willing to aid in extending the peaceful and benign influence of the glorious gospel of the blessed God, by using all the means that are clearly authorized by the word of God. I had always thought, brother

Beebe, that the distinguishing doctrine of the Old School Baptists was special and particular election, eternal and unconditional, to all the heirs of promise; and, furthermore, that ample provision was made in the gospel to secure the salvation of all the chosen race, and that all the means necessary to bring about the accomplishment of this end are also embraced in the gospel. Now my principal objection to the modern mission system is that it militates against this fundamental and vital doctrine of the gospel by the employment of means that do, to all intents and purposes, render salvation conditional, and such as are not to be found in the New Testament. I cannot see how any man who believes in the doctrine of unconditional election can have any fellowship for a system which suspends the salvation of thousands of souls upon dollars and cents. And if, as the advocates of this system say, it is a part of the means ordained of God, is it not strange that it should have been so long overlooked by the great Head of the church who is King in Zion? Nor do we read anywhere in the New Testament of a Mission Board to send out preachers, or a Theological Seminary to qualify young men for the ministry, and [worse than all] to pay them a fixed salary for their services. Nor do we read of anything like a general Conference clothed with authority to send out preachers and define their boundaries; for Paul says, "I conferred not with flesh and blood, neither went I up to Jerusalem to them who were Apostles before me;" and I am persuaded that no man, at the present day, who is called of God to preach the gospel will acknowledge any other authority to send him forth into the ministry or to say when or where he is to preach, or what amount he is to receive for his services. Paul says, Necessity is laid upon me, yea, woe is unto me if I preach not the gospel. What is my reward then? Why, verily, that when I have preached the gospel I may make the gospel of God without charge; that I abuse not my power in the gospel.—How many preachers do you suppose, brother Beebe, could adopt the language of this eminent Apostle to the elders at Miletus; and say, These hands have ministered to my necessities, and to them that were with me; I have coveted no man's silver, or gold, or apparel?

It appears that the earliest account we have of the mission system is in the 16th century, when the church of Rome distinguished herself by her efforts to proselyte the heathen to her faith; and from that time down to the present the system has been extending itself in various directions, and patronised by different denominations; yet the stream has lost none of its original corruption, for it is a law of nature, as well as divinity, that if the fountain be corrupt the stream must necessarily be so. But I thank God that amidst the almost universal corruption which pervades nearly every department of the ministry, the Old School Baptists have disclaimed all connection with this monstrous system of corruption in every shape and form. And I trust they will continue to present an unbroken front against every innovation

upon the glorious gospel of the Son of God; for I think I hazard nothing in asserting that whenever the mission system has prevailed corruption in the ministry has been the consequence. All history abundantly testifies that a salaried clergy has always been a corrupt, ambitious priesthood lord-ing it over God's heritage, for filthy lucre's sake. And I ask what is to prevent our sharing the same fate unless God, of his infinite mercy, should interpose to avert so dire a doom? I would exhort my brethren, whoever they may be, to *touch not, taste not, handle not the unclean thing*.

I will conclude with the expression of the late celebrated Dr. Gill, of London, in relation to *Infant Baptism*, that the system is nothing more nor less than a part and pillar of popery.

Yours, in the bonds of the gospel,

JOHN R. MARTIN.

EDITORIAL.

NEW-VERNON, NEW-YORK, JUNE 15, 1845.

CORRECTION.—The Warwick Association commences her session, for this year, at Brookfield, in this county, on Wednesday the 4th of June, instead of the 9th, as erroneously stated in preceding numbers of this paper.

ELDER PHILANDER HARTWELL has received and accepted a call to the pastoral care of the church at Warwick, in this county, and is expected to arrive with his family by the 9th of June. We most cordially welcome this servant of the Lord into the bounds of this association, and congratulate the church at Warwick in being so highly favored of the Lord as to secure the services of so valuable a brother. May the Good Master make him a blessing, not only to the Warwick church, but also to the churches in this vicinity.

WHERE IS THE CHURCH?

An inspired writer has said, "As the lilly among thorns, so is my love among the daughters."—None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the "Love, Dove, and undefiled" of her Beloved. The figure of a *lilly* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory although surpassing that of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the Sun. But she is not only like the *lilly* as that flower stands gracefully in the field, or among other beautiful flowers, but she is like the *lilly* among thorns. How truly does the church of Christ answer to the figure in all its fulness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been

among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffetings of Satan. To those who have discernment in spiritual things how admirably does the church contrast with that by which she is surrounded.—All that the *lilly* is of itself is merely grass of the field which today is, and tomorrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all the goodliness thereof [that is produced by human power, or the flesh, for all that is born of the flesh, whether physical or mental, is flesh] is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the *flower thereof*, that is, the goodliness of the flesh, or grass, may adorn the meadow, but, in common with the grass with which it is connected, it cannot survive the dissolution of the flesh or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

Defiled and loathsome as we are,
He makes us white and calls us fair,
Adorns us with that heavenly dress,
His graces, and his righteousness.

Consequently the church is enabled through grace to sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. lxi. 10.) She "is all glorious within, her clothing is of wrought gold she shall be brought unto the King in garments of fine needle work." (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, are but as thorns. Zion is pronounced in the language of inspiration *the perfection of beauty*; it cannot therefore be improved. Earth has no colors nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to the eyes of an adulterous generation, for except a man be born again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Understanding these to be some of the general characteristics of

the church of God, may we not inquire, 'Where may she be found at this day?—We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots attire, seeking for lovers; from her lips will not be heard the silly boast, "I have peace offerings with me, this day have I paid my vows."—(Prov. vii. 14.) She cannot be recognised in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of, Isa. iii. 16—26, with their haughty carriage, stretched forth necks, wanton eyes, and mincing walk, making a tinkling with their feet, with their cauls, and their round-tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the headbands, and the tablets, and the ear rings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and crisping pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lilly of the vallies is surrounded. "There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bear her."—(Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago—a people whose only beauty consists in the comeliness which Christ has put upon them—a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them—(Deut. xxxiii. 29)—A people dwelling alone and not reckoned among the nations with no governmental patronage from the powers of the world—a kingdom that is not of this world, nor visible to the world because they are the sons of God; the world knoweth them not because it knew him not—A poor and afflicted people trusting in the name of the Lord—a persecuted people, for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name's sake. They are regarded as the offscouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry, if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her "one Lord, one faith, and one baptism."—Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and nstruc-

tions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated do not see why the bread that Moses gave is not good enough.

Christ's church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven. And if there be any who have not passed from death unto life, who fancy that they can understand and love the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of man but by the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but by the Spirit. And unless we be born of the Spirit and that Spirit abide in us, we are as dead to all spiritual things as the human body is to natural life after the animal spirit has departed. It is therefore quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men. The church of God, if found at all, will be found in possession of doctrine which cannot be taught by every or any man to his neighbor, saying, *Know the Lord*; it cannot be taught nor learned in Sabbath schools, or what are called theological schools; nor can it be derived from reading the Bible or hearing it expounded, even if Paul himself were the expounder, for the natural man cannot receive it, it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow men is a branch of anti-christ; and the nature and attainableness of their faith proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men and not in the power of God. See 1 Cor. ii. 5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members

of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up on high, who led captivity captive, and received gifts for men, they look for all the gifts which the church can need,—to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion and everlasting joy upon their heads. To him who opened the doors of death, and rose triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance, and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

ABSENCE.—This number will be issued during our absence, and as we have with much exertion succeeded in gaining a few weeks so as to be able to attend some associations our readers will have to wait for the next number until we return to our post; which will be, we trust, in season to issue our next by the time it shall be due, and perhaps before.

Poetry.

PROVIDENCE EQUITABLE AND KIND.

Through all the various shifting scene
Of life's mistaken ill or good,
Thy hand, O God! conducts unseen
The beautiful vicissitude.

Thou givest with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

Trust we to youth, or friends, or power?
Fix we on this terrestrial ball?
When most secure, the coming hour,
If thou see fit may blast them all.

When lowest sunk with grief and shame,
Fill'd with affliction's bitter cup,
Lost to relations, friends, and fame,
Thy powerful hand can raise us up.

Thy powerful consolations cheer,
Thy smiles suppress the deep-fetched sigh,
Thy hand can dry the trickling tear
That secret wets the widow's eye.

All things on earth, and all in heaven,
On thy eternal will depend;
And all for greater good were given,
And all shall in thy glory end.

This be my care; to all beside
Indifferent let my wishes be;
'Passion be calm, and dumb be pride,
And fix'd, O God, my soul on thee.'

RIFTON'S COL.

Poetry.

For the Signs of the Times.

THE DESPISED NAZARENE.

Ye Nazarites of Jesus,
Ye pilgrims poor and mean,*
Come sing the love that frees us,
Sing Christ the Nazarene.

To spread the "lovely story,"
Angelic bands are seen;
That Christ, the King of glory,
Becomes a Nazarene.

Sing how, within a manger,
(Oh soul transporting theme!)
This kind and heavenly Stranger
Becomes a Nazarene.

Declare the pattern given
To saints, in Jordan's stream;
The witness, too, from heaven
To Christ, the Nazarene.

O, scorn not this example,
On this beloved lean;
No broken heart can trample
Thy words, kind Nazarene.

He bore for you temptation,
Pursued by Satan's spleen;
Likewise your condemnation,
O, friendly Nazarene!

His miracles, and wonders
Make multitudes convene;
The dead, in silent slumbers,
Obey this Nazarene.

The deaf, the dumb, the maimed,
The leprous, the unclean,
And blind have each obtained
Help of this Nazarene.

The poor receive glad tidings,
The captive, joys serene,
Relieved of their backslidings,
They sing the Nazarene.

But here is love surprising!
Here's grief's most sad extreme!
The mournful agonizing
Of Christ, the Nazarene.

See Judas now betray him!
The Jews with malice keen,
To Pilate straight convey him,
Submissive Nazarene.

By criminal and traitor
Condemned the Judge supreme;
By creatures, their Creator,
This wondrous Nazarene!

Away unto the slaughter
They lead the Lamb serene,
Bewail, O Zion's daughter,
This suffering Nazarene.

Creation now astounded,
And shuddering at the scene,
This dreadful truth resounded,
'Tis Christ, the Nazarene!

O! sinner, has he yielded,
Your soul from hell to screen!
By love and mercy shielded,
Come sing the Nazarene.

Still sing the lovely story,
Salvation's glorious scheme
Soon in a world of glory,
You'll meet this Nazarene.

WILLIAM D. ENGLE.

* Mean in their own estimation, by reason of sin, and mean in the estimation of the world.

THE ATHEIST AND THE ACORN.

"Methinks this world seems oddly made,
And every thing amiss."
A dull, complaining Atheist said,
As stretched he lay beneath his shade,
And instanced it in this:

"Behold," quoth he, "that mighty thing,
A pumpkin large and round,
Is held but by a little string,
Which upward cannot make it spring,
Nor bear it from the ground.

"While on this oak an acorn small,
So disproportioned grows,
That whoso'er surveys this all,
Tis universal casual ball,
Its ill contrivance knows.

"My better judgment would have hung
The pumpkin on the tree,
And left the acorn slightly strung,
'Mong things that on the surface spring,
And weak and feeble be."

No more the caviller could say,
No farther faults decry;
For upwards gazing as he lay,
An acorn, loosened from its spray,
Fell down upon his eye.

The wounded part with tears ran o'er,
As punished for the sin,
Fool! had that bough a pumpkin bore,
Thy whimsies would have worked no more,
Nor skull have kept them in.

THE BIBLE.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved the Bible true.

The terms of disputative art,
Had never reached his ear;
He laid his hand upon his heart,
And only answered—HERE.

VIETER.

NOTICE.

Westville, Champaign co., O., April 18, '45.

DEAR BROTHER BEEBE:—Having removed to Nettle Creek, Champaign co., O., I wish you to direct my papers hereafter to Westville, Champaign co., O., instead of sending them to Franklin, Warren co., O. My brethren and friends who may hereafter address me by mail will please to direct their communications to the same place.

SAMUEL WILLIAMS.

Associational Meeting.

The General Meeting of the Old School Baptists in Northern Pennsylvania, on the 14th & 15th, or Saturday before, and the third Lord's day in June, 1845, with the church in New Milford.—The exercises to commence at half past 10 o'clock, A.M.

Please to notice the same in the Signs, and also, that all Old School Baptists who can, are affectionately invited to attend.

H. WEST.

OLD SCHOOL MEETING.

An Old School Baptist meeting will be held with the church at Turin, Lewis co., N. Y., commencing on Friday, the 27th day of June next, at 11 o'clock, A. M., and will be continued till the following Sunday evening. Ministers and brethren of the Old School Baptist order are respectfully and affectionately invited to attend.

Br. Jewett will please copy this notice into the Monitor.

If the brethren at Westmoreland please they may appoint a meeting at their meeting-house, on Wednesday preceding, and we will endeavor to attend.

Receipts.

NEW YORK.—G. Demeral, \$1; Eld. T. Hill, 5; D. Silsby, 1; Mrs. S. Johnson, 1; Mrs. J. Carey, 1; A. Benedict, 1; Mrs. A. Bradner, 1; B. Sayer, 1. \$12 00
NORTH CAROLINA.—J. S. Battle, \$10; Major J. Clark, 3. \$13 00
GEORGIA.—J. Oates, \$1; A. Preston, 2. \$3 00
T. Froman, Ill., 1; E. A. Meaders, Mi., 2; J. Hazen, Pa., 1; J. Blaine, Esq., Ia., 1. \$5 00

Total, \$33 00

List of Agents.

The following agents are duly authorized to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NEW VERNON, ORANGE COUNTY, N. Y., JULY 1, 1845.

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GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Harrisburg, Fayette co., Ia., May 9, 1845.

BROTHER BEEBE :—Once more my pen is in motion to scribble a sheet for your disposal. In my last I gave you my views at some length of the doctrine of means and ends. I purpose now to further examine this doctrine by its legitimate results, and contrast it with the truth. The notion that the proclamation of the gospel written or oral, is the means of quickening the dead sinner, presupposes that man is not in a state of moral death, comparable to the state of a dead body after the Spirit has left it, and it has passed into a state of death, where no means can resuscitate it ; or in other words, that man dead in sin, is not dead like a stone, but only dead like an egg, and as the egg, though dead, has in it a principle susceptible of life, by the means of the warmth of the hen's body ; so the sinner, not like the stone that no means can animate, but like the egg, is under the influence of means. But the Old Baptist doctrine says, that God is able of these stones (not of these eggs) to raise up children unto Abraham. The parable of the sower and the seed is in point : the seed or word, was sowed—some by the wayside—some on stony ground—some among thorns, and some on good ground. The seed or word sowed, was no means of melting away the rocks, grubbing up the thorns, or preparing the ground out of the way. And although the seed was as good in the one case as the other, yet it produced no crop in any case but where the ground was prepared, or was made good, before the seed was sowed : nor could the seed be the means of making it good, for it was good before the seed was sowed or applied to it. The notion that fallen man is not so bad, and dead, and deaf, and blind, and vile, as the Bible and the Old School Baptists say he is, will resort to every subterfuge to save some good redeeming quality in man, and then hang his salvation on either the susceptibility or proper improvement of that little good : yet to avoid exposure, they all will say, it is all of grace. The veriest pharisee now in Christendom, will say salvation is all of grace, *free grace*, &c.,

but there are means to be used ; and then the language is all confused on the walls of Babylon. What are the means ? one says works—another, faith—another, repentance—another, prayer—another, baby sprinkling—another, adult immersion—another, Sunday Schools—another, tracts—another, the scriptures—another, money—another, the gospel—another, the preacher—another, all these and ten thousand other things ; and so they wrap it up. Because the word gospel will best comprehend all, or the hearers can be the easiest perverted by that *pretty word*, to effect them, or their purpose ; that word is adopted, and so the gospel is called the *means* of grace, the *means* of spiritual and eternal life, the *means* of regeneration, the *means* of quickening the dead, &c. And what is the *reverenced* clergy ? are they to be thrown aside as an earthen vessel ? are they to be set at naught and only spend their lives in feeding the sheep and lambs of Christ's fold ? must they be toiling under the care and service of all the churches ? is it possible, that they are of no more value than to take heed unto themselves, and to all the flock over the which the Holy Ghost hath made them overseers, to feed the church of God, which he hath purchased with his own blood ? No ; we will make the world their care, and honor them as heaven's ordained *instruments*, to enforce the gospel as *means*, to quicken dead sinners. Now if they are God's *instruments*, and what they proclaim is God's *means*, for the salvation and eternal life of the fallen world, surely theological schools at the expense of the church and the world should be erected for aids and accomplishments. Surely a black coat and kid gloves, with all the tapestry of wealth, fashion, and rhetoric, should bring in their resources to give them influence. They must please the people of fashion, and meet on equal footing the logician and the philosopher, or they will not be the *means* of converting them, and religion will consequently remain unpopular, and the church will never become stored with wealth, nor her ministers the wise dictators of the world. Hence came the assumptions of the Romish clergy, to forgive sins, pray departed souls out of purgatory, expel demons by lighted tapers—the introduction of saint worship, and the idolizing of images, with all the caticumen systems, joined with monasteries and nunneries, and all the persecution and bloodshed which has marked the man of sin, has for its root the doctrine of *means* for the salvation of the dead sinner, or for the sinner dead in trespasses and sin, and are but the legitimate fruits and deductions of that root. We may accuse the Catholics of worshipping images, and giving divine prerogatives to their clergy, but they will repel the

charge with contempt, and tell us all their forms of worship are but means, and their priest is but the instrument by which God works. God does it all—their priests of themselves can do nothing, but God works by and through them as his appointed instruments. So all their images, their holy water, their penances, their tapers, their monks, friars, nuns, cells, fire and fagots, with all their mummeries and idolatry, are built upon, and sustained by, the notion of the use of means. Truly, all the reformers from this old mother have brought off with them this badge of their kindred. The Baptist church was never in communion with this old harlot, and has never descended through her sorceries, but in the vallies of Piedmont, and elsewhere, bore a faithful testimony against her corruptions, even to death by thousands ; but now a corrupt brood of the same complexion with her offspring, are taking the same principles of *means*, and are building upon it the same fabrics for operation in America, that their predecessors succeeded so well with in Rome and elsewhere. Money, learning, and numbers are the three great levers of power that were then, and now are, sought for ; and to obtain these and combine them, nothing will be so efficient as to convince the world that the gospel is God's appointed *means*, and that the preacher is his instrument, for the eternal salvation of a lost world ; and now is the time, when these *instruments* are loaded with the *means* of grace, life, and salvation ; but money is wanted to support them on their missions, and to educate more for the work ; to print tracts, and Bibles, to aid them ; and many thousands annually are crowding the lake of eternal fire, who might have been happy in the climes of glory, if these means had only reached in time ! Come with your money, your jewelry, earrings and trinkets, to the Lord's treasury ; one poor *sp* may be the means of saving a soul that will shine like an eternal diamond in your immortal crown ! This is the legitimate tendency of the *means doctrine*, as it is called. Now where is the error of all these efforts, if the principle on which they are built be correct ? If the root be holy so are the branches. If the gospel be indeed the appointed *means* which God has ordained, and the preacher is his instrument, set for the regenerating, quickening, or making alive the sinner who is dead in sin, by, with, or thro' these means ; surely it cannot be wrong—nay, it would seem not only right, but would be the first and greatest duty urged by the sympathies of humanity, the philanthropy and benevolence of the christian, and the rational soul of every well wisher to those of his race, should feel called upon, to contribute the last farthing above his cheapest

food and raiment to aid in infusing eternal life into dead sinners by sending the means and instruments of eternal life to their rescue! Tracts, too, those little gospel heralds,—send them out as thick as hail-stones, for they are the gospel in retail, and so are the *means*.—Yes, and Sunday Schools, these nurseries, where so many young and tender plants are collected together before they are so hardened by sin that heaven's *means* and *instruments* cannot easily penetrate them.—I say, surely, if the principle be correct all these practices are consistent, for they are the legitimate results in practice, sustained by the doctrine set forth; nor can I see how the theory can be true, and the practice be false, for a good or bad tree is best known by its fruits.

Again, every feature of the arminian system from Fullerism to Mormonism, including all the shades of difference and incongruities that divide and subdivide them into different and belligerent sects and factions, as with one accord, declare in favor of the doctrine that the proclamation of the gospel is the means of renewing the sinner, and that the preacher is the instrument in this work of quickening. To make the people more susceptible of the saving impressions of these means, and better to subserve the designs of these instruments, they resort to all those exciting expedients, such as jerking, barking, jumping, dancing, bawling, screaming, rolling, grinning, howling, and grunting, with protracted gatherings, mourner's benches, and affairs for getting religion, &c. All these exhibitions with a score of others are all based upon the above doctrine of means. Now, can that doctrine be true which sustains every error, ancient and modern? I think not. Alexander Campbell builds his whole system on this view of means; and if the doctrine be true in point of fact, is it not true in point of system, in his arrangement? for he contends that the quickening Spirit resides in the word or gospel, and therefore, the gospel possesses in itself the quickening Spirit or power; and any man possessing the five senses, as a rational agent, is every way susceptible of the convictions, impressions, faith, and obedience, which the gospel as means, inculcates. If the doctrine be true in fact, I must contend it is also true in system, on Campbell's theory. To say it is the means of quickening, and yet divest it of any power to quicken, is too gross and inconsistent to be admitted. Suppose the opposite doctrine be true, then it follows of course that man as a fallen creature is in such a state of death, that no means can in the smallest degree give him life—that in that state of death no sound can effect him, for he is deaf and hears it not. Suppose God has declared that he of himself gives eternal life to his sheep, and that this life is in his Son, and that Christ liveth in us—that he is our life, that if this life is in us, the body is dead because of sin, but the Spirit is life because of righteousness. Then it follows that Christ, the cause—the fountain—the source—the very life of the church, is in them, living and reigning there; and exerting an influ-

ence in them to control and bring into subjection the propensities of the flesh. God shineth in them to give the light of the knowledge of the glory of God, in the face of Christ. This life is not the effect of some communication sent from God through some means to resuscitate some latent spark of life in the soul, which is susceptible of life if the proper means are applied; but it is Christ in you, and this is the believer's life, and not the means of it. The Spirit of Christ is the living Spirit, that gives hearing, seeing, feeling and understanding.—These symptoms of life always follow after life, and can never go before it. Life precedes hearing, and therefore, hearing can never be the means of producing life. Life must in all cases be present before any of the senses can be susceptible of any impressions which can be addressed to them; therefore, hearing the gospel can never produce a capacity to hear it. Hearing is a symptom, sign, or effect of life, and can never produce its own cause, nor be the means of producing it. Food may be the means of sustenance to the living, but it can never be the means by which a capacity is given to the dead to receive and digest it. The legitimate tendency of this doctrine is, a humble reliance on God, a constant looking to Christ, a sensible union with the body, the church, a habitual renunciation of all confidence in an arm of flesh. The whole church and each of her members properly taught in this doctrine, will highly esteem the faithful minister of the gospel, whom God has set on the walls of Zion, for the defence of the faith, to sound the alarm to the flock, to watch for souls, to feed the sheep and lambs, to take the oversight of the flock; and while he faithfully attends to this arduous station, he should be highly esteemed for his work's sake; but to impart life eternal to the dead sinner, is the sovereign and direct work of God. Election, predestination, the exercise of divine love, eternal life, and the entering of this life into the soul, are all the work of God, without the use of any external means. While the gospel is sounding, the dead sinner sits at ease, perhaps half through the sermon, but some word suddenly arrests his attention, and he feels and hears and sees as he never did before; and that word and that preacher, he will probably love ever afterwards, and sometimes think these were the means of giving him life, and eyes to see, and ears to hear, and a heart to understand; but surely he had life first, hearing, feeling, seeing, and understanding were the effects of life, and not the cause or means of it; and however quick the succession may be, still the cause in all cases must precede its effects. The gospel, and he who proclaims it, can only be the means to those who hear, and only those who are first made alive can hear.

Yours in truth,

WILSON THOMPSON.

FOR THE SIGNS OF THE TIMES.

Cow Marsh, Kent co., Del., May 20, 1845.

DEAR BROTHER BEEBE :—I again take my

pen in hand to present for the consideration and edification of your readers my thoughts on Matt. xvi. 19, in connexion with my scribble on the 18 verse in Signs. No. 8, present Vol. "And I will give unto thee the keys of the Kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." There is in this verse an address to the Apostle Peter from the King in Zion, intimating that station Peter had to fill in the church of God; and from this expression of the Lord, the conclusion has been drawn by some, that Peter received exclusively the keys or power to govern the church. It is upon this hypothesis that the Romish church has established her line of popes with her ecclesiastical dogmas, and from her as a mother, her Protestant daughters have inherited or imbibed the same principle, vesting the government of their respective bodies in their respective heads, the clergy, with power to legislate or make laws, and charge them, as they in their worldly wisdom may think proper; becoming many masters, not regarding Jesus Christ as Lord, King and Lawgiver, nor contenting themselves to unite with the sect every where spoken against, in following him in the administration of the laws which he has established in his kingdom. We must therefore regard the reformation to be of and from the formation of the Beast that John saw rising up out of the sea with its heads and horns, Rev. xiii. 1, nor can it be expected that the reformation as a body, can embrace Christ as head, and constitute his church but rather that it constitutes what John saw typified in the second Beast coming up out of the earth, Rev. xiii. 11, consequently neither the mother nor the daughters have nor can they ever receive the keys of the kingdom of heaven, or church of God. But we proceed to view the giving and receiving the keys &c. By keys we understand power, power to open and shut, bind and loose, remit and retain &c. This power must proceed from an original or sovereign power; this power we must trace to God as the only source of sovereign power. By referring to Isa. xxii. 20, 21, & 22, we view Christ clothed with righteousness and girded with strength, the government of his church committed into his hand, and the key of the house of David upon his shoulder, so he shall open and none shall shut and he shall shut and none shall open. Here we have reference to Rev. iii. 7 & 8, where Christ is again brought to view in the use of the keys, saying to the Angel of the church at Philadelphia, behold I have set before thee, an open door and none can shut it. We learn from Matthew xxiii. 13, that the scribes and pharisees shut up the kingdom of heaven against men, and in Luke xi. 52, that the lawyers had taken away the key of knowledge that they entered not in themselves, and they that were entering in they hindered. By the key of knowledge I understand the Jewish covenant, the law that was added because of transgression, till the seed should come. That key was taken away by the lawyers or rulers among the Jews in

making void the law by their own traditions, and destroying its usefulness as a school-master to bring or point them to Christ. (Gal. iii. 24.) By the key of the house of David, or the keys of the kingdom of heaven I understand that spiritual power and government established by Jesus Christ in the new covenant which he makes with the spiritual house of Israel after those days when he puts his law into their hearts and minds, being to them a God, and they to him a people. Thus, we view Christ Jesus, our Lord as receiving, holding, and delivering or giving to his church the keys of the kingdom of heaven, clothing her with power to bind and loose, &c. It is not our design to explain away any weight, force, or evidence contained in the text, but to bring it to accord with other texts of the same import which we here present; the first is Matt. xviii. 18. After giving the rule of discipline for the people of God in case of personal or individual trespass, the Master declares, Whatsoever ye (the church) shall bind on earth shall be bound in heaven, &c. We would here remark that the keys were not given by our Lord to Peter when he addressed him, Matt. xvi. 19, neither to the Apostles and brethren when he addressed the church, Matt. xviii. 18, when he expressed the texts. I understand the keys were not given till after the resurrection of Jesus Christ, when he breathed upon them and said, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained unto them. This occurrence, together with the outpouring of the Holy Ghost on the day of Pentecost, was a fulfilment, not only of the prophecy quoted by the Apostle Peter on that occasion, but also of the promise of our Lord, John xiv. 16, 17, & 26, xv. 26 & 27, xvi. 7—15; wherein I understand the little flock received the kingdom, i. e. was constituted into the visible body, church, or kingdom of our Lord Jesus Christ. That kingdom is not of this world, it must therefore be the kingdom of heaven or of God as is frequently expressed in the New Testament. It was when the church was constituted and became the kingdom of God that she received the keys of that kingdom, i. e., power and authority for her own government, nor can I understand that Peter or any other Apostle or all of them received the exclusive power to govern this kingdom, but we do understand that the church received the laws or rules of this kingdom, as laid down in the New Testament, through the Apostles qualified of God as her servants to receive and record as well as preach the word of God; it is here we find the bindings, and loosings, remissions, and retentions established in his kingdom. But the words of the text indicate that Peter should receive individually the keys of the kingdom.—This we admit; it is the idea of an exclusive reception that we object to. It was not the capacity of a servant or minister that Peter received and used the keys, and if the rule given in the eighteenth chapter of Matthew belongs to the church for the benefit of her members in case

of individual trespass, then we may say that all the members of the church receive personally in some degree the key, &c. But it is in the capacity of inspired Apostles, we believe, that Peter and the rest of the Apostles were clothed with power to use the keys of the kingdom, as indicated in the text. This qualification Paul refers to in his epistle to the Ephesians, fourth chapter, beginning at the seventh verse, But unto every one of us is grace given according to the gift of Christ; wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men; and he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, &c. See, also, I Cor. xii. 28, Rom. xii. 6, Acts xiv. 21, 22, & 23, xv. 7—29, & xvi. 4 & 5. By these Scriptures we are warranted in believing that the Apostles were qualified of the Holy Ghost, whose office it is to take of the things of Jesus and show them unto his servants, to plant and water the churches, establish and deliver the laws for their government, and set forth by declaration the doctrine or faith once delivered to the saints. We might here enlarge on the deliverance in the gospel to the children and people of God from under the bondage of the law, proclaiming liberty to the captives, by the ministration of the gospel committed to the Apostles. But my sheet is full, I must therefore leave the application of the subject to those who have better opportunities.

Yours, in the affection of the gospel,
SAMUEL MEREDITH.

FOR THE SIGNS OF THE TIMES.

Hall's Store, Del.

BROTHER BEEBE:—As I have often been refreshed and comforted by reading in the Signs the comforts and consolations as well as the doubts and fears of the followers of the Lord Jesus according to his revealed will, I thought I would give you a few broken hints in relation to what the Lord has done for me.

As it respects the precise time when I was convicted for sin, I cannot say, but for several years when I was but a small boy, there would be times when sin would appear hateful, and if I did anything wrong my conscience would condemn me for it; but time passed on, sometimes I would love sin and roll it as a sweet morsel under my tongue, and at other times I would hate it, until 1842, in the twenty second year of my age, when I found that my task-masters were too severe upon me. They not only compelled me to commit sin but forbade my reflecting on the nature of it, and especially on the wages of it; which, notwithstanding, I discovered was death, and that not only temporal but eternal.—I discovered, (or the Spirit of God discovered to me) that the soul that sins shall die, and that it was the firm and unshaken declaration of the God of heaven; and as he had said, so I believed it was, for I was not like a great many, in that I believed that God was the Almighty, exclusive of the aid and assistance of grasshoppers; and I

also thought that I was not too young to die, for, as a great many had died younger, it was, by no means improbable that it might be my turn next, and I knew if I died in the condition in which I then was, awful indeed must be the consequences! But it was not so much the fear of death nor the dread of future punishment that so much distressed me, but the thought that I had sinned against God, because I knew that the sting of death was sin, and that sin was the cause of punishment. But I must pass on to state the time when that period, (predestinated from before the foundation of the world,) arrived, which was about the middle of October 1842. In the afternoon, as I was walking alone and, as well as I can recollect, thinking about the sad consequences of living and dying in an unregenerate state, when this thought occurred to me,—If I were summoned to appear before God and there give an account of the deeds done in the body, what would be the issue? And, after considering upon it awhile, I discovered that if I was dealt with as I deserved the very best account I could give of myself would seal my death warrant, and cause my eternal banishment from heaven. I felt a great deal distressed and uneasy; and at night, Nichodemus-like, I tried to pray; but it only made me worse. Previous to this when I had been distressed I could pray it off, and therefore I had put considerable confidence in prayers, but at this time they appeared to be mockery and even vaunting and I could neither hope in them nor anything else. It was, Lord save, or I perish; and I thought I had so often sinned against him that I could have no reason to expect mercy from him. I felt that it was my sins and transgressions that caused the Son of God to suffer the ignominious death of the cross, and how could I ask in his name?—My spirits then seemed to be sunk into a dead calm. I could neither ask for pardon nor object to punishment—all hope was gone, and then did a refreshing breeze come, and with it a small, still voice, saying, *Thy sins which are many are all forgiven thee.* Then did Jesus Christ appear to me to be the same yesterday, to-day, and forever, the chiefest among ten thousand and altogether lovely, because he had taken my feet out of the horrible pit and miry clay of sin and iniquity, and established my goings on the Rock of eternal ages, and put a song of praise in my mouth, yea, even all praise to him, for I could not reserve any part nor particle of it to myself.

But I soon began to doubt the reality of these exercises and to think them nothing more than imagination. It passed on for some time but I found there was a change; for I saw myself in a very different light from what I had done before. I could not sin now without knowing it, and feeling the effects of it too, for it appeared to me that I was constantly doing the things that I would not do, and leaving undone the things that I ought to have done. Still I continued to hope against hope until I nearly lost all hope, and I prayed that God would reveal to me whether I might hope that he had for Christ's sake pardoned

EDITORIAL.

NEW VERNON, NEW YORK, JULY 1, 1845.

my sins; when this passage came forcibly to my mind, namely, "Who is among you that feareth the Lord," &c.; (Isa. 1. 10) but then I thought this did not seem to reach my case, so many sins as I had committed, and such an ungrateful wretch as I had been since I had believed, and so often as I had doubted the sincerity of my faith, but not his sufficiency. When this message came, The blood of Jesus Christ cleanseth us from all sin, I could believe and rejoice in the God of my salvation; but sin, that cruel monster will never suffer me long to remain in perfect enjoyment and full assurance of that hope which is set before me; neither indeed do I believe it will until the house of this tabernacle is dissolved and I am removed to that building which is of God, a house not made with hands, eternal in the heavens: and then, and not till then, if I am a child of God and heir according to the promise, I shall be a perfect man in Christ Jesus.

I will not close without relating a brief sketch of the trying conflict that I experienced on the fifth of last October, which was the removal of my bosom friend from a temporal to an eternal world. The day she was taken, 2 weeks before she died, she received a hope that Christ had spoken peace to her soul, and given ease to her distressed conscience. She said to me, (as I was sitting upon the side of the bed,) "There has been a great change in my mind since I lay down, for then it appeared all dark and dismal, but now it is all joy and gladness. While I was thinking on my past life," (she continued) "and mourning over my sins, and thinking what I should do to be saved, suddenly I thought I saw the Lord Jesus coming towards me; he appeared to outshine the sun in his meridian splendor and the fulness of his dazzling beauty; and when I saw him I was constrained to say to him, 'Speak the word only, and I shall be healed;' and immediately I was healed; and he said, Follow me." The joyful emotions that swelled my bosom on hearing her relate what the Lord had done for her soul may be better imagined than described. We promised each other that if it was the will of our heavenly Father to raise her again to health we would follow our Lord and Master into a watery grave by submitting to the ordinance of baptism. But a cloudless sky is of short duration, and happiness in this world is of short continuance; and so it was with me, for I thought I should enjoy a little paradise below; but God saw fit in the all-wise dispensation of his providence to order it otherwise, and to call her, by the irresistible hand of death, from this world of sorrows, and I have reason to hope, to his kingdom above and to a world of eternal joys, where she will ever be with the Lord. But since that time the feelings of humanity often triumph over the spirit of resignation, and I am led to exclaim, Why was she taken from me in the morning of life, in the bloom of youth? Her age at the time of her death was 23 years, 6 months, and 5 days.

I was baptized by my father, Eld. L. A. Hall, October 20th, 1842, and it is by the grace of God I am what I am.

L. A. HALL, JR.

DEATH OF OLD SCHOOL BAPTIST MINISTERS.

It has become our painful duty to record the decease of three of our Old School brethren, who have been taken from the number of those who ministered in word and doctrine among us.

Elder Daniel E. Jewett, our cotemporary and fellow laborer in the editorial as well as ministerial field, was dismissed from his toils and conflicts on Wednesday the 28th day of May, after a severe illness of eight days, which he was enabled to bear with that firmness and resignation which distinguishes the closing scene of those whose treasures are in the heavens. He had been as we understand upon a tour among the churches and brethren of our faith in New England; and to visit his aged mother, and returning by the way of Philadelphia, so as to attend Delaware, Delaware River and Warwick associations, had become very much fatigued; and on the day of his arrival, at Philadelphia, May the 21st, he was taken with the bilious colic; from which neither the skill of physicians nor the kind and unremitting attention of friends and brethren could relieve him. We saw and conversed with him, a day or two before his exit; and although he was suffering severe pain of body, his soul appeared to be calmly awaiting the sovereign pleasure of his God. Letters had been dispatched to his wife, but not in time for her to reach him before his spirit had taken its immortal flight. Of the precise situation of his family, we are not prepared to speak at present. He has left an amiable, but, now widowed companion, who was to him in spiritual as well as temporal matters, a help meet indeed, and we believe he had two small children. We shall be enabled hereafter to mention his age, and such other particulars as may be interesting to the readers. Brother Jewett has been more generally known among the Old School Baptists, as an editor and publisher of the Doctrinal Advocate, than his opportunities for travelling would allow him to be as a preacher; we, together with brethren and friends in general sincerely sympathise.

Elder J. Bryan also, a minister in the bounds of Chemung association, has been recently called home. Our slight personal acquaintance with him, is not sufficient to enable us to give much of a biographical account of him, he has written and published considerable, some of his writings have appeared in this paper, and in the Monitor also. Brother H. West will furnish an obituary notice soon.

Brother Samuel Meredith, a licensed preacher of the Cow Marsh church, and in the Delaware association, has also, very recently finished his course. An obituary notice of his death written by Elder Peter Meredith will be found on the last page of this sheet.

A communication from our departed brother, on the subject of the "keys of the kingdom," &c., will be found in another part of this paper. This was probably the last article he ever wrote for publication, as it came to us since we issued our last number, but before we could get it in type, it was followed by the announcement of his departure to the world of spirits.

Reflections.—While it becomes us who survive the pale nations of the departed, to bow with humble resignation to the inscrutable providence of our God, in the afflictive dispensations by which we feel ourselves truly stricken and bereaved may we be admonished, that the time of our departure is at hand. A few more conflicts with the flesh, with sin, and with the tempter, and the struggle will be over with us, and we shall join the congregation of our departed brethren in that happy land, where the inhabitants shall no more say "I am sick," and where we shall go no more out forever.

"O! happy hour! O, blest abode!
There to be like, and with our God,
And sense and sin no more control,
The rising pleasures of the soul."

"REPLENISH THE TREASURY."

This is all important. The Lord's treasury requires filling up. We pray the brethren in Pennsylvania not to forget, when making up their contributions for missions, that the Treasury of the PENNSYLVANIA BAPTIST CONVENTION is laboring under a consumption. That we have between thirty and forty missionaries dependent upon us for aid, and now looking anxiously for their quarter's appropriations, without our having one dollar in the funds!

Brethren, remember the missionaries in your own state of Pennsylvania.—*Bap. Rec.*"

It is very common with modern stock jobbers in religious speculation, to call their receptacles of filthy lucre "The Lord's treasury," and thus applied they speak much of its exhaustion and replenishment. A treasury, in the true sense of the word, is the place where treasure is deposited, and the Lord's treasury is the place where God has deposited his treasures. In a scriptural view of the subject, Christ is the only treasury of God; for, in him, are all the treasures of wisdom and knowledge; and it has pleased the Father that in him, should all fulness dwell. And we beheld his glory, as the glory of the only begotten of the Father full of grace and truth. All power in heaven and earth is treasured up in him. Indeed, all that is valuable, in securing the glory of God, and the redemption, sanctification, preservation and ultimate glory of the elect of God and all who are embraced in that election; all is treasured up in Christ, and he is the only treasury of the Lord, that his children have any knowledge of. How unlike the treasury to which the New School Baptists profanely apply the title. The Lord's treasury never was exhausted, it is inexhaustible. It never was replenished, nor has ever needed to be, by men or angels. It requires no agents, mendicants, or Judases to whine, beg or plead for aid, in him is found a full supply of all that is, or ever can be required for the execution of his purposes; quickening his redeemed, qualifying, sending out, and supporting his ministers; and all his chosen people, shall, and do for

his fulness receive, and grace for grace. Those who are taught by his Spirit to trust in him, become as Mount Zion, which cannot be moved, they have no apprehension of a failure, they know in whom they have believed, and that he is able to keep that which they have committed unto him against *that day*. His ministers are not subjected to such contingencies, as those deprecated in the extract copied above; they require no humanly devised mission board to become his endorser for their support, or to direct them to the field of their labor: for, Lo! he is with them always, even to the end of the world; and they have never found him an exhausted treasury, or a barren wilderness to them.

"All their capacious souls can need,
In him doth richly meet
Nor to their eyes is gold so dear
Nor silver half so sweet."

"The treasury of the Pennsylvania convention is laboring under a consumption." And no wonder, there are so many officers agents and hirelings dependant, that, as fast as the people will replenish, the "greedy dogs," will devour, and hence the cry of the horse-leach's two daughters, is always applicable.

These New School Baptists pretend to be worshippers of God; but the article copied shows that they pray to the people, who have money. The thirty or forty missionaries *depend* upon the convention, and the convention in turn, depend upon the monied contributors to whom they address their prayer. If among the thirty, or forty, who look to the convention for their quarter's pay, there should be one of the servants of our Lord, he will learn how vain a thing it is to trust in man and not only a *vain thing*, but a cursed thing; for, "cursed is man, that trusteth in man, or maketh flesh his arm."

SACRED RELICS.—In the dark ages of papal superstition, infatuated barbarians could be successfully imposed on, and hoaxed out of their money, by the reputed relics of former times, such as pretended fragments of the cross, pieces of the chain by which Peter was bound, or some thing of marvellous history. Those days have passed away; but the spirit of imposition and blind infatuation remains. Protestants who affected to be shocked with the superstitions of the papists, can now present, consecrated relics the *identical chair* of the fabled Dairyman's Daughter, or perhaps the nine hundred dollar shawl of Mrs. Judson. A real or fictitious Chinaman will produce a great excitement, and perhaps as liberal contributions, in the city of New York, as the exhibition of Paul's tobacco box, or pipe, (if he ever used any) could have done in Italy or Spain in any preceding age. The following may serve as a specimen.

CURIOSITY AT THE TABERNACLE.—The identical chair used by the "Dairyman's Daughter," was placed upon the stage, at the tabernacle this morning. It is an old fashioned arm chair, with high back, primitive in appearance, but to every one who has read the Dairyman's Daughter," by Leigh

Richmond, it possesses impressive and touching interest. Chinaman, an intelligent young man also had a seat upon the stage, dressed in full Chinese costume. He seemed to look with calmness and even delight upon the vast and beautiful assemblage; he gave close attention to all the proceedings and kept his fan in constant motion during the entire session of the Society. He recently arrived here from the Celestial Empire with one of the Missionaries.—*N. Y. Express.*

"SLIPSLIDIFICATION" IN A BAPTIST MINISTER.

The following precious *morceau*, appeared in the Banner of the Cross, an organ of the Episcopal church, of this city, on May the 10th 1845.

"At a meeting of the standing Committee of Pennsylvania, on Tuesday last, 6th inst., the Rev. Gideon B. Perry, D. D. L. L. D., pastor of the New Market street Baptist congregation, Philadelphia, was received as a candidate for orders in the church. We understand that Dr. Perry has been in the Baptist Ministry upwards of twenty years."

"Sic transit gloria mundi."!

If we were to make any comments on the above somerset, we should no doubt be charged by our Episcopalian brethren with feelings of envy and jealousy, because they are about to receive this titled minister to their communion. Therefore, we shall remain perfectly quiet, and allow them to enjoy the credit of having gained him, with all his "blushing honours thick upon him."

We would however, remind the Editor of the Banner of the Cross, that he has unfortunately omitted one of his titles, by the addition of which, his name will stand Rev. G. B. Perry, M. D., D. D., L. L. D.!!!

The new-fangled word, *slipslidification*, at the head of this article, may possibly require some explanation. It is not our invention, but one coined a few weeks since by the doctor, to whom we would respectfully refer the reader for a definition. Little did we imagine, that so early, it would in such a happy manner apply to his own case.—*Bap. Rec.*

BENEVOLENT SOCIETIES.

The following is a statement carefully compiled by us, of the amount of money reported as having been received the last year by the various benevolent societies, at their late anniversary meetings in the city of New York:

American Tract Society,	\$152,376 78
American Home Missionary Society,	122,163 82
Foreign Evangelical Society,	18,744 74
New York State Colonization Society,	5,756 00
Female Moral Reform Society,	6,820 06
American Anti-Slavery Society,	8,556 00
American Bible Society,	166,652 00
American Seaman's Society,	17,322 00
Presbyterian Board of Missions,	82,672 00
Baptist Board of foreign Missions,	82,276 20
Baptist Foreign Bible Society,	34,562 70
Society for meliorating the condition of the Jews,	3,716 00
American Board of commissioners of Foreign Missions,	185,000 00
Missionary Society of the Methodist E. Church,	121,535 55

Total, 1,008,154 69

The above amount shows a large increase in the last fiscal year over that of the previous year, by several thousand dollars. The Rev. Dr. Arm- strong attributes this increase in part to the secular press, which he said had been the means of

diffusing a greatly increased amount of information through the land.

Against true benevolence, Heaven forbid that we should say one word to impair its usefulness. But owing to their great popularity, may not some be induced to aid in their support who are not governed by the true standard of uninterested benevolence, and which, in that event, would tend to bring religion into disrepute? The standard for true and uninterested benevolence was laid down some 1800 years ago, that "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret." Are those who contribute to those societies governed by the foregoing rule? or are they seconding benevolent resolutions, and contributing their money to those institutions for the purpose of having their names heralded forth in the news papers throughout the Union? If so "Take heed that you do not your alms before men to be seen of them, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." And may it not be that while we are contributing our thousands, and burning with zeal for the distressed condition of the Chinese, Sandwich Islanders, Siamese and the Hottentots of Africa, &c., that we are neglecting the poor who are suffering for bread and clothing in our own villages and neighborhoods? If so, we do not love our neighbor as ourself. This subject is beautifully illustrated by the following anecdote of the celebrated John Randolph, while on a visit to a female friend. He found her surrounded with her seamstresses, making up a quantity of clothing. "What work have you on hand?" "O sir, I am preparing this clothing to send to the poor Greeks." On taking leave at the steps of the mansion, he saw some of her servants in need of the very clothing which their tender hearted mistress was sending abroad. He exclaimed—"Madam, the Greeks are at your door!"—*Goshen Clarion.*

CIRCULAR LETTERS.

The Baltimore (Old School) Baptist Association, to the churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN:—Having been privileged by our heavenly Father to meet according to appointment, to hear your letters and those of sister Associations in correspondence, in return, we address you in this our annual epistle, a few thoughts on Psalms cxlv. 9:

"His tender mercies are over all his works."

The subject of God's mercy, as set forth in this text, has been greatly perverted by various commentators. The *arminian* affirms that God has contemplated mercy for all his creatures, and offers it to them on the condition of their accepting it; and that many are so hardened that they reject the overtures, and God's benevolent designs are thus frustrated. If this view of the subject could be established in truth, it would show man to be more potent than God; that God would save them if he could obtain their permission.

It is proper here to observe, that while in the common providence of God, his mercy is extended to all his works of creation, to men, beasts, birds, &c., causing the earth to unbosom her treasures for their supply—feeding the raven, as well as the monarch; and to things inanimate as well as to living creatures; sending his rain upon the wilderness as well as the cultivated field—and also, "That he may show his wrath, enduring with much long suffering the vessels of wrath fitted to destruction:" yet his covenant mercy as contem-

plated by the Psalmist in the words under consideration, is restricted to his works of grace.

The arminians, in the absence of spiritual light, fail to discriminate between the new covenant mercies of God, and his providential mercies; and in their blindness deny even the right of God to have mercy on whom he will have mercy, and to harden whom he will. See Romans ix. 15. The arminian puts much stress upon the word *all*, which occurs in our text, and says it is unlimited—it must apply to *all* his works. But while they thus contend, they will not admit that fallen angels are included in it, but are themselves compelled to limit the application of the word.—But, let us inquire after the mind of the Spirit, which must be in harmony with the word which he has indited. The mercies of God are found recorded early in the Book of God—in the mention there made of the woman's seed, and also in many instances throughout the sacred volume; in one remarkable instance, when he proclaimed his name to Moses, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus xxxiv. 6. It is generally admitted that God is merciful by all classes; but of the nature and manner of his mercies, there is much dissension among men. Some indulge the hope that God will have mercy on them because they have abstained from some evils, or performed some good works; and however these may disagree in many things, they seem unitedly to believe that God is in duty bound to show mercy for some supposed goodness in the creature: and it is to be lamented that many who are called ministers of Christ, are propagating the same carnal notion, and asserting that, if man will be merciful unto himself, God will be merciful unto him. Many are at this day representing that God is making proffers of mercy to men who are dead in trespasses and sins. But this is as opposite to the gospel as infidelity itself can be. While there is such diversity of opinions and doctrines entertained by professors and profane, upon the subject of mercy, how important it is that we should have a correct knowledge of the subject. The mercy intended in the text under consideration, we understand to be that spiritual, new covenant, peculiar, discriminating, and saving mercy in Christ Jesus, which flows only to the election of grace through his atoning blood, and is revealed to the heart by Jehovah, the Spirit. God's mercy is in glorious harmony with all his attributes, and not as some have supposed, that mercy is a *darling attribute*, and justice a strange work of God. Such a view presents a strange god—a god whose attributes conflict one with another—but such is not the God of our salvation, as set forth in the Bible. The God of all mercy is the God of justice, and we are not warranted by any revelation he has made, to believe that he delights more in mercy than in justice. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him," &c. Psalm ciii. 17. The only channel through which this mercy can flow is Christ Jesus, and mercy always supposes its object to be miserable, and guilty—helpless, and deserving wrath; and this is in reality the case of all the elect of God, as connected with Adam in his transgression and fall; as, in their carnal natures children of wrath even as others—equally depraved—with natures black as hell, disposed only to evil, and that continually, having neither disposition nor ability to help themselves. This being the true condition of God's children, and God being strictly a just God—a God who will by no means clear the guilty, rendered it absolutely indispensable that a Saviour should be provided, mighty and able to redeem

from sin, purge from guilt, and make righteous those on whom God designed to reveal his mercy. And the glory of the gospel is to reveal such a Saviour, who has made satisfaction to God, as a just God, for the transgressions of his elect—cancelled the demands of law and justice, wherein they were involved. One who has, in his own person, legally endured the wrath and curse which was due on account of their sins, and by his own most precious blood cleansed them from all sin. This Saviour, Jehovah, Jesus! God manifested in the flesh—the self-existent "I am," in thus displaying his mercy, has exhibited his love, wisdom, justice, holiness, and every perfection of his eternal Godhead. Herein is made manifest how, or in what way, he is just, and yet the justifier of the ungodly. "A just God and a Saviour!" and all therefore who are the objects of this special mercy, shall assuredly become, in due time, the subjects of it experimentally. They are called vessels of mercy, and as vessels they shall be filled with mercy, and fitted for the glory of God, in God's appointed time. No hardness of their hearts, nor neglect of means can possibly prevent the perfect accomplishment of God's designs of mercy towards them.

When God is about to make known his mercy to his children, he makes them acquainted with their real condition as sinners, the depravity of their hearts, and makes them see and feel the justice of God in their condemnation, and their utter inability to save themselves, and thus prepares them to appreciate the display of his mercy. In the day of his power he makes them a willing people. Not only willing, and desirous above all things to enjoy his mercy, but to honor, love, adore, and obey him as the Captain of their salvation, the High Priest of their profession, and the King and Head over all things, to them. They are enlightened and made to see and admire the way of mercy through Christ as their Redeemer, and they are made to hunger and thirst as living souls, for his righteousness, and the prayer of the self-abased publican becomes suited to their case—"God be merciful to me, a sinner," and as the happy recipients of sovereign, distinguishing, and everlasting mercy, even of the sure mercies of David, with the inspired Psalmist they will sing of his mercies forever, and with their mouths will they make known God's faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. Psalms xxxix. 1, 2.

Now, brethren, May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be with you all. Amen.

JAMES B. BOWEN, Mod.

WILLIAM CHISWELL, Clerk.

The Delaware association, to the churches of which she is composed, sendeth christian salutation.

BELOVED BRETHREN, PARTAKERS OF THE HEAVENLY CALLING:—Being again permitted by a kind providence to assemble ourselves together in the name of our Lord Jesus Christ, who is the true God and eternal life; to give thanks for the many precious privileges we enjoy, and for the consolations the Father of mercies, and the God of all comfort is pleased to comfort us with, in passing through this vale of tears, to that City where the righteous nation, that keepeth the truth may enter in. We hasten as our custom is to put you in remembrance of that debt of love and gratitude we owe to God, for the great love wherewith he loved us.

The love of God to his church, is a theme that,

his children have in every age dwelt upon with rapture and delight, yea with joy, inexpressible and full of glory; and they have ever acknowledged, that they have failed in the attempt to describe that eternal, unchangeable, sovereign, free, and unmerited love of God, which is in Christ Jesus our Lord; it is indeed impossible, and passeth all knowledge and understanding. But we learn from the Scriptures of truth that God's love to his people is eternal and unchangeable. He, speaking by his prophet Jeremiah, saith "yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee; and this loving kindness (he assures us) he will not utterly take from them, nor suffer his faithfulness to fail according to his eternal purpose, which he purposed in Christ Jesus our Lord; we are aware that these scripture truths, with many others of like import, are controverted and denied by the enemies of the cross of Christ; but it is recorded of one of themselves, even a prophet of their own, that he made the important admission, that God was not a man that he should lie, or the son of man, that he should repent. But we cannot expect of those who love the ways of unrighteousness in those latter times, to make the same admission; (seeing they have made such wonderful improvements in their systems of theology,) without explaining the sense and force of these words away, by the *yea* and *nay* systems of man's invention.

But brethren, ye have not so learned Christ, If indeed ye have been taught of him, his word and Spirit teaches, that with him, there is no variableness, neither shadow of turning.

"Unchangeable his will, though dark may be our frame,
His loving heart is still eternally the same,
Our souls through many changes go,
His love, no variations know."

God's love is also sovereign, free and unmerited. When we contemplate the fallen condition of the human family, and call to remembrance the first teachings of the Holy Spirit, convincing us of our sin and misery, and of the helpless, hopeless condition, which we were in, what language could be more appropriately applied to our race, than that which the unerring record furnishes. "There is none righteous, *no, not one*, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, *no, not one*. In our natural state our understanding was darkened; being alienated from the life of God, through the ignorance that was in us, because of the blindness of our hearts; our will and affections were carnal and filled with enmity; yea, *enmity* itself against God, not subject to the law of God, neither indeed could be: the imaginations of our hearts were evil, only evil, continually, we were dead in trespasses and sins; yet just in this state did grace find us, cast out in the open field to the loathing of our persons. The Lord of Love passed by, and saw us polluted in our blood, and said unto us, live; yea, *he said* unto us *live*; and that time indeed was a time of love, when he manifested himself unto us, by quickening us, spreading his skirt over us, and covering our nakedness with the robe of his righteousness. The Apostle of the gentiles after recalling to the mind of Titus their former sad and deplorable condition, breaks out, in the following language; "but after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to his mercy he has saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. There was no merit on our part brethren; it was

sovereign mercy extended to the guilty, helpless, hopeless, wretched, last and undone. If then we are called with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began, we will with gratitude ascribe the praise to sovereign, unmerited love; and if it is the Lord who hath made us to differ from others of our race, he must from eternity have decreed, or it seemed good in his sight to make the distinction, for there can be no new determinations in the divine mind. His "counsels of old are faithfulness and truth." His counsel shall stand and he shall do all his pleasure." "He worketh all things after the counsel of his own will." "Thou art worthy, O Lord, to receive glory and honour, and power for thou hast created all things, and for thy pleasure they are, and were created." He hath chosen us in Christ from before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.

The Apostolic argument for divine Sovereignty you can read in full in the epistle to the Romans, Chapter ix. Men of splendid talents, cunning craftiness, and burning eloquence, (but who were never able to come, to the knowledge of the truth,) have vehemently and repeatedly assailed the Apostle's argument, because it opposes the pride of the carnal mind; but they have in every case proved themselves (not the Apostles) to be inconclusive and sophistical reasoners. But why speak we of these vain and haughty sons of pride, the talents of angels cannot confute what is given by inspiration of God.

The love of God to Zion, was manifested by sending his Son in the likeness of sinful flesh, to die for our sins and rise again for our justification. According to the scriptures, He loved the church and gave himself for it: he bore our sins in his own body on the tree. He laid down his life for the sheep: (Not for those of the Jewish fold only, but for all his sheep through out the whole world,) and we rejoice to think that all his heavenly Father gave him, shall come to him, and that there is but one fold, and one Shepherd. Our Lord was sent on no experimenting, or uncertain errand but to do the will of his Father. He did not come to perform a splendid failure. He did not come to perform that, which he previously knew would not be accomplished; but he saw of the travail of his soul, and was satisfied. But what is the important testimony of those "who were redeemed from the earth from among men, what is the burden of that song, that will resound through heavens high arches, through the never ceasing ages of eternity?" It is Jesus, for he was slain and has redeemed us to God by his blood out of every kindred, nation, tongue and people.

O, that with yonder sacred throng
We at his feet may fall;
Ours is the everlasting song,
We crown him Lord of all.

But time would fail; eternity alone is sufficient to recount all his work of love in the application of his blood to our consciences, in keeping us by his power, preserving us from the errors and delusions of the ungodly, in supporting us in temptations, trials, difficulties, and spreading his banner of love over us to encourage us, when faint and ready to halt, by reason of the body of sin and death.

Our beloved brother John, according to the wisdom given him in his epistles, says, we love him, because he first loved us, and wherever his love is shed in the hearts of his chosen, there will be a move to holiness, holiness of heart and life, not a

compliance or conformity to the commandments of men, but a strict conformity to what Christ, the King and Lawgiver of his people has commanded in the holy Scriptures. "Teaching them, says he,) to observe all things whatsoever I have commanded you, and Lo, I am with you always, even to the end of the world: we can know none as the elect of God, but by an experimental confession of their faith in Christ, and a life corresponding with that confession. They are chosen in Christ,—that they should be holy and without blame before him in love: they are elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience; they are chosen—to the belief of the truth, they are chosen that they should bring forth fruit, and that their fruit should remain; and the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. They that are Christs have crucified the flesh with the the affections and lusts.

Let us never Lord, forget thee,
Make us walk as pilgrims here,
We will give thee all the glory
Of the love that brought us near;
Bid us praise thee
And rejoice with holy fear.

Beloved brethren, in conclusion we would say, look to Jesus, the Author and Finisher of your faith, who for the joy that was set before him, endured the cross and despised the shame, and who is now set down at the right hand of the throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Remember his words, that in this world ye shall have tribulation. You who have contended for the faith of God's elect have in some measure learned that offences will come; the whole history of the church is but a comment on these words of our Redeemer, and we know not but we may be called to resist unto blood, striving against sin. The slanderous tongue, the wicked hands, and feet swift to shed blood are arrayed against you; the doctrine of the cross of Christ when preached in its purity, will assuredly call forth a share of persecution, for the carnal mind is now just as it ever was, enmity against God; remember as thy days, so shall thy strength be. The mighty God, has provided Zion with armour, without appealing to rulers of this world. The armour is suitable to every emergency that has arisen, or that may hereafter arise. Leave all carnal weapons to the enemies of Sovereign grace:—The church of Christ has never proved them; but she has proved the helmet of salvation, the shield of faith, the breastplate of faith and love and the sword of the spirit, which is the word of God. When the feet of her sons are shod with the preparation of the gospel of peace, her spiritual weapons are mighty through God to the pulling down of the strong holds of sin and satan, casting down imaginations, and every high thing that exalteth itself against the knowledge of God. These are they who follow the Lamb whithersoever he goeth. These are they who keep the commandments of God and the faith of Jesus.

As touching brotherly love, brethren, (we trust it is not needful to put you in remembrance) as ye yourselves have been taught of God to love one another: let this brotherly love and affection continue to all the household of faith, of every clime; as much as lieth in you live peaceably with all men. But truth, we cannot sell or barter for the pleasures of this world, it was given us for a far nobler and better purpose; it was given us to hold fast, to contend for, and in defence of it

to sacrifice every thing that the men of this world esteem so highly.

Grace be with all them who love our Lord Jesus Christ in sincerity.

CORRESPONDING LETTER.

The Baltimore Baptist association, to the several churches and associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—Beloved in the Lord, we have reason to be thankful for the privilege we have enjoyed of meeting together in our associate capacity, and seeing each other's faces in the flesh, and hearing the gospel of our Lord and Saviour Jesus Christ. We have been greatly refreshed by your messengers and ministers, and we can truly say, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good—that publisheth salvation, that saith unto Zion, "Thy God reigneth." We are a poor, despised, and afflicted people,—we have many things to lament, and nothing to rejoice in, save in the cross of our Lord and Saviour Jesus Christ.

The state of some of our churches indicates that the Lord may be about to remove his candlestick from those places. He hath all power, and will do as seemeth him good. We desire a continuation of your correspondence. Our next association will be with the Bethel church, Montgomery county, (near Poolesville,) Maryland, commencing on the Thursday before the third Lord's day in May, 1846, where we shall be pleased to see a goodly number of your ministers and messengers.

JAMES B. BOWEN, Mod.

WILLIAM CHISWELL, Clerk.

LELAND'S Works.—Subscribers for Leland's works are hereby informed that the editor of this paper, has engaged to supply such subscribers as may attend the Corresponding, Kecton, Rappahannock, or Ebenezer associations in August next. Subscribers residing in the vicinity of those meetings, who cannot attend, will please forward by their pastors, or others who do attend, the money for their subscriptions, and their books will be delivered at those meetings to their orders. Those subscribers on the route from New Vernon N. Y., to the associations in Virginia, will also be in readiness to receive their copies. As we shall have no time to delay, we propose that those who wish their volumes left at any of the following places, will leave the money for the same, with the persons named below, viz:—At New York city, with brother John Gilmore, 96 sixth avenue.

Philadelphia, with brother Wm. H. Crawford, North 7th street, corner of Willow.

Wilmington, Del., Elder Joseph Smart.

Gum Tree, Chester co, Pa., Joseph Hughes, P. M.

London Tract, Elder Thomas Barton.

Baltimore, brother James Lownds.

Washington, D. C., James Towles.

Alexandria, D. C., Joseph Grimes.

Fredricksburgh, Va., Elder John Clark.

Elders, S. Trott, R. C. Leachman, E. Hansborough, W. C. Lauck, A. C. Booten, Thomas Buck, and James Daval, or such other brethren as will meet us at the above mentioned associations, will receive the money for the work, at \$2 50 per copy, and the copies will be left with them.

¶ We are not at liberty to distribute any of the books without the cash, as we are held responsible to return the money or the books, which is necessary to meet the arrangements of the publisher, to meet the demands of the printer, binder, &c. Those who wish can receive their copies at this office; and in our next number, we hope to be able to give notice, where and how other subscribers are to be supplied.

OBITUARY.

Wilkinson's Shop., May 6, 1845.

Departed this life on the morning of the 23d of April last, after a painful illness of two weeks, at the residence of her husband, William Wilkinson, in the upper part of Chesterfield co., Va., Mrs. Elizabeth Wilkinson, daughter of the late Elder Edmond Goode: aged between 39 & 40 Years. She was married on the 17th of February 1825., and at the time of her death, was mother of nine children, 3 daughters and 6 sons, who survive with their disconsolate father to lament their irreparable loss. The deceased, was for the last 14 years of her life a consistent member of the Baptist church. She was an affectionate wife, a kind and tender mother, a good mistress, and an excellent neighbor. The chasm made by her death, will be long felt by her family, relatives and neighbors.* We trust she now rests from her labors.

WILLIAM WILKINSON.

Cow Marsh, Del., June 1, 1845.

BROTHER BEEBE:—It has become my painful task to announce the death of our dear brother Samuel Meredith, which took place on the evening of the 30th ult.

On my return from the association, on Wednesday last, my first business was to visit his dying bed. I found him extremely ill, but quite resigned to his affliction, believing it to be of the Lord. His complaint was a combination of bilious pleurisy and nervous affection which baffled all medical aid. He has left a widow and six small children, with many relatives and friends to mourn their loss, which we believe is his gain.

Dark and mysterious truly, is this dispensation of God. If he who killeth and maketh alive had locked the hand which is now employed in addressing you, in the icy vice of death; it would be what I have long expected; but my dear brother in the prime of life, and just entering the gospel ministry, is taken and I am spared: but we must be still and know that he is God, and that he doeth all things well: He is too wise to err, and too good to be unkind.

The merciful man is taken away, none considering that the righteous are taken from the evil to come.

Your unworthy brother.

PETER MEREDITH.

BROTHER BEEBE:—It becomes my duty, as a member of the Mount Hope Church in Chester co., Pa., to inform you of the death of our sister ANN MOUNT, who departed this life on the 16th day of March last. Her disease proceeded from a violent cold which had settled on her lungs, which together with other causes produced a great discharge of blood from her lungs. She was a member and in good standing in the church, and beloved by all who knew her, both as a sister, and as a neighbor.

Her body lies beneath the clod,
Her soul has gone to dwell with God,
Till in her resurrection flight,
Together they again unite.

J. W. DANCE.

Mount Hope, Pa., May 21, 1845.

Associational Meetings.

THE CORRESPONDING ASSOCIATION will meet with the Church at Occoquan, Prince William co., Va., on Friday before the second Sunday in August, 1845.

THE KETECTON ASSOCIATION will hold its next annual meeting with the Upper Broad Run church in Fauquier co., Va., commencing on Thursday before the third Sunday in August, 1845.

THE RAPPAHANNOCK ASSOCIATION will hold its next meeting with the Old School church at Gourd Vine, Culpepper co., Va., on Thursday before the fourth Sunday in August, next.

THE EBENEZER ASSOCIATION will hold its next meeting with the church in Luray, Page co., Va., commencing on the Thursday after the fourth Sunday in August next.

Old School Baptists generally are invited to attend the above meetings.

NOTICE.

The third edition of Elder B. Lloyd's New Hymn Book is now ready for those who may order it, at the following prices.

In Plain Binding,	per copy,	\$0.75
Morocco " sprinkled edges,	"	1.00
Extra, " gilt "	"	1.25

As the last edition of this work was printed in the city of New York, brother Lloyd has requested us to act as an agent for him in this part of the country: those, therefore, who wish for copies and can be more conveniently supplied through our agency, will forward their orders to us, enclosing the money, with directions as to how they wish to have the books forwarded. Orders for this work addressed to us must be, if by mail, Post Paid.

Brother Lloyd's letter on the subject will appear in our next number.

Receipts.

NEW YORK.—E. Smith, \$2; A. Elston, 1; S. Wheeler, 1; J. Carpenter, Sen., 1; A. Brundage, 1; T. Godfrey, 1; N. Horton, 1; J. B. Carey, 1; J. Gilmore, 6; C. Taylor, 1; Wm. Springsteen, 1; J. Coleman, 1.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

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GILBERT BEEBE, EDITOR;

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Alexander, Genesee co., N. Y., Dec., 20 '44.

BROTHER BEEBE:—Being requested to give the public my views through the Signs respecting the third point on which Paul reasoned before Felix, as stated Acts xxiv. 25, viz., *Judgement to come*, I submit a brief sketch for your inspection, with which you may do as you please.

In introducing the subject it may not be amiss to notice the different uses of the word *judgement*. Butterworth tells us that the word *judgement* signifies [1] the sentence of a judge, [2] discernment, [3] punishment, [4] Christ's governing power, [5] trials, afflictions, [6] moderation in punishment, [7] solemnity of the last day, [8] God's word, [9] equity, [10] the punishment inflicted on Christ for our sins, [11] the tyranny of Satan destroyed, [12] God's decrees, [13] the sentence of damnation on the wicked [14] court of judgement, [15] decision of controversies, [16] opinion, [17] advice, [18] rectitude and order, [19] the gospel or truth.—Since some of these had already come when the Apostle uttered the words of our text, as Christ's governing power, the punishment inflicted on Christ for the sins of his people, God's decrees, &c., it appears that they do not all belong to this text. In pursuing this subject then, I shall attend, first, to the person and character of the Judge, second, those to be judged, third, the standard by which they are judged, fourth, the time when they are judged.

Prop. 1. Notice the Judge.—That Christ is the Judge is plain from Acts xvii. 31, where the Apostle speaks of a day being appointed in which he [God] will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men in that he hath raised him from the dead. This was confirmed Acts x. 37—43, and shows that the Apostles were commanded to testify that Christ was ordained of God to be the Judge of quick and dead. But, as God is so often said to be the Judge, it may not be amiss here to notice that Christ is God as well as man; for in him dwelleth all the fulness of the Godhead bodily—in him are hid all the treasures

of wisdom and knowledge. All power in heaven and earth is his. "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. The work of creation is attributed to God; the same is attributed to Jesus Christ. Jesus said, "I and my Father are one;" I therefore conclude that Jesus Christ is God. Jesus, having all things delivered unto him, all power being his, all judgement being committed unto him, and all the treasures of wisdom and knowledge being in his possession, needed not that any should testify of man, for he knew what was in man, and therefore he is, of course, well qualified to judge, being one who never did, will, or can err in judgement. He is too holy and wise to err, too loving and just to be unkind.

Prop. 2. Treat of those to be judged.—I conclude, from the position of the text, that men are the objects in view. The Scriptures, indeed, speak of angel's being judged, but for the present I shall confine my remarks to men. As it is appointed unto men once to die, and after this the judgement, the present life of men appears to be a state of trial for the exhibition of their characters; and among them two characters are found. In the Scriptures they are called saints and sinners, and represented by wheat and chaff, sheep and goats, &c. And we learn that some men's sins are open beforehand, going before to judgement, and some men they follow after. And now we come the third proposition.

Prop. 3. Of the standard by which they are judged.—So far as I have learned, earthly courts profess to be governed in judgement by law and evidence; and while I believe that justice and judgement are the habitation of God's throne I am of the opinion that the judgement of God [Christ] not only is, but will be according to truth, the truth of the law, the truth of the gospel, and the truth of evidence presented before him. The works of his hands are verity and judgement, all his commandments are sure, they stand fast forever, and are done in truth and righteousness. We find it declared (Matt. v. 18.) that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." I therefore conclude that men, in the judgement to come, will be judged according to law and evidence. And as there is such difference in men's minds about the law (not that I wish to enter the list with brethren T. and R. and sister P.) I would suggest that until the law sin was in the world; and since sin is a transgression of the law there must have been a law previous to that

which was given by Jehovah to Moses and thro' him to the children of Israel, which I understand to be the law on tables of stone given to Moses and Israel as a covenant with its ceremonials.—I conclude that the law which Adam transgressed, by which sin entered into the world, and death by it, so that death passed upon all men because all had sinned, embraced in it the principle demanding the exercise of supreme love to God and loving our neighbor as ourselves; and that the law given to, or the covenant made with the children of Israel, hung upon these two points, as expressed Matt. xxii. 40; so that when the gentiles which had not the law, which was given by Moses, performed the things contained in the law, loved God supremely and their neighbors as themselves, the principles upon which the law hung, they showed the works of the law written in their hearts, according to Jer. xxxi. 31—34, Heb. viii. 6—11, Hos. ii. 23, and Zech. vi. 8, as also may be found Rom. ii. 28 & 29, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." According to that law which requires all men to love God with all their heart, and their neighbors as themselves, wherever it is found, and the evidence of its being or not being in exercise in them, will the judgement be. John, in Rev. xx. 11, 12, & 13, tells us that he saw a great white throne, &c., and the dead, small and great, stood before God and they were judged out of the things which were written in the books, according to their works. Paul, to the Romans, said, As many as had sinned in the law should be judged by the law. James speaks of some that should be judged by the law of liberty; and directs the brethren so to walk, and so to do. Paul, to the Romans, varies the expression from throne and calls it the *judgement-seat*; saying, *For we shall all stand before the judgement-seat of Christ.*—For it is written, Every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. He says, [2 Cor. v. 9—10,] "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgement-seat of Christ; that every one may receive the things which are done in his body whether good or bad. In what particular place the throne, or judgement-seat of Christ is located neither Paul, James, nor John has informed us, as I have yet learned. And I do not feel able, nor do I think I have any authority to give any information on the subject, since the eyes of

the Lord are in every place, beholding the evil and the good, neither is there anything hid from him; but all things are naked and open unto the eyes of him with whom we have to do, and by whom we are to be judged. Nor can I conceive that any particular locality is necessary, since Christ is capable of arraigning men before him in any place, wherever they are, and of manifesting himself to them in judgement or mercy, according to his own pleasure. Though a cloud of witnesses might be brought from divine testimony to the point, I think that an appeal to the experience of God's children, in this place, will be sufficient to establish the point with them as an experimental fact. Christ's judgement-seat, then, I conceive to be wherever he arraigns a creature before him, and calls him in a solemn sense, of his own mind to answer for his conduct; and the creature is miserable or happy according as his Judge manifests himself to his mind. I cannot conceive how it can be possible that God who never learned anything, or forgot anything,—who never knew any the more by all the passing events, or any the less either before or after them, yea, before whom all, even the most minute circumstance, was, and is eternally present, can need information, change his mind, or alter his judgement from that which it eternally was; since he is the same eternal, immutable, self-existent, incomprehensible *I AM*, with whom is no variability, nor shadow of turning. As many, then, as have sinned in, or against the law shall be judged by, or according to that law as their works give evidence or manifest their guilt. There can be no bribing either of Judge or witness. Should any attempt to bring false testimony, the eyes of the Judge would make him tremble. For the eyes of the Lord behold; his eyelids try the children of men. And he saith, I, the Lord search the heart, I try the reins to give every man according to his ways, and according to the fruit of his doings. But James mentions being judged by the law of liberty.—It may not be amiss here to notice that as all have sinned, and are under the sentence of death, (that sentence being passed according to the law which they had transgressed,) so death reigned—yea, sin reigned unto death, for it was by one man's transgression that many were made sinners; and being held under that sentence there could be no escape from the reign of sin unto death except the law of the Spirit of Life which was in Christ Jesus, who was the Surety of his people, making them free from the law of sin and death; those, therefore, who were created in Christ Jesus unto good works will walk and do accordingly; thereby giving evidence of their union with Christ, as their Head their Lord, and their Life; and therefore they will be judged by the law of liberty. Those that are such show the law written in their hearts; and concerning them the Lord said, *I will be to them a God, and they shall be to me a people; for I will be merciful to their unrighteousness, and their iniquities will I remember no more.* These, doubtless, are embraced among those whose sins

have gone beforehand to judgement,—were laid on Jesus, who died for them, bore them in his own body on the tree, &c.—And who that trusts in the Lord, and believes in Jesus, can possibly believe that their sins, for which Jesus made satisfaction by his death, shall ever again be charged against them? Such an idea of God, and of his government is too diminutive for any child of grace to think of but with abhorrence.

Prop. 4. The time of the judgement.—As Paul reasoned of judgement to come, and as he spake of a day appointed, &c., if the children of God by grace have all had all their sins laid on Christ as their Surety, and he has answered the demand of the law for them, so that they are become dead to the law by the body of Christ, that they may be married to Christ, and bring forth fruit unto God, being delivered from the law, that being dead under which they were held, they are no more under the law, but under grace.—Christ being the end of the law for righteousness to them that believe, why not conclude that their sins have gone beforehand to judgement? And as Paul speaks of a day appointed, in the which he [God] would judge the world in righteousness by that Man whom he hath ordained, &c., why not suppose that as his people are arraigned in the solemn exercise of their minds when made alive from the dead, and called to be saints and experience a manifestation that, through grace abounding to the chief of sinners, they are by Christ justified from all things from which they could not be justified by the law of Moses, so the world, in the distinction declared, [John xvii. 9, 14, 16, &c.] shall be arraigned in the last day, and in the sense of their minds be made to feel and acknowledge the justice of that sentence passed upon them as transgressors of the law of God, under which they lived? If then there were any inquiry necessary, as in earthly courts where men judge, it would argue imperfection in the Judge, at least, in knowledge. And, if there could be any change made in his mind by any fortuitous occurrence from what was his determination when he declared the law and its penalty, it would prove him mutable. As to the *last days*, it is positive that they were commenced, according to what God said by the prophet Joel, *at the day of Pentecost.* [See Joel ii. 28—32, Acts ii. 16—18, &c.] John, also, speaks of the last time, and calls the time in which he lived *the last time.* 1 John ii. 18. Comparing these and many other places with the fact that 1800 years have since rolled away, and yet times and days, as we count them, are still expected, I am led to the conclusion that the **gospel dispensation is the last days, &c.* Then, at the winding up of the scene the dead will be raised, the mystery of God will be finished, the *mystery of the woman and the beast that hath carried her* will have been sufficiently told; and undoubtedly an open display of the righteousness of God's government, sufficient to satisfy all holy beings, will completely confound the enemies thereof, and constrain them to bow to the sceptre of his vengeance.

I shall now close by presenting some use which the subject may lead to. In the consideration of these things our minds should be led to contemplate the being and perfection of him who is exalted high above all principalities and powers, princes and dominions, and to whom all things are subject, a Being exalted high above all possibility of ever coming to need, or being dependent on the work of his hands; a Being independent in himself, and on whom all things are dependent, who made, upholds, and has a perfect right to use and dispose of all things according to his own pleasure. As we are so entirely dependent on him that we cannot exist unless he supports us, may we contemplate our folly in rebelling against him, & our weakness in attempting to bring his conduct to the vain tribunal of our own depraved senses. The abundant mercy manifested in the plan of redemption through a once crucified, and now risen, glorious Savior, the riches of whose grace, in its operation in the objects of God's sovereign choice, makes them love holiness, long to be like and with the Savior, the perfection of God, the glory of his government, the preciousness of Christ, the sweetness of his love, and the hope of awaking in his likeness, when these vile bodies shall be fashioned like unto his glorious body, and that which is sown in corruption shall be raised in incorruption,—that which was sown a natural body shall be raised a spiritual body, and mortality swallowed up of immortality, may well stimulate us in the path of duty, and support us under the trials attending our path thro' this dreary vale of tears.

I remain, as ever,

Yours, in love,

HEZEKIAH WEST.

FOR THE SIGNS OF THE TIMES.

South Hill, Bradford co., Pa., May 10, '45.

BROTHER BEEBE:—Since brother Lassing of Kentucky has requested my "*opinions*" on Matthew xi. 12, through the Signs, if you think the following in agreement with the form of sound words, and containing sound doctrine and sound speech that cannot be condemned, you will doubtless gratify him by publishing it.

"AND FROM THE DAYS OF JOHN THE BAPTIST UNTIL NOW THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE."

MATTHEW XI. 12.

Since my "*opinion*" is asked, I freely give it, and give it as my opinion, and show some reason why it is so, presenting the foundation thereof as briefly as convenient. In introducing our text Messiah appears in conversation respecting John, whose messengers had just obtained their answer, and departed; and it serves as an occasion for him, to introduce some idea of a change of administration, which had already commenced; while it gives opportunity, for him to reprove the Jews for their blindness, hardness of heart, and opposition to the gospel of his kingdom; thereby showing the churlish disposition they possessed. The principle of every kingdom, embraces four points,

viz:—king, law, subjects, and territory, without which, no kingdom is fully organized. And for an earthly kingdom to suffer violence, and to be taken by force, is generally a matter of necessity; because they cannot defend themselves from superiority. And it was an ancient method, to besiege the capital, storm the castle, scale the walls, kill and captivate, until they could destroy, or subjugate the king; then claim the territory, and set up their own government. Thus satan's ministers, worldly minded, carnal legalists, though they may understand the dead languages, heathen mythology, polytheism and *belles lettres*, yet are so ignorant of God and his righteousness, or any thing spiritual, that in their zeal for a law, that is abolished, long since blotted out, a covenant that was in Abraham's flesh, and a worldly inheritance, they sometimes direct their sinful hearers, to storm heaven with their cries, to give God no rest day nor night, until he forgives their sins, (or they get religion,) and to encourage them therein, cite our text, & tell them they must take heaven by violence. This doctrine, is in perfect agreement with the carnal mind, and well pleasing to the unrenewed heart; but how would the child of grace, one born of the Spirit, in love with holiness, and discovering that the kingdom of Christ was not of this world, shudder at such horrid blasphemy, and rather conclude, that he did not understand the text at all, than to think of getting religion in that way. But I must not conceal the fact, by whatever means they would storm heaven, & get their religion, it is the same in nature and spirit, which those possessed, who perpetrated the horrid deeds embraced in our text.

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." It was truth, and may be seen by the following. The kingdom alluded to in our text was not of this world; [see John x. 36;] but the blinded Jewish rulers, scribes, pharisees, and hypocrites, did not know it. Had they known it, they would not have crucified him. [See 1 Cor. ii. 8.] And it seems, that their descendants, or followers, are as ignorant of it now, as they then were. But though the kingdom was not of this world, yet it had its King, law, subjects and territory: Christ was and is the King. The Lord God gave Christ the throne of his father David. And he shall reign over the house of Jacob forever. [See Luke 1, 32, 33.] Pilate also said Jesus was a king; [John x. 37;] his was the kingdom, set up by the God of heaven. [See Dan. ii. 44.] The Lord God gave him his throne &c. It was the kingdom of heaven, God called, the firmament which he made to divide the waters, heaven. The kingdom of heaven divides men. The work, or government of Christ was to divide, make divisions, [see Luke xii. 51,] and all such as are by Christ divided from the mass of men, are his subjects, are partakers of the nature, Spirit and principle of heaven. They are born of the Spirit, according to John iii. 3, 5, & 6. The Spirit of Christ is in them. [See Rom. viii. 9, 11.] They are made partakers of the divine

nature. [See 2 Pet. i. 4.] And they are directed to let the same mind be in them, which was in their King. [See Phil. ii. 5.] As the government is monarchical, it rests upon the shoulders of Jesus. [See Isa. ix. 6 & 7.] The law of God is in his heart. Psalms xxxvii. 31. Yea, the law is within my heart. xl. 6—10. All things are delivered unto him. Matt. xi. 27. All power in heaven and earth was, and is his. See Matt. xxiii. 18.

The place or territory where he was set, or anointed to reign, was Zion. Psalm ii. 6. But as the subjects of his kingdom were chosen in him, created in him, &c., and all the privileges and immunities of the kingdom are enjoyed in him, and none of them out of him; I have thought that it was properly Christ, that was the territory, where the subjects of his kingdom enjoyed their greatest riches, highest pleasure, and chief delight. And I have explained it in my mind this way. As they were chosen in Christ,—created in Christ, had grace given them in Christ,—were preserved in Christ; and were all to be gathered together in Christ; and as he says, [John xii. 21,] That they may all be one; as thou Father art in me, and I in thee, that they also may be one in us. [23.] "I in them, and thou in me, that they may be made perfect in one." As therefore they are all to be gathered into Christ, and there to be made perfect in him; or as he is in them; so I have concluded, that as Christ's throne was in Zion, and he reigned in Zion, so Zion was in him. And none but such as were born of the Spirit, in Zion, and of Jerusalem which is above, can enjoy an experimental right to the privileges and immunities of the kingdom.

Having presented the four points; showing that Christ was King, the government upon his shoulders, and spoken of the subjects and territory, we now proceed, "*From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*" The commencement of the setting up of this kingdom, in its visible form, according to Daniel and Mark, was the preaching of John. [See Dan. ii. 44.] [Isa. xl. 1—11.] Hence the violence began;—John was cast into prison. Not only the suffering of John while living in the prison will come into the account, but he was violently beheaded there. And not only the suffering of Jesus, from giving his back to them that violently smote him, and his cheeks to them that plucked off the hair. But ah! the violence manifested when he stood before Pilate. The Jews were so violent, that Pilate took away the judgement he gave in his favor, pronouncing him a just person, and delivered him to be crucified. Thus, Christ and John the Baptist, in one sense suffered violence; and in the same sense, in their degree have many of his subjects also suffered. Yea, and all that will live godly in Christ Jesus, shall suffer persecution. "*From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*"—The King was taken in some sense by force, and crucified; John's head

was taken by force; and the violent, in their opposition to the kingdom, have been in exercise against the subjects thereof, *even until now.* They in substance took the kingdom when they took the King and crucified him, as he possessed in himself, the fulness, power, and virtue of the kingdom. The kingdom of heaven suffereth violence in another sense: as God suffers men to live and die in opposition to his government, he will cause the wrath of man to praise him. What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? Jesus said, thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But, how then shall the Scriptures be fulfilled, that thus it must be? Ah! the Scriptures *must* be fulfilled. This and that thing was done, that the Scriptures might be fulfilled.—The Scriptures cannot be broken. It was all in the plan, that God might show his wrath, and make his power known; not only his wrath against sin, and the workers of iniquity; but his power to save. For notwithstanding the kingdom suffered violence, and the violent took it by force: yet the King through death escaped out of their hands; for he arose from the dead, to die no more. But as the head of all principality and power, having spoiled principalities, (that were opposed to him,) he made a show of them openly, triumphing over them; and thus presented for his afflicted subjects, a source of great consolation. Inasmuch as he was able to raise himself from the dead, and triumph over his numerous or haughty foes, after they had taken him by force, and crucified him; spoiling death, and destroying him that had the power of it; showing himself able also, to give them the victory; though they like himself, should be overcome by the force of their enemies.

Since Jesus is King, let his subjects rejoice;
Triumphantly sing, and tell of their joys;
Though they fall here below by enemies' hands,
To glory they'll go, in full loving bands.

They will triumph through grace in Jesus' name,
Beholding his face, forever the same;
Their conflicts all over, themselves now at rest,
Their foes all destroyed, themselves fully blessed.

They now see the wisdom of God in the plan,
That Jesus was made a suffering man;
They gloried in crosses, and suffering here;
They now are crowned kings, and dwell without fear.

H. WEST.

FOR THE SIGNS OF THE TIMES.

Wetumpka, July 1, 1845.

BROTHER BEEBE:—Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.—I have just read with pain and in tears a notice of the death of our esteemed brethren, D. E. Jewett, J. Bryan, and S. Meredith, the former of whom, as an Editor and Minister, I was acquainted with. For several years, we had kept up an epistolary correspondence, by which means there was great intimacy existing between us, and a fellow feeling, as was spoken of by brother Jewett, which is not easily expressed. My brother you cannot conceive of, neither can I express my

feelings while my eyes, filled with tears, look upon the page that records the death of my so highly esteemed and fellow laborer in the gospel, D. E. Jewett, associated with your reflections as written on the same page, as well as the occurrence of my mind to the many obituary notices of ministers in the Signs, and other religious periodicals, within the past year. I received, but a few days since, a letter from brother Wm. Mosely of Ga., informing me of the death of Eld's. J. Greer and B. Bateman, both of that State: and also, our brother Eld. H. M. Todd of Montgomery Alabama, is no more. Truly may we say that we are stricken and bereaved, and may we be admonished that our departure is at hand.

In view of the circumstance of brother Jewett, being absent from home and engaged in preaching at the time of his death, I am reminded of the following verses, viz:—

"Away from his home and the friends of his youth
He hasted, the herald of mercy and truth,
For the love of his Lord, and to seek for the lost—
Soon, alas! was his fall; but he died at his post.
The stranger's eye wept that in life's brightest bloom
One gifted so highly should sink to the tomb,
For in order he led in the van of the host
And fell like a soldier, he died at his post.
He wept not himself that his warfare was done,
The battle was fought the victory won
But he whispered of those that his heart
Clung to most,
Tell my brethren for me that I died at my post."

BENJAMIN LLOYD.

EDITORIAL.

NEW VERNON, NEW YORK, JULY 15, 1845.

POSTAGE.—As the franking privilege by which post masters have been allowed to transmit orders, and remittances from subscribers to publishers, is by the late act of congress abolished, from and after the date of this paper, and as our franking privilege is also abolished; we shall be under the necessity of exacting that all communications hereafter must be post paid, excepting such letters from our agents, as shall contain remittances.

The great reduction in the rates of postage will enable correspondents to communicate to us, with but little expense when divided among themselves; but if the aggregate should be taxed on us, it would probably exceed our means. Subscribers who receive their papers at any post office within thirty miles of New Vernon, (which will include every office in Orange co., and many in the adjoining counties) will henceforth receive them by mail free of postage.

"A RIGHTEOUS DECISION."

Judge Keith of Ohio, has decided lately, that the advocacy of the cause of missions, by any Baptist Church, does not in itself change or destroy their cardinal principles as a Baptist church.

The above decision we had in the case of a colored Baptist church in Chillicothe, Ohio, one party claiming to be Trustees, filed a bill in Chancery against the defendants the other party in the church, and charged them among other things, with having deserted the principles and doctrines of the Baptist church by furthering the cause of missions and of benevolent institutions generally.

This decision may perhaps, be a lesson to those anti-effort Baptists who are continually charging mission Baptists with having departed from the cardinal principles and practice of the Baptist denomination, and who would in every instance, if indeed they had the power, thrust their working brethren out of their houses of worship as freely as they have, done from their communion."—*Bap. Rec.*

This lesson has already been too frequently and too painfully learned by Old School Baptists to require additional demonstration of the disposition of their enemies to deprive them of their rights, or of the readiness of the judges of the earth to sanction and legalize their unrighteous usurpation. Thus the kings of the earth decided that popery was no innovation upon primitive christianity, and that infant sprinkling was a correct version of gospel baptism. What wonderful things might not be taught by such lessons and enforced by such powerful preceptors? Would the New School, on all occasions, abide the instruction of such lessons?

THE CHRISTIAN SABBATH.

"RETURN UNTO THY REST, O MY SOUL, FOR THE LORD HATH DEALT BOUNTIFULLY WITH THEE."

While the arminian tribes of anti-christ are engaged with might and main to connect the Jewish covenant with the statutes of our state and nation in order to establish the first day of the week as a legal Sabbath, and to coerce the consciences of our citizens into an observance of their improvement upon the divine law, how pleasant it is to the children of the heavenly kingdom to contemplate the substance, or antitype, of which the Jewish Sabbath was only a shadow. All the rites and ceremonies of the old covenant which enjoined the Sabbath implied an external or outward performance of duties in which the children of Israel were to be perpetually engaged, until the sceptre should depart from Judah, and the lawgiver from between his feet: but the law and its requisition was not of faith: neither did it require faith, but obedience, perfect and unremitting. To establish a kind of worldly religion in the absence of faith, and of the Spirit's work in the heart, it is not strange that the modern usurpers of Moses' seat should manifest so strong a propensity to revive the dead works of the law, the abrogated rites of Judaism, and have them incorporated with the laws of our land, and thus pave the way for a national church in our country. But a soul, enlightened by the Holy Spirit, is released from the bondage of the law, and ushered into the glorious liberty of the sons of God. In the Spiritual devotions of the inspired Psalmist, we trace some sublime predictions of our great Redeemer, his labour and suffering under the law, his bitter death, triumphant resurrection and entrance into his rest; for he hath set down at the right hand of the majesty on high. And what appears so clearly to point to the incarnation, death resurrection, and exaltation of Christ in this beautiful subject, points out also the Sabbath Jubilee of all the saints of God, which the blessed gospel brings to light.

Compare the connection of the text, with the experience of the saints who have ceased from

their own works. "The sorrows of death compassed me; I found trouble and sorrow." When was this the case? Ah, when the arrows of the Lord had entered the heart; or at the time when the quickened sinner was brought to see and feel the terrors of the law of God, to hear and tremble at its thundering; to feel a load of guilt and sin sinking his stricken heart in deep despair. Death with its gloomy sorrow, as the consequence and wages of sin, presents its awful terrors; compassing the distressed and dispirited soul with sorrows, the pains of damned spirits seized with desperate grasp the helpless victim,—and the contemplated destiny of banished souls, seemed already to have begun its work of retribution. Here was a time of labor, of toil,—but alas, the struggle of the soul was unavailing.

"Stern Justice cried, with frowning face,
This mountain (Sinai, or the law) is no hiding place."

Not all the poor creature could do, could satisfy the rigid demands of the law of God, assuage the anguish which he felt, or afford a refuge for his soul. The pains of hell had taken hold with such a deadly grasp, the very best obedience the victim could render to the law would not answer, but still he labored, sought for peace, for comfort: but what did he find? "I found trouble and sorrow," and these were all that he could find. The soul became weary, distressed, fainting and exhausted, finding no more to rest upon in the law, or in his works, than Noah's dove could find when absent from the ark. These exercises of the soul produced, by the work of the Spirit, a breathing of desire to God for deliverance, "Then called I upon the name of the Lord, O, Lord I beseech thee, deliver my soul." This calling upon God for deliverance, does not take place, until the soul is made sensible that there is deliverance no where else. The Spirit in whose hand he is, directs the supplication, and that Spirit opens to the sinking soul the way of life through Jesus Christ. At which he is enabled to break forth in the language of the next succeeding verse of this Psalm. "Gracious is the Lord." O, yes, the plan of grace now breaks forth upon his soul; his heart is ravished, his burden removed; joy and thanksgiving, love and wonder, now overwhelm his soul. But how, he now inquires, can such deliverance be, in justice extended, to a wretch so vile, one whose condemnation was so clearly sealed by the law? But, lo! the Savior's blood appears, and he is made to add, "And righteous, yea, our God is merciful! The Lord preserveth the simple," and as an illustration of this, he pleads his experience, "I was brought low, and he helped me." The all inviting charms of Jesus are now presented, and sweeter than the melody of angel voices, sounds the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls. To which his joyful leaping heart responds. "Return unto thy rest, O, my soul, for the Lord hath dealt bountifully with thee."

His Sabbath is here began, his servile labors are ended; he enters into rest. No more to think his own thoughts, or speak his own words; for it is God that worketh in him to will and to do of his good pleasure. No more shall he gather sticks, kindle fires, or attempt to warm himself by what he can do; but finds in Christ, a Sun of righteousness, emitting upon him the golden rays of heavenly light,—of burning love; and the fruits of the Spirit, are unto him "Love, joy, long suffering, gentleness, goodness, and faith. This is a Sabbath indeed, the observance of which, is dictated by a law which is written in his heart, and enforced by the governing power of grace reigning in his soul. This is the day which the Lord has made, and he will rejoice and be glad in it.

[To be Continued.]

CORRESPONDING LETTER.

The Delaware Baptist association, in session with the Salem church, Philadelphia, to the several associations and meetings with which she corresponds, sends christian love.

BELOVED IN THE LORD:—Through the tender mercy of our covenant God and Father, we have been favored with another anniversary meeting as an association; not however, for the purpose of enacting laws for the government of our Master's house, nor to devise means for the salvation of sinners,—that work belongeth not to us; but we as Old School Baptists believe, and are sure that "Salvation is of the Lord:" although the work may be considered appropriate for synods, conferences and conventions, which are composed of delegates of all descriptions, of the arminian and workmongrel fraternity, which have not received the name of our Father, but the mark of the beast, or his image, or the number of his name, in their foreheads, or in their right hands: and thence derive their power to traffic in the souls of men. But, dear brethren, we have not so learned Christ. We regard our meeting only as a privilege afforded us in the providential kindness of our God, for the enjoyment of christian intercourse and fellowship in the Apostle's doctrine, for mingling our devotions at the feet of our blessed Redeemer, for pouring forth the tribute of our hearts before our God, whose gracious ear is always open to the poor; and it is also regarded as a privilege to hear of each others affairs, and to sympathise in each others joys and sorrows, and learn to bear each others burdens, and so fulfill the law of Christ. And dear brethren, when thus assembled, we are permitted to greet your messengers, who come to us from a distance and give evidence that they have drank at the same spiritual fountain of life, and have been taught to speak the same things, it really does our souls good; it makes us feel as Paul felt when he saw the brethren, and thanked God and took courage. We affectionately desire a continuance of your correspondence both by messengers and minutes.

Our next meeting will be held, if the Lord will, with the church at Cow Marsh, Delaware, commencing Saturday before the 4th Sunday in May 1846.

THOMAS BARTON, *Mod.*,

JOSEPH HUGHES, *Clerk.*

The Old School Baptist Meeting in northern Pa., held in New Milford, Susquehanna co., June 14th and 15th, 1845, to their brethren scattered throughout the United States, and elsewhere, elect according to the fore-knowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; even to such as have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, grace and peace be multiplied unto you, through the knowledge of God and of Jesus, our Lord, according as his divine power hath given us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the heavenly nature, having escaped the corruption that is in the world through lust.

BRETHREN, BELOVED OF THE LORD:—May we rejoice together with you, being of one heart, in this, that as sin hath abounded in us, so we hope grace hath abounded toward us, through Christ Jesus our Savior,—that as sin hath reigned unto death in us, we being dead in sins, even so may grace reign, through righteousness, unto eternal life in us by Jesus Christ, our Lord. May you, with us, humbly adore and praise God, through the knowledge by him given of himself,—of ourselves, of sin, of holiness, and of his eternal unchanging plan of operation for the salvation of his chosen family from sin. The eyes of you, understanding being enlightened that ye may know what is the hope of his calling, and what the workings of his power to us ward, who believe according to the glorious things which were wrought in Christ when he was raised from the dead, and set at the right hand of Majesty on high, far above all principality, power, might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

As Christ is head over all things to the church, which is his body; with all things given to him,—all power his,—all things subdued unto him,—all answering his purpose, in accomplishing the end designed;—how glorious his reign,—how rich his grace,—how wondrous his love;—that while he breaks the heathen with a rod of iron, and dashes them in pieces like a potter's vessel,—causes the wrath of man to praise him; he should restrain all the sin, wrath, and manifestation of the principles of opposition to his nature; government, and the object of his affection, which will not work to their good, and redound to his declarative glory; and yet save his chosen as a bush all on fire, but not consumed. How wonderful that he should love creatures so vile, so low sunk in degradation and sin? How rich that grace, which in its operation, so manifests the glory of an inheritance of a Savior in such insignificant worms who are only a part of the nations of the earth, the whole of which are "counted to him less than nothing and vanity." And how far beyond all possibility of the comprehension of created minds, the plan of infinite wisdom, to form, ornament, and fit a bride, suitable

to the the dignity of the glorious Prince Immanuel, of vessels so marred in the potters hand—creatures so polluted—of sinners the chief. Since such however is our hope, how shamed should we be that there are so many broils among us who profess to love the truth as it is in Jesus, so much exposing our weakness before our enemies, so much of brethren falling out by the way, so much contention according to the flesh, and so little earnestly contending for the faith once delivered to the saints. Indeed may we be both sorry and ashamed, that we are so often captivated by our fleshly taste, and led so far from the path of rectitude,—so often give our brethren cause of grief, and wound the Savior in the house of his friends. O, brethren may we all be found at his feet behind him, with the disposition of the wicked woman in exercise, who washed his feet with her tears, and wiped them with her hair. Renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Having laid aside all malice, and all guile, and hypocrisies, envies, and all evil speakings; as new born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious; to whom, coming as to a living stone disallowed indeed of men, but chosen of God and precious. Coming, drawn by the Father, instead of any natural power in ourselves, to either chose or come. And now dear brethren, since the world, both political and religious, (for we have a religious world,) is full of commotion,—swellings, tumults, like the sea with the waves thereof roaring; and the hearts of many failing them for fear of the things that are coming upon the earth, may we all be in peace, walking in love, and in the fear of the Lord, and in the truth as it is in Jesus; trusting in God with all the heart, and not leaning to our own understanding; having our eye single to the glory of God, pressing toward the mark of the prize of the high calling of God in Christ Jesus. And may grace continue to abound toward, and in all the redeemed family, that they may grow up into an holy temple in the Lord. In whom may both you brethren, and ourselves be builded together for an habitation of God through the Spirit, for his name's sake.

Yours in fellowship of the gospel,

In behalf of the meeting.

H. WEST.

OBITUARY.

*Rock Springs, Lancaster co., Pa., }
June 21, 1845. }*

BROTHER BEEBE:—Since you were last at this place, it has been our lot to pass through the deep waters of affliction. On the ninth morning of June, at about six o'clock, my dear wife, HANNAH B. JENKINS, after suffering severe pain and heart sickness, caused by a disease called *Fungus Hæmatodes* on her left breast, which she bore with remarkable patience and child-like submission to her heavenly Father's will, for a long time, closed

her eyes and fell asleep in Jesus. At times, when her pain was so severe that the tears trickled down her cheeks, she would say that it was all right. She seemed sensible that the time of her departure was not far off, for on Sunday, the day before she died, she told me that she thought it would be her last day upon earth; and seemed entirely resigned to the will of her dear Master. She was baptized by Elder Thomas Barton and received into the Harford church in 1816; and in 1834 she removed her membership to the Rock Spring church where she remained a consistent member until her death.—O that the Lord would sanctify this with every other dispensation of his providence unto us, for the Redeemer's sake.

"Blessed are the dead which die in the Lord."

JAMES JENKINS.

South Hill, Bradford co., Pa., June 25, 1845.

BROTHER BEEBE:—Afflicting as it is, it falls to my lot to record the death of our beloved brother, ELDER JIREH BRYAN; whose spirit took its flight on the 16th of May last, after a short illness. And for the information of relatives in distant parts, and our brethren generally; you are requested to publish the following in the Signs.

The subject of this memoir, was born in New Milford, Litchfield co., Ct., January 1787, and on or about the year of 1797, moved with his parents to Vermont. From whence, in the fall of 1809, he emigrated to the wilderness in the northern part of Pa., where he purchased land; (now in the Township of Choconut, Susquehanna co., Pa.) on which he settled, labored, and had his residence until his demise at the above date. He was married in 1815 to her, who now is the lonely widow, who with only one daughter survives him. He was a subject of serious impressions when quite young; but dated the commencement of his hope, at about 19 years of age. He, however, was not baptized until he was past 27 years old, at which time, he joined the church in the neighborhood where he lived, and by which church, in or about 1823, he was licensed to preach. Early in '29, he, for certain reasons, removed by letter, his church relation (but not his residence) to Warren, Bradford co., Pa., and by that church, in '37, was called to ordination. Council convened June 7, and, being unanimously agreed, proceeded on the 8th to set him apart to the work of the gospel ministry, by solemn ordination.

Brother Bryan, having had his early religious instruction from and among the free will administration; it is not so much a wonder, if in some points of minor consideration, his mind was not quite so clear as some of the more highly favored of the Lord, as it is, that it should be as clear as it was, in relation to the divine sovereignty, the unfrustrable plan of an infinite mind, for the salvation of them, who were chosen in Christ, before the foundation of the world, and the uncompromising manner in which he treated upon such points, as are most commonly brought to view, in the public discourses of arminian preachers.

And though, his pulpit eloquence was not such as to prompt the churches to call him to ordination in early life; yet, his faithfulness, promptness, integrity, and punctuality endeared him much to such of the brethren, as were most intimate with him, and he will be much missed in some of our churches. His funeral was attended on the eighteenth, and H. West preached on the occasion; from Isaiah xl. 6, 7, & 8, The voice said cry, &c., all flesh is grass; but, the word of God shall stand forever.

He was buried in a sequestered spot, near his former dwelling.

Jireh believed, and spake, and said
In Christ, the true believer's head,
Refulgent light, and grace is given;
Eternal life, and peace in heaven.

How high his notes of praise now swell,
Beloved of God unchangeable;
Refreshed with fulness as a son,
Yea dwelling in the holy One.

Angels, may swell their notes, and sing;
Nor cease to praise their God and King;
They ne'er can sing redeeming grace,
Like sinners, sav'd of Adam's race.

BROTHER BEEBE:—You have heard of, and will probably have noticed the death of brother Jewett in the Signs before this reaches you. But having been requested, I wish the privilege, of bearing my testimony concerning him.—I shall not attempt a biography of brother Jewett, not having, at my distance from his family, access to the sources of information, which would enable me to state particulars with accuracy, and my recollection of what information I have had, being too deficient to depend on. But if sister Jewett who is well qualified for it, will when she shall find her mind sufficiently composed to undertake it, write his biography, particularly those incidents in his life which relate to his early exercises, his education, his being brought out from those early imbibed systems of religion, and his ultimate establishment in Old School Baptist principles, it would I think be interesting and edifying to many of the children of God, and if printed in a small pamphlet, it would I confidently hope command a sale sufficient to remunerate the trouble and expense. The manner of brother Jewett's being led off in his early connexion with the popular systems of the day, and being brought to be a decided and consistent advocate for Old School Baptist doctrine and order, shows him to have been led by the Spirit of God, and to have had a mind made honest by grace, in his inquiries after truth.—From the first beamings of the light of truth upon his mind, making manifest the glory of that truth as contrasted with errors in which he had been educated, he seemed intent on bearing testimony to the light received. But the Holy Spirit dealt with him in this particular, as with most others; having been led to a discovery of the first principles of truth, in doctrine and practice, and as contrasted with the corresponding errors, he was left to receive further enlargement of views from the after teachings of the Spirit, and from an intercourse with experienced brethren.—Hence there was clearly discoverable in the first volume or two of the Advocate and Monitor, a leaning, on some points, to certain traditional systems of religion, and a want of decision in bearing testimony against certain prominent errors in practice. Again, brother Jewett, in being brought off from the popular systems, being pretty much by himself, without an acquaintance or the opportunity of an intercourse with those who had been before led to separate themselves from the popular religion of the day, and being led by experience to know the deceitfulness of human teaching and also something of the excellency of the Spirit's teaching, he seems to have been led like some others, to some enthusiastic ideas relative to the teachings and unction of the Holy Spirit; and to have showed this forth in the earlier volumes of the Advocate. Another quite natural consequence of the above circumstances was that of his being led in the commencement of his paper to assume a kind of *exclusiveness*; (if I may be allowed to adapt a word to a peculiar idea.) Having been illuminated by the Spirit's teaching as one alone, he seems more readily to have adopted the idea, that he was to go forward and labor in the cause of truth as one by himself, without seeking an acquaintance, or manifesting a desire for a mutual fellowship with those who had been recognized as taking the Old School stand, and such as had been laboring in the field and bearing the brunt of opposition and reproach, before him. Hence the manner in which the Advocate and Monitor was started, and the consequent preju-

dice excited in the minds of many brethren against it. But this assumed exclusiveness is not to be ascribed to brother Jewett's disposition, or the spirit by which he was actuated in his breast. Although his being placed in circumstances in which he could have no fellowship with those around him, might in some measure prepare him for entering into the idea of this *exclusiveness*; yet I apprehend the principal occasion of his assuming that *exclusive* course was the circumstance that his first acquaintance with persons standing back from the popular religious movements of the day, was with two particular characters. Of one of these I have but little to say, and nothing I hope that will unjustly reflect on his memory, as I know but little about him, excepting of his relation with brother Jewett in his first starting of the publication of the Advocate; and that his remains are deposited in the same cemetery with brother Jewett. As the funds, for procuring the press, types and other means, for publishing the Advocate, and for that gratuitous distribution which was made of many of the first numbers, were furnished by this person; and it is more than probable that it was according to his choice, that the Advocate was started in the manner that it was. His dying in Philadelphia without making any arrangements for securing the outlay to the use of brother Jewett for continuing the publication of the Advocate, and his relatives demanding immediate payment for or the sale of the office and materials, was what occasioned the embarrassment under which brother Jewett had to continue the publication, and which still encumbers the little he has left. The other person referred to, is one who evidently from choice assumes that kind of *exclusiveness* which says to others, stand back I claim pre-eminently to be led by the *teaching* and *unction* of the Holy Spirit, I can admit of no mutual relation and fellowship with the mass of sickly Baptists; if you come as listeners to the Spirit's teaching through my pen and mouth, you will receive countenance, not otherwise. As this person was consulted concerning the commencement of the publication of the Advocate, without doubt the objectionable manner of its commencement, was by his advice. Faithfulness to brother Jewett's memory requires me to state that he was as far from entertaining any such exclusive principles as any brother I know. From private correspondence with him for several years past, I am satisfied that a more humble, meek, and childlike spirit did not exist among us, one that more kindly received or more readily improved any suggestion which might be given relative to error in sentiment or course, than was his. I would that more of that spirit might rest upon me and others. The ready abandonment of the proffered special patronage of that exclusive spirit by brother Jewett, for the sake of the fellowship of the brethren at large, together with the ground more recently occupied by the Advocate, justify the above testimony concerning him. Those who have been conversant with the Advocate for the last few years, need not my testimony to assure them of brother Jewett's quiet and unassuming disposition, of his affectionate regard to the fellowship and harmony of the brethren, of the soundness of his views, and of the bias of his mind to experimental subjects, for the same is evinced by his general selections for his paper. As an illustration of the deep sense of his dependence on God, he had, and the earnest desire to be guided by him in all things. I will give the following quotation from one of his private letters, among others which I might make. He says in this letter, dated March 29, 1844, "I hope to have an interest in your remembrance, and in the prayers of the Lord's children, that I may be kept and

guided by divine wisdom as to steps and labors. Sometimes it seems as if I might not properly hope for such guidance, considering how much I have heretofore followed the dictation of human riches, and leaned to my own understanding, though without such hope, I cannot now feel at rest. *This rest is glorious.* Brother T., I feel as though I might say with the Psalmist, 'Thy testimonies are wonderful, therefore doth my soul keep them.' The entrance of thy word giveth light; it giveth understanding to the simple.' And I feel an endeared fellowship with Paul, when he prays for the saints at Ephesus that God would give unto them the spirit of wisdom and revelation in the knowledge of him. This is the prayer of my soul, I think, in behalf of myself, and of the dear saints and servants of God at large." The following statement of brother Jewett's sickness and death, are such as were kindly furnished me by brother Hellings, at whose house he lay, and by whom he was principally attended to in his sickness. I only make extracts from his letter, interspersed with some things of which I was personally acquainted. Brother Jewett left home on the third or fourth of May; went into New England to visit an aged mother whom he had not seen for several years; from thence by the way of Boston, he came on to Philadelphia to attend the Delaware association, which was to meet there on the 24th of May. He arrived at Philadelphia Tuesday the 20th at 11 o'clock at night very much worn down with journeying and anxiety of mind. Wednesday at 11 o'clock A. M. he came to brother Hellings, and was immediately taken ill, but kept about until Thursday afternoon, when through much persuasion he consented to have a doctor called, who visited him, and afterwards declining to attend further, the next day another was called. From Friday to Tuesday morning, you brother Beebe, as well as myself and other brethren had repeated opportunities of calling upon him, and witnessing the calmness and even cheerfulness with which he bore his affliction, though at times laboring under severe bodily distress. On Monday calling and finding only brother Hellings with him, I had considerable talk with him; found him entirely resigned to the will of God as to living or dying, trusting in Christ and willingly leaving his family with God. On Wednesday morning the 28th the doctor informed brother Hellings that brother Jewett would not survive long, and after he left, brother Hellings thought it his duty to inform brother Jewett of what the doctor had said, brother Jewett replied that he had no fear of death, and seemed to rejoice that the time of his departure was nigh, would frequently through the day say with a smile 'It will soon be well with me.' At one time he expressed a wish that he was able to proclaim the everlasting love and fulness of Christ; and requested brother Hellings to tell the dear brethren to stand fast. At one time he said the distribution among the ministers was too great, and added let not the country churches rejoice over the city nor the city churches over the country churches. In the evening several of the brothers and sisters came in, he gave them as he was able a few words of exhortation, and pointing his hand upward said with a smile I am going; come on. About a half an hour before he expired he said to brother Hellings, can this be death? and being told that it was, and that the contest would soon be over, he calmly clasped his hands and raising his eyes towards heaven, said tell Mrs. Jewett to be composed in the Lord. He died just at eleven o'clock Wednesday night May 28, aged 41 or 2. "Blessed are the dead which die in the Lord!" His body was kept in ice until the fol-

lowing Lord's day, in expectation that sister Jewett who had been written to, would arrive. On Lord's day, she not having reached the city, the body was deposited in the receiving vault; and what the brethren considered an excellent discourse, was preached on the occasion by brother Smart of Wilmington. On Monday sister Jewett arrived, and on Tuesday, the remains of her departed husband were removed and deposited in a grave in the Monument cemetery.

Brother Hellings remarks on the singular coincidence of the exact hour of eleven so frequently occurring in the circumstances of his death. I know not that there is anything special indicated by that hour or number, but the circumstance is well calculated to remind his friends that his times were in God's hands, and that even the exact time of his arrival there to enter upon his last struggle, and of his death, was appointed of God, and, of course, the place was also before appointed. And perhaps we may consider that particular hour as chosen in accordance with the fact of his being called hence before having reached his meridian. It was certainly a kind providence, seeing that it was the appointment of God that he should be absent from his family, that his sickness should be where he was faithfully and affectionately attended to, and at a time and place which afforded an opportunity to so many of the ministering and other brethren to visit him, and witness the power of divine grace and the triumph of faith in his case.

On my return from the Warwick association I found sister Jewett in Philadelphia, and had an interview with her. Her affliction is truly a heavy one, in being bereaved of a beloved and kind husband, leaving two children and an aged mother dependent on her for support, with a debt on the Advocate concerning hanging over her; and the only humanly apparent means for their support being at once cut off. Justly did she remark that her way appeared hedged in of God. But she was enabled under all to manifest a meek and patient bearing of her affliction, and a composed trusting in God, so that her faith in God was made apparent to all who were with her. While I feel to thank God for the evidence she was enabled to leave in Philadelphia of her being truly a subject of grace, and of having the everlasting arms for her support, thus inspiring the confident hope that God, in her case, will continue to manifest himself as the Judge of the widow and the Father of her fatherless children, I also feel called on, in reference to what is due from man to man, to appeal, in her behalf, to the honesty, the sympathies, and the christian kindness of those who have enjoyed the pleasant fruits of brother Jewett's arduous labors in publishing the Advocate, and who have not paid up their subscriptions for the same, that they immediately send to the address of Maria M. Jewett, *Mott's Corners, Tompkins co., N. Y.*, and POSTAGE PAID, whatever remains due from them for the Advocate. Although the eighth volume is not, and will not be completed I hope none will think of making any deduction in the subscription price on that account, but would rather hope in the liberality of brethren, that those who have the means would add somewhat to the stipend paid for the Advocate, that if possible she may be enabled to clear out the debt due from the Advocate concern, and have a little left to subsist on until some way is opened for her obtaining a future support. Every dollar sent will be of immediate importance to her. I would beseech those owing for the Advocate to bear in mind that while they delay sending on their balances due they are withholding from the widow and the orphans the means for procuring the necessities of life.

One number more of the Advocate may be ex-

pected by the subscribers so soon as sister Jewett can make arrangements to have it published.

Yours, affectionately,

S. TROTT.

P. S. Some things are touched in this communication, which to some may not appear necessary to have been brought into an obituary, and which have occasioned its being lengthy. My object in noticing those circumstances was, if possible, to remove a prejudice which I know was produced in the minds of many brethren by them, and my own mind was for a time affected thereby. If I have erred in the attempt I hope it may not be ascribed to an improper motive.

S. T.

Centreville, Fairfax co., Va., June 24, 1845.

FOR THE SIGNS OF THE TIMES.

Lines on the death of Eld. D. E. Jewett.

BY F. D. BLAKESLEE.

That hand of death, pale monster, dread,
Has laid his mortal grasp on him
Whose manly form and pure mind
We cherished most. Unpitied tyrant thou,
O, how eccentric are thy conquests here,
How oft are old age and the wicked spared
For thee to write on virtue's lofty brow
Man's mortality. We mourn him not as lost;
For this he bore the cross of Christ.

He's left us now, God's choice is made,
He's took his servant from a wicked world, we trust,
Where angels dwell. Friends, I cannot call you else,
We've lost a teacher. He, blest with talents
And a lofty mind, gifts not often seen,
A character spotless, aye, pure as the gold of Ophir!
O, the crystal fount speaks no more, nor wields the pen
To disseminate or defend the truths of God.
We mourn him not as lost, his words are plain,
If we've lived to God, to die is gain.

The voice of the Advocate, that useful monitor,
We fear has now closed its career. But shall it be forgotten?
God forbid.—its volumes shall be read and preserved,
An embodiment of him, on whom God has set his holy
Signet as a man; and left him not alone:
For, where'er he went, friends clustered around him
Like a tender vine: for to see and learn him, was to
love him dear.
'Tis him we mourn,—come youth—come grave, come
weep united,—
The cold lump earth is now his bed—
Soul of the just,—companion of the dead.

A wife—a widow—oh what thoughts rush on my
mind;
And would that I could here express them, sister!
Child of God—all that binds thee to earth is gone;
Companion of youth—sweet, gentle, choice for life,
Have courage, though it seems the seventh trouble,
God is with you. Trust in him, he will keep you safe
Till thou art called to meet him in the tomb,
And thy spirit leaves this earthly sinful mortal form,
And fly to meet the Spirit now in heaven,
Clothed in righteousness by God from whom 'twas
given.

Dear children, thy father's voice is hushed and still,
No more his lips will press those tender cheeks,
No more thy smiles, from him a blessing bring. Yea,
In evening prayer we miss his voice. Bereaved, fare
thee well
Daniel has left thee, to share the joys and sorrows
Of a wicked world alone. You saw him not—
When death placed his fatal finger on his brow,
And broke the silken cord, 'tis done; he's gone to a
spirit land,
O grave, where is thy victory now?
And where, O Death, is now thy sting?

DIED,

Of Apoplexy, at Pinkney, on the twenty eighth ult.,
Dea. Joseph Jeffrey, aged eighty five years. Although,
for a time, unconscious of his approaching demise, we are
informed that he died, as he had for many years lived, trust-
ing alone in the mercies of the Redeemer.

Poetry.

TRoubLED, BUT MAKING GOD A REFUGE.
 Dear Refuge of my weary soul,
 On thee, when sorrows rise,
 On thee, when waves of trouble roll,
 My fainting hope relies.
 To thee, I tell each rising grief,
 For thou alone canst heal;
 Thy word can bring a sweet relief
 For every pain I feel.
 But O! when gloomy doubts prevail,
 I fear to call thee mine:
 The springs of comfort seem to fail,
 And all my hopes decline.
 Yet, gracious God, where shall I flee?
 Thou art my only trust;
 And still my soul would cleave to thee,
 Though prostrate in the dust.
 Hast thou not bid me seek thy face?
 And shall I seek in vain?
 And can the ear of sovereign grace
 Be deaf when I complain?
 No, still the year of sovereign grace
 Attends the mourners prayer;
 O may I ever find access
 To breathe my sorrows there!
 Thy mercy-seat is open still,
 Here let my soul retreat;
 With humble hope attend thy will,
 And wait beneath thy feet.

RIPPON'S COL.

From the Gospel Standard.
 INCARNATION OF CHRIST.
 LUKE II. 8-15.

Hark! the heavenly chorus sounding
 Through the vaulted, midnight sky:
 Peace to mortals! love abounding!
 Angels with the tidings fly.
 Christ, the Savior!
 See him in a manger lie.
 "Fear not, O ye favor'd shepherds;
 This shall be a sign to you;
 Ye shall find the babe there wraped;
 God incarnate go and view.
 You, in Bethlehem,
 Jesus love and serve him too."
 Lovely babe, dear child mysterious,
 Son of David, Son of God,
 Gift of gifts the best, dear Jesus,
 Come to shed thy precious blood
 For thy people,
 Those for whom He surety stood.
 Glorious news! Our God is faithful:
 Christ, the promised seed, appears;
 Ancient records how delightful!
 Now revealed, forbid our fears.
 Hope of Israel,
 Welcome to this vale of tears.
 Hell, and sin, and death, and Satan,
 Thou shalt conquer, though thou die;
 And shall rise, th' elect engraven
 On thy heart, to reign on high.
 Blessed Zion!
 See thy dear Redeemer lie.
 Great Messiah! Lord of glory!
 All our hopes on thee depend.
 Saints, repeat the joyful story.
 Jesus Christ, the sinner's Friend!
 Hail! dear Shiloh,
 We to thee ourselves commend.

G. T. C.

NOTICE.

Middleburg, Loudon co., Va., June 18, 1845.
 BROTHER BEEBE:—Will you please to publish the following list of appointments for me, viz:—
 July 21, at 4 o'clock, P. M., at Eld. D. T. Crawford's; 22, at 4 o'clock, P. M., at Harper's Ferry; 23, 11 o'clock, A. M., Zoar, Jefferson co.; 24, Mill Creek; 26 & 27, Salem, Frederick co.; 27, 4 o'clock, P. M., Winchester; 29, Zion, Warren co.; 30, Water Lick; 30, 4 o'clock, P. M., at brother R. Ridgeway's; 31, Happy Creek; August 1, Goose Creek; same day, 4 o'clock, P. M., School house, near brother J. D. Fergusson's.
 Yours, &c., G. L. ELGIN.

Associational Meetings.

THE CORRESPONDING ASSOCIATION will meet with the Church at Occoquan, Prince William co., Va., on Friday before the second Sunday in August, 1845.

THE KETOCTON ASSOCIATION will hold its next annual meeting with the Upper Broad Run church in Fauquier co., Va., commencing on Thursday before the third Sunday in August, 1845.

THE RAPPAHANNOCK ASSOCIATION will hold its next meeting with the Old School church at Gourd Vine, Culpepper co., Va., on Thursday before the fourth Sunday in August, next.

THE EBENEZER ASSOCIATION will hold its next meeting with the church in Luray, Page co., Va., commencing on the Friday after the fourth Sunday in August next.

Old School Baptists generally are invited to attend the above meetings.

The next session of the Lexington association, is appointed to be held with the first Baptist church in Schoharie, N. Y., on the fourth Wednesday and Thursday in September next.

We are requested by brother J. W. Livingston, to publish a general invitation to brethren of the Old School faith and order, to attend.

OLD SCHOOL MEETING.

An Old School Baptist meeting will be held, if the Lord will, with the church at Delphia, Onondago co., N. Y., commencing on Friday the 19th day of September next.

Brethren of the primitive order are affectionately invited to attend.

In behalf of the church,

DAVID BLAKESLEE, Pastor.

Receipts.

NEW YORK.—Eld. L. Morley, \$5; Loton Horton, 1;	
W. Wakeman, 1; Eld. J. D. Wilcox, 5; G. M. Mills,	
paugh, M. D. 50; Alsop Vail, 1; P. L. Travis, 1; J.	
Cox, 1; J. McEwen, 1; Eld. J. Hart, 5; J. B. Drum-	
mond, 2; Wm. Jarrad, 2; J. Douglas, 1; S. Wade, 1;	
O. Comstock, 1; Wm. Rockwell, 1; Eld. J. P. Smith, 5;	
Eld. M. Salmon, 2; Mrs. S. Stone, 1; S. S. Thorne,	\$38 50
1.	
KENTUCKY.—Eld. T. P. Dudley, 5; B. Mitchell,	
Esq., 1; J. J. Thomas, Esq., 2; Eld. H. Cox, 5.	13 00
GEORGIA.—Eld. J. Brice, 1; Wm. and Ann	
Rowe 2; Wm. Bennett, 3.	6 00
PENNSYLVANIA.—W. Vail, 2; Eld. Eli Gitch-	
ell, 2; Eld. H. West, for Eld. L. Manzer, 4.	8 00
OHIO.—S. Marsh, 1; Eld. G. Ambrose, 4;	
Eld. G. Kerr, 1; John Wilson, 1.	7 00
Eld. A. B. Goldsmith,	Ct.,
H. Peck,	"
Dea. J. Brown,	Me.
Also, for Monitor,	"
Mrs. C. M. Eames,	N. H.
Joel Fernal,	"
	3 00
	1 00
	2 00
	2 00
	1 00
	2 00
	1 00
	3 00
Total,	\$83 50

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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 NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
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 CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 1, 1845.

No. 15.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR :

To whom all communications must be addressed:

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

CIRCULAR LETTERS.

The Messengers of the Delaware River Baptist Association to the churches they represent, send christian salutation.

BELoved BRETHREN:—The limits of our circular as prescribed by custom forbid that we should enter into a lengthy investigation of a subject, and we have therefore concluded in our present annual address to invite your attention merely to a few desultory thoughts on the particularity of redemption.

In order to redeem sinners, Christ suffered and died for them, as their substitute, in their room and stead, as the scriptures plainly declare in the following passages: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." 1 Peter iii. 18. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; and the Lord hath laid on him the iniquity of us all. For he was cut off out of the land of the living: for the transgressions of my people was he stricken. For it pleased the Lord to bruise him; he hath put him to grief. For he shall bear their iniquities; and he bare the sins of many. (Isa. liii. 5, 6, 8, 10, 12.) In due time Christ died for the ungodly. While we were yet sinners, Christ died for us. (Rom. v. 6 & 8.) Christ died for our sins according to the scriptures. (1 Cor. xv. 3.) So Christ was once offered to bear the sins of many. (Heb. ix. 28.) Who his own self bare our sins in his own body on the tree. 1, Peter. ii. 24. Hereby perceive we the love of God; because he lay down his life for us. 1, John iii. 16. Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

From these quotations it is evident that Christ who was without any sin of his own, (Heb. iv. 15., & John iii. 5,) suffered in the room and stead of the unjust, as the expression in 1 Pet. iii. 18, may be translated, for their iniquities, transgressions, and sins, [Ex. xxxiv. 7,] having their iniquities laid upon him, being stricken and wounded for their transgressions, and bearing their sins in his own body. In other words, the iniquities, transgressions, and sins of the unjust, were transferred to Christ as their substitute, laid on him by imputation 2 Cor. v. 21, and he endured all punishment due to them, and thereby rendered all that satisfaction which the law and justice of God required. Thus, the wrath of God which cometh on the children of disobedience, [Col. iii. 6,] who are of the works of the law and continue not in

all things written in the book of the law to do them, and consequently are under the curse, fell upon their substitute who was made a curse for them, and by whose sufferings and death they were redeemed. Gal. iii. 10, 13.

The work of redemption had respect to the law and justice of God. The law required perfect obedience of those who are under it, that they continue in all things written in the book of the law to do them. The law is holy, and the commandments holy, and just, and good, Rom. vii. 12, and therefore every transgression and disobedience must receive a just recompense of reward. Heb. ii. 2. We say must, for justice is an attribute of the divine nature, and for God to dispense with its execution would be to undeify himself. The punishment of sin is not an act of sovereignty which may, or may not take place, but of infinite and inflexible justice, and therefore must necessarily be inflicted. The offence cannot be pardoned without a satisfaction corresponding with its demerit. God is a righteous judge, [2 Tim. iv. 8,] the Judge of all the earth, who will do right, Gen. xviii. 25; who will judge the world with righteousness, Ps. xvi. 13, xcviii. 9, & Acts xcvii. 31, the heavens shall declare his righteousness, for God is Judge himself, Ps. i. 6, & xcvi. 6; righteousness and judgement are the habitation of his throne, Ps. xcvi. 2. He is of purer eyes than to behold evil, and cannot look on iniquity, Hab. i. 13; he will not at all acquit the wicked, Nah. i. 3, nor by any means clear the guilty, Ex. xxxiv. 7: consequently, when the sins of the unjust were by imputation laid upon Christ as their surety, it was not possible that the cup of punitive wrath should be removed from him, but it was necessary that he should drink its very dregs; Matt. xxvi. 42, Luke xxii. 42. Ps. lxxv. 8; Jehovah, beholding Jesus in the law-place of sinners, bearing a load of human guilt, said, Awake, O sword, against my shepherd, and against the man that is my fellow, Zech. xiii. 7, and as the pains of hell got hold upon the Son of God, and the sorrow of death compassed him, Ps. cxvi. 3, he cried out in the agony of his soul, My God, my God, why hast thou forsaken me? Mark xv. 34.

Divine justice further requires that a proper relation should subsist between sinners and their substitute. If A owes B a sum of money, B has no right to demand of C, pay me what A owes; and, if C cancel B's demand, A is still in debt, the claim against him being by their transaction merely transferred to C. If there be no relation between A and C, that is, if they are regarded as having separate interest, justice is not satisfied. But, if C be the husband of A, and they are no more twain, but one flesh, Matt. xix. 6, B may demand of C, pay me that thou owest, Matt. xviii. 28, and if C liquidate the claim, A is justly absolved from it. So, there is a legal oneness between the Redeemer and his objects of redemption arising from his federal relation to them, in consequence of which it is not only consistent with, but essential to the administration of justice, that his substitutionary sufferings be accepted. This union of Christ to, and his legal identity with those for whom he suffered, are illustrated in the scriptures by the marriage relation, as may be seen by

the following references: For thy Maker is thy husband, Is. liv. 5, and I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving-kindness, and in mercies. I will even betroth thee in faithfulness: and thou shalt know the Lord, Hos. ii. 19, My spouse, Cant. iv. 8—12, He that hath the bride is the bridegroom, John iii. 29, For I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2, Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Rom. vii. 4. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Husbands, love your wives, even as Christ loved the church, and gave himself for it, (or as it may be rendered, in the room and stead of her,) that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blame. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no Man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church, Eph. v. 23, 25—32. I will shew thee the bride the Lamb's wife, Rev. xxi. 9.

The redeemed are united to Christ as their federal head and representative, Rom. v. 12—21, 1 Cor. 21, 22. He is the Head of the church, Eph. v. 23, and as we have many members in one body, and all the members have not the same office: so we being many, are one body in Christ, and every one members one of another Rom. xii. 4, 5. The father of glory gave him to be head over all things to the church, which is his body, Eph. i. 17, 22, 23. For we, says Paul, in reference to the communion, being many are one bread and one body; [1 Cor. x. 17,] and again, ye are the body of Christ, and members in particular. 1 Cor. xii. 27.

From what has been presented, it is easy to perceive that redemption is a definite work. Its subjects being one with Christ as their head, representative and substitute, their sins were imputed to him, or placed to his account, and he in their room and stead suffered the penal sanction of the law which they had violated, and rendered perfect obedience to its precepts, by which he expiated their guilt and wrought out for them a righteousness, which is juridically adjudged to be theirs, and is unto justification of life.

What a stupendous scheme of mercy is here exhibited to the view of those who are burdened with a sense of their guilt and helplessness! Oh, the ineffable glory of redemption!

"Redemption! oh thou beautiful mystic plan! Thou salutary source of life to man!

What tongue can speak thy comprehensive grace!

What thoughts can thy delights unfathomable trace!

When lost in sin our ruin'd nature lay,
When awful justice claim'd her righteous pay,
See the mild Savior bend his pitying eye,
And stop the lightning just prepared to fly."

In conclusion, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

C. SUYDAM, *Mod.*

JOHN T. RISLER, *Clerk.*

The Warwick Association, convened at Brookfield, June fourth and fifth, 1845, to the churches of which she is composed, greeting.

BELoved IN THE LORD:—The subject chosen, upon which to dwell briefly in the present circular, is that of the resurrection of the body; and from the importance attached to this subject in the scriptures, it is judged that none can be more interesting to the saints. It is not presumed that any thing new will be presented, and though it be a repetition of the old things said and recorded, it is believed that sufficient interest is taken in the subject by the children of God, to make it interesting to them. That there will be a resurrection of the bodies, both of the just and the unjust, is made to appear so clearly by Christ and his apostles, that to dispute it, would seem to indicate a mind strongly imbued with skeptical principles. And though there is an admission of this fact to a very great extent by such as profess to believe in divine revelation, yet the question is frequently agitated, How are the dead raised up? and with what body do they come? The great plainness of speech made use of in the scriptures, would seem to leave little or no occasion for the agitation of this question, by such as are taught by the word and spirit of the Lord. And hence the Apostle calls the man who starts the question a fool; but at the same time goes on in a plain, simple, though forcible manner, to illustrate the subject and answer the question. To this illustration of the subject by the apostle in the first epistle to the Corinthians some attention will be given. A reference is made to the custom of sowing seed in the earth, or grain in the ground, and to the fact observable to all whonotice the process of vegetation, that, *that which is sown is not quickened except it die.* As our bodies die and are deposited in the earth, they are spoken of as being *sown, &c.*—The instruction given in this part of the illustration is, that, though the body dies, no obstacle is thereby thrown in the way of its being raised, the power of God being adequate to the performance of this work, but rather that its death is indispensibly necessary in order to its being raised; that it is a resurrection of, or from the dead. Again, in reference to sowing seed or grain, the Apostle observes; and that which thou sowest, thou sowest not that body that shall be; &c. From which declaration it may have been supposed, that the body sown in the grave is not the same body that is brought forth in the resurrection: to this point, in the illustration, special attention is invited. It is true, that in sowing grain in the ground, we do not sow that body that shall be, or that we reap or expect to reap; but this has reference to either quality or quantity, or both; yet though we reap a body ten or twenty fold larger than that we sow, as it may please the Lord to give the crop, or the body, the same grain as to kind and substance that we sow, we reap; that is, if we sow wheat we reap wheat, and hence the expression of the apostle, and to every seed his own body. Again, thou sowest not that body that shall be, &c., indicating not only that the body

that shall be, or the body reaped is larger than that sown, but as a matter of course of more importance—more valuable &c. The lesson taught on this point of the illustration is, that the same body that is sown in the grave will be brought forth in the resurrection; and as the body deposited in the earth, is spoken of as being sown and thus represented as seed in this matter, every seed will have his own body in the resurrection.

Again, that the same body is raised that was sown, yet an important difference is manifest in the body as sown, and as raised, as important as is the difference between corruption and incorruption—between mortality and immortality—between natural and spiritual—between sin and holiness; so that there is a peculiar fitness and aptness in the illustration in the Apostle's language, "And that which thou sowest, thou sowest not that body that shall be," &c., the body as sown, is not that body as in the resurrection, in beauty and glory, in honour and excellence; for it is sown in weakness, it is raised in power, it is sown in dishonour, it is raised in glory. It is not intimated that the dead body, or body as sown, (although represented as seed,) possesses in itself a principle of germination as does the grain, but that in the resurrection it is brought forth by the mighty power of God, according to the scriptures.

In farther illustration of how the dead are raised up, and with what body they come, the apostle speaks of flesh; that all flesh is not the same flesh; that there is one kind of flesh of men, another, of beasts, another of fishes, and another of birds; by which we understand that, although there be different species of flesh, yet they are all and each a fleshly substance; and that each kind possesses a bodily form. From which we learn that although our bodies are sown in corruption and raised in incorruption, are in their resurrection, as in their being sown, a fleshly substance; yet, as before remarked, differing essentially in honor, glory, beauty and excellency; in these respects they are not the same. Again, the apostle speaks of celestial (or heavenly bodies,) and of bodies terrestrial, (or earthly.) The idea is, although they be celestial or terrestrial, heavenly or earthly, they are nevertheless bodies or substances, whether they be sun, moon, stars, earth, or things of earth; so the human body, whether as sown in the earth, or as brought forth in the resurrection, is verily a body, not a spirit without a body. But as the glory of the celestial is one, and the glory of the terrestrial is another, and as there is one glory of the sun, another glory of the moon, and another glory of the stars, and even between the stars there is a difference in glory, one star appearing larger and brighter than another; the moon still larger and brighter than the stars, & the sun still larger, outshining and eclipsing the glory of the whole, so that by reason of its superior glory, the others have, comparatively, no glory; so also is the resurrection of the dead.

There is a glory in the creation and formation of our bodies, being the creation of God; yet being under the sentence of death in consequence of sin, they are said to be sown in dishonor, but raised in glory. The glory of the bodies of the saints as sown is one, and the glory of them as raised, is another. The scriptures seem to set forth a glory attached to the bodies of the saints here, although sinful and sown in dishonor, not only as the creation of God, but also in that they are made the Temple of the Holy Ghost, and are declared to be members of Christ. 1 Cor. xv. 19th. But the glory to be attached to them hereafter is greater, so that the glory of the first is lost; it is no glory comparatively; it is completely eclipsed by the glory in the resurrection as is the glory of the moon and stars by that of the sun. The apostle,

having gone through with his illustrations and references to the grain, the variety of kinds of flesh, the celestial and terrestrial bodies, sun, moon, and stars, their difference of magnitude and glory, goes on to assert in positive language, what he had just been illustrating; first, declaring the design of his references by saying, "So also is the resurrection of the dead." It is sown in corruption; it, (the same that is sown,) is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body it is raised a spiritual body. Here the apostle asserts the identity of that which is sown and that which is raised, again and again, in his use of the personal pronoun, *It*. He also as frequently and as fully asserts the difference, the vast superiority in beauty and glory of the bodies of the saints; (for it is them he has specially in view here,) as raised from the dead, to them as sown in the grave. As incorruption, immortality, spirituality, and glory excel corruption, mortality and sin, so will the bodies of the saints, in the resurrection, excel them as deposited in the earth.

An important lesson is taught on this subject, and much instruction given in the scriptures when speaking of the incarnation of Christ. That he possessed a body, in substance and fashion like our own, is certain; for he was found in fashion as a man, and was made in all things like unto his brethren; a partaker of flesh and blood; verily, and truly a man, yet holy, harmless, undefiled and separate from sinners; and after he had risen from the dead, he told his disciples to handle and feel of him; for a spirit hath not flesh and bones as ye see me have. The same body that lay in the tomb arose; it could not corrupt. A body like our own may exist free from sin incorruptible and undefiled; such shall the bodies of the saints be in the resurrection. God has said to his people, that he would quicken their mortal bodies and raise them in the image of Christ. They shall therefore be satisfied. It is enough—"I shall be satisfied when I awake with thy likeness." A word in regard to those that are alive and remain unto the coming of the Lord. The Apostle says, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel and with the trump of God, and the dead in Christ shall rise first; and we, (that are then living,) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; so that the bodies of the saints, whether asleep or awake at the coming of the Lord, shall be made to possess the image of the heavenly; and thus the apostle asserts that, the Lord Jesus Christ shall change our vile body, according to the working whereby he is able to subdue all things unto himself.

As it is not judged expedient to make our circulars very lengthy, much that might be said on this subject must be omitted; a few remarks more will close this epistle. And why should it be thought a thing incredible that God should raise the dead? Will not the same power that formed our bodies out of the dust of the ground and breathed into our nostrils the breath of life, be sufficient to raise them up from the slumbers of death? Shall not that voice that said, "Let there be light," and there was light,—That voice that said to Lazarus, "Come forth," and he came, be heard and obeyed, by all the dead? The hour is coming in the which all that are in their graves, shall hear his voice, &c. John v. 28.

If God has decreed and declared it, who shall

disannul it? He that raised up Christ from the dead, shall also quicken your mortal bodies. [Rom. viii. 11.] Again, And God hath both raised the Lord, and will also raise up us, by his own power. 1 Cor. vi. 14. Dear Brethren, God will raise the dead, both the just and the unjust; for he has said it; and as his saints have borne the image of Adam, the first man, the earthy, so they shall in the resurrection, bear the image of the second man, the Lord from heaven, the heavenly. The wisdom of this world or human philosophy is foolishness with God, and should be with us, in this matter.

G. BEEBE, Mod.

G. CONKLIN, Clerk.

Corresponding Letters.

The Delaware River Baptist Association, to the several Associations, Corresponding Meetings and Brethren, with whom she corresponds, sends christian love.

DEARLY BELOVED BRETHREN:—Through the tender mercies of our Covenant God, we have been permitted to enjoy another meeting, in our associate capacity and to greet each other as children of the same family; who, being strangers and pilgrims upon the earth, have our hope in Christ, and our treasures laid up in heaven. Dear Brethren, as God has chosen us in a furnace of affliction, and as we are to pass the time of our sojourning in the midst of much tribulation, surrounded by mocking Ishmaelites, encompassed also with our own infirmities, we cannot too highly esteem the privilege of christian intercourse and fellowship: for as face answereth to face in the water, so the spiritual exercises of Zion's children will agree, and as iron sharpeneth iron, so doth the countenance of a man his friend. Surely the present time requires that such as fear the Lord should speak often one to another; for verily, they that work wickedness are set up, and they call the proud happy. But brethren, be of good cheer; remember that our Redeemer has overcome the world, and that he ruleth in the midst of his enemies; yea, and he shall rule and reign until his enemies are made his footstool.

Brethren pray for us. We earnestly solicit a continuance of your friendly correspondence. Our next association will be held with the church at Southampton, Buck county, Pa., on Friday before the first Lord's day in June, 1846.

May the grace of our Lord be with all who love his appearing.—Farewell.

C. SUYDAM, Mod.

JOHN T. RISLER, Clerk.

The Warwick Baptist Association, in session with the church at Brookfield, Orange county, N. Y., June 4 and 5, 1845, to sister Associations, Corresponding Meetings, Churches and brethren, of the same faith and order, with whom she corresponds, sends Christian Salutation.

BELoved BRETHREN:—As ever onward rolls the wheel of time, we witness the astonishing developments of the purpose of God, both in regard to his church and her enemies. His distinguishing grace, discriminating love, and sovereign favor, are displayed in preserving, defending, and comforting his people; and as the presence and form of the Son of God was displayed in the midst of the burning furnace with the Hebrew children, so also in the midst of the furnace of afflictions in which he has chosen his people, it is his gracious pleasure to reveal himself as a *Refuge in distress, and a very present Help in trouble.* May we ever realize our privilege to look to him for

support, and be enabled to renounce every other refuge. The powers of darkness are at this time greatly agitated, and that *Wicked*, whose coming is after the working of satan, with all signs and lying wonders; with all deceivableness of unrighteousness in them that perish, is with bold and heaven-daring enterprise against the cause of truth and righteousness, filling up the cup of their abominations, and unconsciously fulfilling the predictions of the scriptures concerning them; not only in relation to themselves, as, *waxing worse and worse, deceiving, and being deceived*, but also in the bearing which their opposition to God is made to exert upon the people of God. They are God's hand and his sword, Psa. xvii, 13th, in all that they are permitted to inflict upon them; and so we have truly found it during the last twenty or thirty years. Their bitter and unremitting persecution of the saints has also served to dishearten those who once held a nominal standing among us, and so has aided in separating from us those who esteem the treasures of Egypt higher than they do the afflictions to which the children of God are subject. God, in the plenitude of his wisdom, has been pleased to lay trials and sore afflictions upon his chosen ones, and to withhold the special outpourings of his Spirit for the ingathering of his redeemed which the church has been wont to receive at his hand, and he has caused all these things to work together for the accomplishment of the same object. He will thoroughly purge his floor and gather his wheat into the garner, but the chaff he will burn with unquenchable fire. The unusual commotions which at this moment agitate the world, both in church and state affairs, however dark and mysterious they may look to us, shall assuredly be overruled so as to promote the declarative glory of God and also the good of his people. Although the time may not be far distant, when the fires of persecution shall be lit up even in this country, and under the sanction of our civil government, yet we do feel assured that the little flock of Jesus shall have grace given her equal to her necessities; and weak and feeble as we may feel ourselves to be, we shall be made conquerors, and more than conquerors, through him that has loved us, and given himself for us.

"His tried almighty arm is raised for our defence; Where is the power can reach us there, or what shall drive us thence."

We have been refreshed by the coming of your messengers and the reading of your letters, and we earnestly desire a continuance of christian correspondence with all Old School Baptists who are like minded with us.

You will see by our minutes, that the churches of this association have agreed to abolish the constitution and all formalities which in any wise implied that, as an association, we are, or claim to be a body or standing organization independent of, or aside from the churches of which we are composed. The following are among the reasons assigned, viz:—

Our first and principal reason is, because we can find no scriptural authority for any *religious body or society with a constitution or organic form*, other than or distinct from the church. 2. We have failed to discover the utility for constitutional forms, in protecting our faith and order from innovation; but we have witnessed the introduction of heresy and confusion under the cover of constitutional provisions. Churches, the most corrupt and unsound have frequently sent in the soundest kind of letters, and generally have managed to retain their standing in the association because we had no constitutional power to remove them.

3. We do not believe that the annual or other meetings of churches or brethren requires rules

for government which cannot be found in the New Testament. Last, but not least, we believe that the most effectual barriers we can raise against innovation from, and intercommunication with the camp of the aliens, is to divest ourselves of all that belongs to them, and give them no farther occasion to cry after us, as Micah cried after the Danites, saying, "Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more?" We think it better to obey the word of the Lord, Deut. xiii 17, and let *nought of the cursed thing cleave to our hand.*

The churches of Warwick Association will meet annually, as formerly, and be designated by the same name, and desire uninterrupted correspondence with sister associations and corresponding meetings with whom we have hitherto enjoyed that privilege; and we earnestly entreat such of them as still retain their constitutional forms, to examine the subject in the light of the scriptures, and act as they direct.

Our next annual meeting will be held with the church at New Vernon, Orange county, N. Y., commencing on Wednesday before the second Sunday in June 1846, at 10 o'clock A. M.

GILBERT BEEBE, Mod.

GABRIEL CONKLIN, Clerk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

Meadow Grove, Ten., July 7, 1845.

BROTHER BEEBE:—Intending in this to make you a remittance, for myself and other subscribers I will attempt a task which I have been waiting to see if other brethren would not feel the necessity of assuming; but it seems the lot has fallen on me. In your January number of the present Vol. I read a letter, signed John H. Gammon, setting forth, what doctrine he heard preached at the last Red River Association, held with the church at Sulphur Fork. When I first saw the letter I was convinced that it was calculated to injure the brethren of that association, where they were not known and induce strange brethren to believe that the association believe, or encourage brethren to preach a doctrine adverse to a plain and undeniable portion of God's word; viz:—denying the resurrection of the dead. Now Brother Beebe, I have been a constant messenger to the Red River Association since 1832, and have freely communicated and mingled with the brethren at every church, and I never heard, from preacher or member, such an idea as that set forth in brother Gammon's letter, and I can candidly say, for the number of brethren, a more orthodox and well established number of brethren I have never been acquainted with; not excepting the Licking Association, of which I was once for a number of years a member. Now, without stopping to inquire into the statement of brother Gammon, I will here remark, I was at the association, and, on Sunday, heard the three sermons preached by the brethren appointed for that day; and if any such doctrine was preached, it was lost to my hearing or understanding; but being confined, as clerk, on Saturday and on Monday, I never learned what was preached on those days. If such doctrine was preached, why did not brother Gammon inform the association

before the adjournment, that they might have summoned the brother or brethren to appear before them? Brother Gammon was a corresponding messenger, but I never heard of this doctrine being preached until I saw his letter in the Signs. Now I call on brother Gammon to say who it was that preached the doctrine of *non resurrection*, and if he or they were corresponding messengers, and the association to which they belong refuses to take notice of him or them for it, at a proper time, if I should be a messenger of Red River association, and no other brother will propose it, I will propose dropping correspondence with such association. I marvel that brother Gammon did not mention this to me; I saw him on my return from the association and have heard him preach since, for the church at Meadow Grove. I will here remark, I am very fond of brother Gammon and of his preaching, he is a precious preacher to me; but I cannot commend him for his letter.

There seems to me to be a wrong with many churches and brethren, in the manner they deal with preachers and brethren; if the preacher should preach some new idea, the church or brethren are not familiar with, they will not go to him to explain, or to give them a "Thus saith the Lord," for their views, but they will make their own comments and draw their own deductions from what they hear, making the preacher to say what he did not say, and to believe what he does not believe; and then report or publish their version of it to the world. God's word does not teach this course; it requires us to labor with our erring brother, and as the apostle James saith, "If any brother do err from the truth, and one convert him, let him know that he that converteth the sinner from the error of his way shall save a soul from death, &c." The church is the place to deal with preachers and there they have opportunity to defend themselves and of meeting their accusers, face to face; but to publish then to the world, through the Signs, or any other periodical, without their knowledge or having a trial, or being heard in their defence, might be, by wicked hands, to destroy the reputation of the most upright preachers or brethren that live. The church is the place where God has directed they should be tried and if there found guilty of error or heresy, God's word points out the course. Why are the Signs filled with church difficulties and heresies of preachers? Why not cleanse the house at home, and exclude the heretics, or do they want foreign aid, or do they lack firmness in doing their duty as churches? The Signs should be a medium of correspondence from brethren on experimental, doctrinal and practical religion; but not to hear and try difficulties: it is enough for the church to know her distresses and difficulties without transferring them to others.

It is true, Brother Beebe, I learn that there are some few brethren bothering their brains, as did some in the apostles' days, to know, with what body the dead shall rise. Now the apostle is very plain on this subject, and tells the Corinthians, that this body of ours is sown a natural body and raised a spiritual body; and that, it would seem,

should be enough for the child of God to know, and it is as much as the Lord has seen fit to reveal, all beyond this is guess work and speculation.

So it may also be said of the devil, whether he be created or self-existent, God has not revealed to me in the bible; but he has revealed a serpent, or devil in the garden, and his acts and subtilty, and if we will all begin with him there as a devil, and resist his influence and temptations, we will have enough to do without jarring about, whether he was created or self-existent; it is true we cannot prevent our thoughts from drawing our deductions, but let them pass as only our thoughts, and not as provable by a "Thus saith the Lord."

Much has been said in the Signs about the *Two Seeds*, not in argument to prove or disprove it, but relating the distress in some churches, and the declamation and the denunciation by some brethren. Now, why is this ado about it? That God has revealed two seeds, the seed of the serpent and the seed of the woman, none who will read the bible can deny, if they take that book as proof; but many will draw their inferences and predicate their opinions upon that portion of the word, and yet differ about the serpent's seed. I would advise brethren not to let bitterness arise between them about it; let it alone, that which is truth, God will, in his own time, more clearly manifest; if it be of man it will fall where all the works of man must end. It is true I am one of those who believe the two seed doctrine, the seed of the serpent and the seed of the woman, and that the seed of the serpent is the non-elect, the effect of disobedience and sin, came through the multiplication of woman's conception, while other precious brethren do not believe this; although we agree in every thing else in the same company of elect and non-elect. The same glorious plan of salvation through Jesus Christ; our eternal union to him, and his eternal purpose in saving his chosen seed in him before the foundation of the world. In all these things we can agree and harmonize; but, because I believe in two seeds and another does not, shall we fall out, shall this destroy our fellowship and friendship with one another? I hope not, at least, it does not mine..

I saw, written by a brother in Kentucky for the Signs not long since, this idea, that all mankind are led, or influenced by one of two spirits, either by the spirit of God or the spirit of the devil, now this is true, at least I believe so, and the reading of it produced this reflection, the Lord Jesus said to the Jews on a certain occasion when they had accused him, If he cast out devils by the prince of devils, his kingdom could not stand, a house divided against itself could not stand. I thought, if the Lord Jesus made the devil and then cast him out of his children, can his kingdom stand?

Brother Beebe, I could write more, but I reckon you will say it is enough, unless it were better, so I will conclude, begging you and all the dear brethren to pray for me, that I may be kept from error and from every false way, that I may know nothing among men, save Jesus and his truth,

and that my wisdom may not stand in the wisdom of men but in the power and wisdom of God.

Yours, in much affliction.

PETER C. BUCK.

FOR THE SIGNS OF THE TIMES.

WHAT BECOMES OF ALL THE BIBLES?

Are they used as waste paper, or sold for rum?

It is very extraordinary that the *destitute*, must be so frequently supplied, and yet so repeatedly destitute. In the report of James W. Dale, Agent of the Bible Society dated April 26, 1845; he says "Pennsylvania is a second time supplied with the bible. * * * And forty thousand destitute households supplied with the revelation of God.—In one neighborhood of 400 families, two hundred families had no bible. They were all supplied." The grand secret is, that under the false pretence of supplying the destitute poor with the scriptures, they have established one of the most profitable monied institutions in the world; their own witness being evidence. In one of their reports they say they have sold 127, 237 and gave to the poor 7,269 copies, and received in donations \$34,754.13 nearly \$9. for each bible & testament given.

Wm. Guild, one of their agents, writing from Pawtucket R. I., says, "353 bibles given, 920 sold; 150 testaments given, and 1 103 sold;—55 Testaments with Psalms given, and 269 sold, in all 2, 850 Bibles and testaments have been disposed of. Those given am't to \$230.99, sales, to 1 291.97. Nett profit \$1 061.2. Another of their agents writing from Quincy, Mass., Dec. 9, 1844, says, "the number of Bibles that I have given to the poor destitute, and sold at reduced prices, is 409. Testaments about 600. The whole cost of what I have given away is \$275. I sold for cash \$1 540 worth; making in all \$1 815 worth in 22 towns comprising Norfolk county." Nett profit \$1 265." Besides what is received for sales, see the thousands upon thousands obtained monthly for life directorships, memberships, and legacies.* No honest mechanic can successfully compete with such systematised swindling; (obtaining money by false pretence, for it is nothing better) all are driven out of the market by this overgrown monopoly. Notwithstanding the continued "exploring" and "supplying," the same agent says, "It is generally thought taking Norfolk co., as an index of the other counties in the commonwealth, that 20 000 Bibles and 40 000 Testaments are this moment wanted in Massachusetts." Is it not perfectly natural to enquire what becomes of all the Bibles? W.

* Receipts the past year \$166 652."

Stewart co., Ga., July 11, 1845.

BROTHER BEEBE:—I have been a reader of the Signs for some time, and the doctrine advanced by yourself and by the many able writers which they contain, have comforted my poor soul under the many afflictions through which I have had to pass. I am persuaded that we have many in this country of those of whom Jude wrote, *ungodly men*,

turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. These contend for a general atonement, and, if it were possible, they would deceive the very elect; but, I thank God, there is still a remnant according to the election of grace, who are willing to receive the exhortation of Jude, and to contend earnestly for the faith once delivered to the saints. This faith is something more than a mere assent of the mind or a bare believing; it is the substance of things hoped for and the evidence of things not seen. Faith is a vital and a saving principle, and exerts a living power and influence in and over every christian; so that they can witness with Paul, that faith is indeed a gift of God, and not the act of the creature. We glory therefore, in tribulations, knowing that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The trial of this faith is much more precious than that of gold. The apostle, for the comfort of the little children of grace, tells them not to be discouraged, as though some strange thing had happened unto them. Why, it is nothing new, my Father's children, if the world hates you; it hated Jesus before it hated you; therefore it should serve as a testimony of your gracious state; for if you were of the world, the world would love its own. But Jesus says, "I have chosen you out of the world, therefore the world hateth you; be of good cheer, for I have overcome the world."

Brother Beebe, continue to contend for the faith which was once delivered to the saints, and may the God and Father of our Lord Jesus Christ be with you and comfort you and enable you to preach and write the truth until death.

O, the depth and the height, of the theme of redeeming grace! When there was no eye to pity, nor arm that was able to save, the Son of God came into the world to save sinners, to redeem his church, and to gather his elect from the four winds under the heaven. Well might John say, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." It was peculiar love indeed, that could take poor helpless sinners and adopt them into the family of heaven, and make them heirs of God and joint heirs with our Lord Jesus Christ. Fear not little flock, for it is your Father's good pleasure to give you the kingdom. If it was the good pleasure of God to give them the kingdom, then surely, neither principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Your friend and brother in Christ.

ELISHA DAVIS.

FOR THE SIGNS OF THE TIMES.

The following was designed for the Monitor, but is published in the Signs, by the special request of the writer.

BROTHER JEWETT:—This comes to explain to you and the readers of the Monitor, some of my

blunders which I am often making, while
Blundering through this world I go,
Bound to endless bliss, or woe.

I wrote to brother Trott, on the 24, and 29th ult., and received an answer yesterday, relative to his reply to my communication in the February number of the Monitor. In brother Trott's last communication to me, I find he was entirely mistaken in his view of my design in my former communication. He apprehended that my communication was calculated to cause a schism or division in our little camp or association, and that I was taking sides with one who, it was thought, had such designs; but I solemnly declare to brother Trott, and to all others whom it may concern, that it was my most distant desire. I had put a very different construction upon brother Trott's reply from what I now believe he designed, and I think some others have done the same; and if brother Trott, will say in a note, published in the Monitor, that he believes what I here write, and will forgive my blunders, I shall be happy to hope that our seeming difficulties will be forever buried in the sea of oblivion. It is my misfortune to be so illiterate that I cannot dress up my communications, either speaking or writing, so that they will not too often give offence. Brethren forgive me and pray for me, and I would forever subscribe myself your unworthy brother, in the best of bonds.

PETER MEREDITH.

May 21, 1845.

EDITORIAL.

NEW VERNON, NEW YORK, AUGUST 1, 1845.

[CONTINUED FROM PAGE 109.]

THE CHRISTIAN SABBATH.

"RETURN UNTO THY REST, O MY SOUL; FOR THE LORD HATH DEALT BOUNTIFULLY WITH THEE."
[PSALMS CXVI. 7.]

In the preceding number, we offered some remarks upon the preceding verses of the Psalm from which the above text is taken, in which we not only regarded the theme as predictive of the sufferings and triumphs of our Lord Jesus Christ, but also expressive of the experience of all the children of God, who have been delivered from the power of darkness, the bondage and works of the law, and finally brought experimentally into the enjoyment of the christian sabbath; where they are enabled to rest from their own works, and rely alone upon the finished salvation of our God. That all the sabbatic seasons under the law, and especially the seventh day sabbath, were typical of the gospel rest, is so fully, clearly, and emphatically settled by the inspired writer of the epistle to the Hebrews, that he must be but a very superficial reader who does not discover the end of the shadow, and the introduction of the substance, "Gospel Rest." In [Heb. iv. 4.] the Apostle speaks of the seventh day, in which God rested from his works, &c., and brings forward that rest, in connection with the oath of

God, that the carnal unbelieving Israelites should not enter into it. Now it is very certain that the Apostle did not intend to say, that the carnal Israelites were prohibited by the oath of God from observing the seventh day sabbath as enjoined in the fourth commandment of the decalogue, as well as in many other special precepts given by Moses; for no such oath as that had been taken; and no penal laws which our legislatures can enact or enforce, can make the citizens of our States keep a seventh day, or a first day sabbath with as much exactness as did the carnal Israelites the seventh day sabbath which God enjoined upon them. But although the Jews kept the Jewish sabbath according to law, they did not, nor could they enter into the Lord's rest, because of unbelief. Unbelief was no impediment to their observing the seventh day as they were commanded; but in a state of unbelief, or in the absence of that faith, of which Christ is the author and finisher no man can enter into his rest. The Sabbath under the law was among the carnal ordinances and belonged to a worldly sanctuary, [see Heb. iv. 1—11;] and it was therefore adapted to their carnal state. But that rest which remaineth, (after the withdrawing of the carnal ordinances) is spiritual, and no man having not the spirit can enter in to it. There is just as great difference between the sabbath enjoined by the law on Israel, and the Christian Sabbath as that between a bleeding lamb offered upon the Jewish altars, and the Lamb of God, whom they prefigured; and yet it seems to be one of the most difficult lessons, for professing christians to learn, that the gospel sabbath, is a spiritual, antitypical rest: designed not as a rest for the flesh, but for the spiritual creation. The idea of the seventh day sabbath being continued, with the change only of the day from the seventh to the first is perfectly preposterous, being sustained by about the same proof as that which can be brought for changing circumcision for baptism, and baptism for infant baptism or sprinkling, but no more. The same arguments which are brought for a perpetuation of the sabbath as a legal institution on any day, first or seventh, would go just as far to prove the obligation of circumcision according to Moses' law, or the continuance of the Jewish priesthood, periodical sacrifices, &c., as they can to establish new moons and sabbath days. With the same propriety might we urge upon gentile christians the observance of the feast of the Passover as any other of those abrogated Jewish rites.

But it is argued that the sabbath day was incorporated with the moral precepts of the law of God, and therefore is, and must of necessity be alike binding on all rational beings, throughout all time. But if this argument proves anything it proves too much for those who use it, for if the law of the sabbath was a moral law no circumstance nor period can change the manner or time of its observance. If it were binding by a moral precept let it be remembered that moral precepts can admit of no changes, and this argument, if

valid, would establish a *seventh day* but not a *first day* sabbath. But are we not indebted to tradition for the notion that the ten commandments are the moral law of God? That there were precepts of a moral nature written on the tables of stone we have no disposition to deny; but that the circumstance of their being written there constituted them a moral law would imply that man was not until the giving of the law in that form under moral obligation to God. But the fact that death reigned from Adam to Moses, and until (or before) the law sin was in the world fully establishes the doctrine that man was created under law to God. The law which was given to Israel on tables of stone was given to them as a covenant in which they were distinguished from all other nations under heaven, and although there were embraced in the commandments obligations such as the gentiles were under, yet in that particular or covenant form the ten commands had only to do with Israel. Hence the Lord told Moses that it was a covenant which he would make with him and with the house of Israel; and it is referred to in the promise of a new covenant, that the new covenant should not be like that which he made with Israel in the day when he led them out of Egypt, &c.

Now, if there is a place in the Bible where the observance of a sabbath day is enjoined upon the gentiles or any gentile we have not been able to find it; and we will be greatly obliged to any person who will direct us to the chapter and verse. Or if it can be found we will be equally grateful for information where or when the gentiles were ever charged with the sin of sabbath breaking. We may as well look for charges against them for failing to be circumcised. But had the law of the sabbath been a moral law it would have applied as well to gentiles as to Jews. If it were moral it could not be typical or figurative. We not only find it given expressly as God's sign between himself and the nation of Israel, to be observed by them throughout their generations, but by an apostle divinely and infallibly inspired by the Holy Ghost it is classed with *holy days, new moons, meats, drinks, hand-writing of ordinances*, &c. See Col. ii., where the apostle tells us not only that the sabbath was a shadow, but that the substance or body of it was Christ. Then the seventh day sabbath was not the shadow or type of a first day sabbath but of a real substance which is Christ. Nor are we left to grope in the dark as to the direct and immediate application, as we have before shown that the *rest* which heaven-born souls find in Jesus Christ is the substance or body which is Christ.

In the application of this figure we see how perfectly it describes the gospel rest.

1. The typical sabbath was given only to Israel, and to them in covenant form, and to designate them as his peculiar people; so its anti-type is given exclusively to those who being Christ's are Abraham's seed, and heirs according to the promise, as the exclusive property of those who are the circumcision which worship God in the

Spirit, rejoice in Christ Jesus and have no confidence in the flesh.

2. As the sabbath was a part of God's covenant to Israel, so the *rest* to which it pointed is a new covenant provision for a new covenant people.

3. As none but the legally circumcised tribes of Israel had anything to do with the type, so none but those who are Jews inwardly, whose circumcision is that of the heart, and whose praise is not of men but of God, can enter into this rest or anti-typical sabbath.

4. As the keeping of the Jewish sabbath required a strict abstinence from servile labor, so the gospel requires a perfect abstinence from all the works of the law as a ground of our justification before God.

5. As the Jewish sabbath could not be kept on any other than the seventh day, or until the toil and labor of the six days was ended, so neither is it possible for the heirs of glory to enter into, or enjoy the gospel rest until they are released from the bondage and dominion of the legal dispensation.

6. As the gathering of fuel, kindling of fires, thinking of one's own thoughts, or speaking of one's own words was a desecration of that day, so the christian violates the spirit of the gospel by attempting, by what he may call *means*, or anything else, to furnish materials for a revival, or to kindle or get one up, or to rely on anything less or more than the gospel itself for light, warmth, comfort, or defence; and so also the inventions of our own thoughts, or the utterance of words which God has not spoken, in a gospel sense, is a desecration of the sacredness of the gospel sabbath.

7. As those venders of merchandise who came from Tyre and other places to vend their wares, their victuals &c., on the sabbath days, interrupted the observance of the day by the children of Israel in the days of Nehemiah: so those modern venders of foreign merchandise, who come among the saints and lodge around the walls of Zion, professing to supply spiritual food for stipulated salaries, do also interrupt the true Israelites in their attendance on the privileges of the gospel, and break in upon their hours of rest. And as in the days of Nehemiah, there were some Jews belonging to his company, which were ever ready to encourage these foreign traffickers, on the sabbath days, so there are always some among the members of the gospel church, ready to transgress the order of the gospel, by encouraging ware speculations in divinity, to break the *rest* of spiritual Israel, by attempting to feed them upon the leeks and onions of Egypt, or the fish and other commodities of Tyre.

In the epistle to the Hebrews, we find an exhortation to the New Testament saints, to fear, lest any of them should *seem* to come short of the promised *rest*, after the example of those who could not enter into rest because of unbelief; "For we which have believed" says the apostle, "do enter into rest." And again, Let us labor

therefore to enter into that rest, lest any man fall after the same example of unbelief." Christians have to maintain a conflict with doubts and unbelief; and when doubts and unbelief prevail, they cannot enjoy their sabbath rest, but *seem to come short of it*. When however these doubts are removed, and their faith is in full exercise, it lays held on the promises, and they are brought into the sweet enjoyment of rest to their souls. And all Christians have found that in proportion to the power and prevalence of faith in them, their souls have found rest in Jesus; but alas, how can they rest on him as their sure foundation, when they lack the evidence that they are his, or while through unbelief, they are led to doubt that he is their foundation, or that they have any special interest in him. Nothing can be a more direct violation of the gospel sabbath, than the observance of the abrogated ordinances and rites of the old covenant; and Paul had just cause to fear that he had bestowed on his brethren *labor in vain*, when he saw them observing days and months and times and years, which course had a direct tendency to entangle them in the yoke of bondage. He commanded the Colossian brethren to Let no man judge them in relation to holy days new moons and sabbaths; and enjoined on them to touch not, taste not, and handle not any of these abolished rites; they belonged to the six days of labor, but not to the sabbath of the Lord. The Jewish sabbath continued but for a day, and was succeeded by days of labor and toil, but the gospel sabbath is that in which *there remaineth rest for the people of God*. The gospel sabbath dawned upon the church of God more than eighteen hundred years ago—when the Sun of Righteousness arose with healing in his wings, and must endure forever. It is neither confined to the mountain of Samaria, nor to the ancient city of Jerusalem; nor is it to be observed or enjoyed on any particular days, or times, or seasons, but only as the weary soul shall be made to hear and obey the voice of Jesus, commanding him away from every thing else to find rest in wearing his yoke, and in bearing his burden.

There is a great stir at this time among the workmongral tribes of anti-christ, in regard to the sanctification of the first day of the week as a sabbath; and from the zeal which they manifest, they would, if it were in their power, move heaven and earth, to bring us into bondage, even upon the subject of *rest*. But alas for them, they have never known what it is to rest in Jesus, nor can they know it, unless they shall be born of God; for they are like the troubled sea, which cannot rest, which continually casteth up mire and dirt.

Christian brethren, have we not wandered from the place of our *rest*? Have we not at times been led to cry out as the spouse, "Tell me, O thou whom my soul loveth, where thou feedest where thou makest the flock to *rest* at noon: for why should I be as one that turneth aside by the flocks of thy companion." Cant. i. 7. And when we have heard the sweet response of the Be-

loved, saying "Go thy way forth by the footsteps of the flock, and feed thy kids by the shepherds' tents, have we not in the language of our hearts ejaculated the words, *Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.*" Then let us "Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." Let no man judge you in meats and drinks, holy days, new moons or sabbaths; these are matters between us and our God; and for the use or abuse of which we are not amenable to our fellow man. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together increaseth with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why as though living in the world are you subject to ordinances which all are to perish with the using after the commandments and doctrines of men. Touch not; taste not; handle not, is the solemn admonition of the apostle of our Lord Jesus Christ. If when Christ died on the cross, to which he nailed all the hard writing of legal ordinances, we were represented in his death; died with him; and to the law became dead by his body; if he was delivered up for our transgressions, and raised for our justification,—if he is to us the end of the law for righteousness—why should we believe our faith, and act so inconsistently with our profession, as to go back to the beggarly elements, and thereby betray a desire to be again in that bondage from which Christ has delivered us? Although Paul admits that this voluntary humility, which is urged upon us in regard to abrogated rites and ordinances, *has a shew of wisdom in will worship*: it cannot have that effect in spiritual worship: let the will worshippers, arminians, work-mongers and children of the bond woman monopolize this shew of wisdom, but, my soul, come not in to their secret; "Return unto thy rest for the Lord hath dealt bountifully with thee."

[To be Continued.]

BROTHER PETER C. BUCK'S LETTER.—We are pleased to learn that brother Gammon was mistaken in his conclusion that Red River Association denies the resurrection of the dead; and as brother Buck wrote to correct the wrong impression which he believed br. G.'s letter was calculated to make on the minds of brethren at a distance we regarded it as his right to have a hearing in defence of that association. This will account for our course in publishing his letter while it is known that we have refused to publish letters in support of the Two Seed doctrine.

We are sorry that our good brother should feel called on to stir up that subject, but we regret still more that he should hold the sentiment at all. We cannot agree with him that a belief in the two seed system does not affect our union of

faith in the doctrine of eternal election, &c. To us it seems equivalent to a denial of election, and a subversion of the faith of the gospel. How an election could have been made before the world began, when those from whom the elect were chosen were unknown in the creation of God, were not the production of his creative power and wisdom, but their existence depended on a mere contingency of time, which being aside from and independent of the creation or providence of God, could not be known prior to the existence of the world, is utterly beyond our conception. Brother Buck says some excellent things about keeping church difficulties and personal bickerings out of the Signs, and of adjusting such matters before their appropriate tribunals, which we wish our correspondents to consider well; but his idea of brethren holding conflicting sentiments on important points; and especially such as deny the universality of the creation or government of Jehovah without a breach of fellowship is not so clear to us.

Brother Buck does not carry his two seed views so far as several who have written on the subject; or he would also embrace the counterpart of the theory that God will not raise up from the dead that of which he is not the creator, hence the inference, which brother Gammon drew—that those who held the doctrine called the "Two seeds," held also the non-resurrection: his inference was natural, and such as we should have drawn from the premises.

We have no doubt there are many gracious souls led away with the two seed heresy, who do not consider the legitimate tendency of the doctrine. We are unwilling that our columns should be occupied in discussion of the theory. Our own views on that subject, we published in a pamphlet some two years ago, and can now supply several hundred copies of our refutation of the Two seed doctrine; but as the doctrine is no part of the Old School Baptists faith, as understood by us and by Old School Baptists generally, it belongs not to the objects to which this paper is devoted and pledged.

LELAND'S WORKS.—Again we are likely to be disappointed in our arrangement for distributing this work to the subscribers at the Corresponding, Kettocton, Rappahannock and Ebenezer associations, as the printer has not been able to get the work through the press as early as was contemplated; and we have just been informed by the binder that the work will not be ready by the time we had intended to set out for Virginia. It is possible however we may be able to get them in time to supply the Ebenezer association, and perhaps the Rappahannock and Kettocton. It is also now ascertained that in the type used, the work will not fill out as many pages as was contemplated; and on that account it has been deemed better to bind it in one volume instead of two. The binding however is to be of a far superior quality to that which was promised, and the price will be reduced to \$2.12 1-2 which we trust will be perfectly satisfactory to the subscribers. They will receive the whole amount of matter in a superior style of binding at a less price. It is hoped that this arrangement will bring the terms within the means of many who did not feel able to procure the work at the rates first proposed. Those who have paid in advance will have the balance of their money refunded, and those who have subscribed for it at \$2.50 will be re-

quired to pay but \$2.12 1-2, as the publisher is determined to have but one price for the books.

Those in distant States who wish for the work, and can get it from New York city, Philadelphia, Boston, or Baltimore, will save the publisher much trouble and expense by signifying the same to us. Others who wish them sent by express or otherwise, to cities nearer their residence, will probably have to wait until arrangements to that effect can be made.

PRIMITIVE HYMNS.—We have received an elegantly bound copy of brother Lloyd's Hymn Book: also a copy for brethren Hartwell and H. West, and one designed for our lamented brother Jewett which are at our office subject to their orders; presented to them by the author. We have not had time to give the work a thorough examination, but from the rapid sale made of them in the South we should conclude the work meets with general favor. Brethren who wish copies, can be supplied by application to us.

Brother Lloyd wishes us to say that brother Wm. C. Stanton, who has ordered through brother Jewett 24 copies, will be supplied by us. He will please signify to us which quality he wishes; and we will have them forwarded with the fine copy designed as a present.

FRIEND BEEBE:—Communications have been addressed you for publication, where the author saw proper to withhold his name; was that the reason why they did not appear, or was there some other objection? Please explain. Is there not an error in the Signs respecting the time of the meeting of the Ebenezer Association? You say it is to begin on Thursday after the fourth Sunday in August, their Minutes say on Friday.

REPLY.—We are not in the habit of inserting communications involving responsibility without being, at least, in possession of the author's name. We do not know to what communications the above enquiry relates, as we have frequent occasion to reject anonymous articles. To secure an early insertion, let the article be well written on an interesting subject, over the real signature of the author, and see that it is *post paid*.

The error in regard to the time of the next session of the Ebenezer association is corrected in this number of the Signs.

MARRIED.

At New Vernon, on Saturday morning, the 19th ult., by Eld. G. Beebe, Mr. JAMES FINCH, of Walkill, to Miss HARRIET PURDY of the former place.

OBITUARY.

Chesterfield co., Va., July 16, 1845.

BROTHER BEEBE:—It has become the duty of some friend of the Signs of the Times, to inform you of the afflicting providence by which both of the Agents for your paper in this county, have been removed by death. Our beloved brother CYRUS GOODE, after enduring much bodily affliction for the last fourteen years, departed this life on the 16th day of May, last, leaving a wife, an aged mother, and five children, together with the church of which he was a member, to mourn their loss. Brother Goode had been a consistent and beloved member of the Zoar church for about fourteen years. The faith and confidence which he first professed, he uniformly maintained, unwaveringly to the end, and although he was not favored with any renewed evidences of his adoption during his last conflicts, he felt no alarming fears concerning death.

Brother WILLIAM FORSEE died on the 11th day of the present month; the particulars of which I am not able to give you. I hope some friend, better qualified than myself, will give you the particulars.

Yours, &c., J. G. WOODFIN.

Poetry.

From the Gospel Standard.

"WHY AM I THUS."

O, tell me, gracious Master, why
This raging malady within,
This living death and agony,
This rotting leprosy of sin?

That none shall seek thy face in vain,
Thy word immutable assures:
Then why this anguish, guilt, and pain,
My sin-racked soul so long endures?

I cry for help, my strength is gone,
But help and strength seem still denied.
It was not so, thou gracious One,
When here, no sufferer vainly cried.

Whoever came thy presence healed;
None went uncured, unhelped, away;
No miserable suppliant kneeled,
His suit rejected as he lay.

The wretchedness each soul endured
His urgent, best, and only plea.
Then why, O Lord, am I not cured?
My misery oft I've told to thee.

Nay, when they spoke not, e'en a touch
Of thy blest garment, aye, its hem
If they but reach'd, its virtue such,
That healing power e'en flowed to them.

The leper cried "Unclean, unclean!"
And straight at thine almighty will
The wretch was heal'd. Tho' here I've been
I'm wretched, vile, and filthy still!

The blind but ask'd,—their vision came!
Yet still benighted I remain.
Swift at thy word upspring the lame,
Yet I attempt to rise in vain.

The deaf could hear; the stamm'ring tongue
Unloosed, thy praise could loudly sing;
But I, alas! no voice or song
From my sad prison-house can bring.

Lord, why is this? Art thou less kind,
Less heedful to a sinner's prayer,
Than when a sojourner, confined
On earth, "a man of sorrows" there?

O, why make darkness now thy seat.
Who once on sightless eyeballs pour'd
Day's welcome light? but O, more sweet
The light their sinking faith assured.

"Save or I perish!" Fearful thought!
These eyes, once closed, their danger see!
No wretch that e'er thy presence sought
Could have such urgent need of thee.

Rochdale.

R.

READING THE SCRIPTURES.

Great God, oppressed with grief and fear,
I take thy Book, and hope to find
Some gracious word of promise there,
To sooth the sorrows of my mind.

I turn the sacred volume o'er,
And search with care from page to page;
Of threatnings find an ample store,
But nought that can my grief assuage.

And is there nought? Forbid, dear Lord,
So base a thought should e'er arise:
I'll search again; and, while I search,
O may the scales fall off mine eyes?

'Tis done: and, with transporting joy,
I read the heaven-inspired lines;
There mercy spreads its brightest beams,
And truth with dazzling lustre shines.

Here's heavenly food for hungry souls,
And mines of gold to enrich the poor;
Here's healing balm for every wound,
A salve for every festering sore.

Rippon's Col.

Associational Meetings.

THE CORRESPONDING ASSOCIATION will meet with the Church at Occoquan, Prince William co., Va., on Friday before the second Sunday in August, 1845.

THE KETOCTON ASSOCIATION will hold its next annual meeting with the Upper Broad Run church in Fauquier co., Va., commencing on Thursday before the third Sunday in August, 1845.

THE RAPPAHANNOCK ASSOCIATION will hold its next meeting with the Old School church at Gourd Vine, Culpepper co., Va., on Thursday before the fourth Sunday in August, 1845.

THE EBENEZER ASSOCIATION will hold its next meeting with the church in Luray, Page co., Va., commencing on the Friday after the fourth Sunday in August 1845.

The next session of the Lexington association, is appointed to be held with the first Baptist church in Schoharie, N. Y., on the fourth Wednesday and Thursday in September next.

THE OLD SCHOOL PREDESTINARIAN BAPTIST ASSOCIATION, of Maine, will hold its next annual meeting with the first Baptist church in Whitefield, Me., on Friday and Saturday next after the second Monday in September next.

THE MAINE PREDESTINARIAN CONFERENCE will hold its next annual meeting with the North Berwick church, York co., Me., commencing on Friday after the third Monday in September next.

Old School Baptists generally are invited to attend the above meetings.

OLD SCHOOL MEETINGS.

An Old School Baptist meeting will be held, if the Lord will, with the church at Delphia, Onondago co., N. Y., commencing on Friday the 19th day of September next.

In behalf of the church,

DAVID BLAKESLEE, Pastor.

An Old School meeting will be held with the Old School Baptist church at Woburn, Mass., about 10 miles from Boston, (and accessible by Rail Road.) commencing on Friday after the fourth Monday in September next.

The annual meeting of the Mount Hope Old School Baptist church of Jesus Christ in Chester co., Pa., will be held (God willing) at the house of brother John Tawresy, about half a mile above Penningtonville, (on the Columbia Rail Road.) Chester co., Pa., on the third and fourth of September. Brethren from a distance will please enquire for John Tawresy, John or James Patrick, Penningtonville, Wm. A. Patrick, near Pusey's Mill, or Joseph Hughes, Gum Tree.

Brethren of the primitive order are affectionately invited to attend.

Receipts.

John N Burford,	Ky.	\$1 00
John Debell,	"	1 00
P McInturf,	Va.	5 00
W H Long, Esq.	Ill.	1 00
Abram Young,	O.	1 00
Nathan R Kelly,	"	1 00
Eld D Blakeslee, for Dea Thayer, N. Y.	"	50
Cornelius Shons,	"	1 00
Salmon Wheat,	"	1 00
Wm. McLaughlin,	"	1 50
Adam Mattice,	"	1 00
Thomas Davis,	Ga.	1 00
John Chamberlin,	N. J.	1 00
Eld Joseph L Purington,	Me.	1 00
Peter C Buck,	Ten.	5 00
Wm Stidham,	"	1 00
Eld Henry Louthan,	Mo.	5 00
Richard Pence,	"	1 00
T. Cabbage,	Del.	1 00
Job A Northrup,	Pa.	2 00
Wm Croyton,	"	1 00
Total,		\$34 00

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W. H. Long, P. M. Meredosia, Ill.
Eld. Joseph G. Woodfin, Chesterfield co., Va.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., AUGUST 15, 1845.

No. 16.

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

To the brethren of the Whitewater and Miami associations.

BELOVED BRETHREN:—I a few days since received a letter from a brother living in Indiana, within the bounds of the Whitewater association, and formerly a member of a church of which I was pastor, in Ohio, stating that there was great reason to fear a split would take place in and among the churches of your two and some adjacent associations, and more severe than ever has occurred among you; that many are arraying themselves on the one side or the other, as of the *means* or the *anti-means* party, as you hold, or deny that the preached word is the *means* employed by the Holy Spirit in quickening or regenerating sinners. This brother requests me to give, through the Signs, my views on this matter of difference.

Considering the able brethren already enlisted in the contest, and brother Wilson Thompson, as I know by the Signs, occupying the side I should have to take, if I was disposed to become a partisan in the case, it would be vain for me to hope to add anything to the light already elicited, or to the weight of talent engaged on the subject.—But having been once a member of the Whitewater association, though nearly thirty years ago, and also conversant as a brother in the Miami, I feel some special interest for your peace and prosperity; and if I can do anything for the truth I think I desire to do it. Besides, in this case, both my feelings and my views favor my appearing as an advocate for peace and mutual forbearance among you, I am therefore induced to address you, though I feel in myself more and more an unworthiness and unfitness for being prominent in so good a cause as that of truth. In attempting to step between you I am admonished not to countenance error lest I do more hurt than good. Peter, by leaning too far towards the prejudices of the Jews, drew upon him the sharp rebuke of Paul; [Gal. ii. 11—18;] Paul afterwards fell into the same snare, and thereby threw himself into the hands of the Jews; [Acts xxi.

21—28;] and I could notice some instances among us where wounded feelings have been rather increased than healed. Indeed, my hope is very small of being instrumental in restoring harmony of feelings among you where you have become much excited with this question of *means*. I believe I have before expressed my fears from what has been transpiring among us for some years past that as O. S. Baptists we were to be left to become severed and thereby more weakened, like Gideon's army.

But, to come to the subject, the views of the brethren of the *means* party, as stated by the brother, in his letter, who, I think, whichever side his views may lean to, laments the excitement, are these, "That the Holy Spirit attends the word preached with his [the Spirit's] power to the quickening of the dead sinner; but that the gospel, or word, of itself has no quickening power in it; but is a means through which the Spirit operates; and that God has ordained his own means to effect his own purpose, in his own way and time; and that he effects the work of regeneration by or through those means, or without means, or against means, that is, man's means." Admitting this to be a fair expression of what the *means* brethren believe on this point, although I must dissent from them, yet I cannot conceive it to be a point, guarded as it is with them, in resolving all into the power and sovereignty of God, which should of itself occasion a breach of fellowship among us, or about which we ought to split or even become excited. If they preach in conformity with their belief I see not how, unless in discussing the particular point of difference, their preaching can vary from ours. They cannot think that they have anything to do in the work of regeneration but to preach the word, and to leave it when preached to the use and disposal of the Holy Spirit; so that they, in effect, must occupy the same ground in preaching that we do. We believe that we are bound fully and faithfully to preach the word in any congregation to which we may be directed without waiting to enquire whether there are any present whose hearts the Lord has opened or not; and to leave our preaching with the Holy Spirit to make such application of it as it is his pleasure to do. The invitations and promises of the gospel neither they nor we, according to our respective beliefs, can have a right to hold forth as belonging to any other characters than to such as they are addressed to in the Scriptures. So that, brethren, *means* or *anti-means*, I think there should not be any clashing in your general course of preaching or intercourse. Neither do I see any occasion for your dwelling upon the point on which you dif-

fer; the practical or general tendency of it cannot be important; though the views of the *means* brethren may lead to some conclusions inconsistent with the truth. Both believe that it is exclusively the province of the Holy Spirit to quicken; the one believes it to be by the direct, independent, life-giving power of God put forth; the other believes it to be his power put forth in employing an inadequate means for imparting life, as our Lord used clay for opening the eyes of one born blind. But I would here remark that those who think that circumstance analogous to the case of regeneration do not consider the difference between removing an impediment to the exercise of one of the senses belonging to life and where the life is and therefore the principle of the sense, and the producing of life itself. Had this been a case of a body born, if such could be, without ever having been quickened it must be manifest to all that no means could effect either to give it sight or life, for there would have been no principle of life for means to act upon. Such is the case of the natural man as to spiritual life. But the quickened person has the principle of faith, and yet there is an insurmountable obstacle in the way of his believing in Christ which the Holy Spirit alone can remove; yet he may employ the preaching of the word in this case, as Christ employed clay in the other; the principle of life is there to be affected by the word when applied with the power of God.

If our *means* brethren were so far to overstep the bounds set in their declared belief as to make the Holy Ghost dependent on the word's being preached for the exercise of his quickening power, and therefore occupy the ground that if men do not preach the Holy Ghost cannot regenerate, and that he is waiting for preachers to go forth and preach in order to save men, this is entirely another thing; it takes the sovereignty from God, and makes him dependent on human efforts; it opens a door at once for the whole mass of *mission* inventions to enter. Or if impatient of waiting for the Holy Spirit to quicken sinners they were to undertake to substitute something in the place of his quickening power, and call upon their unregenerate hearers to repent and believe, and endeavor to arouse their passions, to excite them to become religious, &c., this would be a manifest departure from the principles of their belief; it would imply a power in the natural man to repent and believe, and in the preacher to make an efficacious application of his preaching independent of the power and work of the Holy Spirit. It would be in substance the essence of arminianism. In either of these cases I would say, "My soul, come not thou into their secrets;

unto their assembly, mine honor, be not thou united." How would the unregenerate reason concerning such a course of preaching in connexion with their professed faith? One would reason thus, The preacher in preaching that I am dead and must be quickened before I can perform any spiritual act, &c., and then contradicting himself by exhorting me to perform spiritual acts, shows that he does not himself believe what he preaches; I may therefore regard the whole as a peice of deception, and not trouble myself about it.—Others, thus, The preacher, in exhorting me to repent and believe, shows, if he is sincere, that he believes I have power to do these things of myself, or, at least, that I can, by my prayers and exertions, secure the aid of the Holy Spirit to enable me to do them, and thus to secure my acceptance with God. This is good preaching, it is what I always believed, and when convenient I will attend to it.—I cannot however think that any Old School brethren can carry their views of *means* so far as above supposed, unless they have made shipwreck of their faith; I do therefore request our *anti-means* brethren not to be too strenuous against the notion of *means* as the others profess to hold it, so as to make this difference a bar of fellowship, or of brotherly relation and intercourse.

But perhaps it was the *means* brethren who started the opposition and excitement; that they have concluded the *anti-means* brethren carry doctrinal points too far; that they make the man a mere machine, make him unaccountable and divest him of blame, &c., in the matters of salvation; and have thus become alarmed, and have determined to oppose the gospel being so preached. To them therefore I will now address myself. Brethren why be alarmed at a faithful preaching of the word, and a strict regard to it as God has declared it? Can there be any accountability in reference to that which is altogether of God's grace, and nothing of creaturely works? Can that be any thing more than a machine which has no life, not even the first principle of it, that is spiritual life? I do not say that man is merely a machine as related to salvation, but I do say that in reference to that subject, "we are the clay, and thou (O Lord) our potter, and we all are the work of thy hand." Isa. 64, 8. The unregenerate have a full weight of accountability as created in Adam in reference to the law, without adding any in reference to salvation. But brethren, in contending for a *means* by which regeneration is produced, are you not contending for that for which you have no direct spiritual authority? The word *means* is used several times in the Scriptures in reference to temporal things and the opposition against the truth &c., but it is used only once in relation to salvation and in that case the *death of Christ* is declared to be the *means*. [Heb. ix. 15.] Consequently you are contending for an application of that word for which you have no scriptural example. Neither can I think you have any authority from the Scriptures for the idea properly conveyed by your use of that

term, that is, that the gospel is an intermediate cause of the quickening of the sinner, a cause in the absence of which the effect would not be produced; for such is the idea conveyed by the term *means*. For the preached word to have any beneficial effect, you will admit that it must be heard, received and understood in its spiritual import; you will also admit that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." [See 1 Cor. ii. 14.] In contending for the word's having any effect in quickening, or in producing life, you contend that he hears it before he has ears to hear, and discerns its import, before he has eyes to see. Oh but say you, the Spirit accompanies the word, and the life giving power is with him, he breathes on the soul and imparts life, and the word is felt, opens the heart, and the word is attended to, &c. But that is just what we contend for, that is, that the Holy Spirit first imparts the principle of life and then the word takes effect. If you will adhere to that, there will be no disputing on that point between us, at least, between you and me. But this distinction between the Spirit's quickening and the word's being received, I feel bound to insist on; because if it was only necessary for the Spirit to give power to the word, in order to the natural man's being aroused to spiritual feeling and action, it would show that there is no material difference, on this point, between him and the regenerate, excepting that he might be a little more stupid; (for unless the spirit applies the word, it will have no effect even on the believer;) hence we should have to conclude that there is some latent principle of spiritual life in the unregenerate which needs only to be aroused, to be brought into action. But the Scriptures lead me to believe, not only that there is no latent principle of spiritual life in the natural man, but also that there was none created in Adam, and lost by the fall, which would only need to be recalled, and thus making regeneration, but a resurrection to spiritual life. Hence they teach me to believe that regeneration is a production in the soul, of an entire new principle of life, a new existence, a new man, as distinct from any thing created in Adam, as Christ is distinct from Adam. The bringing into manifest existence of this new man, is therefore a *new birth*; it is a new creature, a new production of creating power. And further, they teach me that the word both of the law and the gospel is altogether a dead or external letter to men till they are regenerated. Do you object to these positions, brethren? How in accordance with the testimony of God concerning man, can you establish any more favorable to him in any sense? But we will come to the testimony in reference to regeneration. In John i. 13, it reads "Which were born, not of blood, nor of the flesh, but of God." It does not read, *not by blood &c.*; but by *God*, as though there was a reference to the agency, by which those who received Christ, were brought into existence as the sons of God, as though they might be of some

seed or stock contained in the gospel or word, but by the Holy Spirit as an Agent; but of God, and not of the others, showing the distinct stock of these sons of God, that they were exclusively the posterity of God. Now all must know that the immediate posterity of any man, as of Abraham, were of his stock, not by any intermediate agency, but exclusively by his own; however much other agents might be employed in bringing into manifest existence. So this text establishes the fact, that these sons being of God, were such alone by the independent production of God, or Holy Spirit. So in John vi. 63, it reads, "It is the Spirit that quickeneth, the flesh profiteth nothing, &c." What can be more positive than this in fixing it as being exclusively the Spirit that quickeneth? Will you say he does it, but he does it through the ministry of his word? Has not the *flesh* an important part to act in the ministry of the word? If then the ministry of the word had any part in the operation of quickening, how could our Lord say absolutely *The flesh profiteth nothing*? In accordance with this Paul saith, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." These earthen vessels were fleshly, and the treasure, that is the gospel ministry was in them, that it might be manifest that the power which gave efficacy to the word was not of them nor of treasure as in them, but of God only. Again he says, [1 Cor. i. 23 & 24.] "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Whence was this call? certainly it was not from the preaching of the word, for then it would have been to all alike who heard the word preached. Again you cannot suppose that the apostles preached Christ to the one class, a stumbling block and foolishness; and to the other, the wisdom and power of God. What is it then but this, that they preached Christ alike in the hearing of all, but to the one class in consequence of their not being called or having spiritual discernment, the preaching was foolishness, &c., whilst to those who are called to life, it was the wisdom and power of God? The calling therefore must have preceeded their viewing Christ crucified as the wisdom and power of God. In Rom. viii. 30, we read, "Whom he predestinated, them he also called; and whom he called, them he also justified." "It is God that justifieth," [ver. 33,] and it is God that predestinates, it is therefore God that calleth, for it is the same *he* that calleth, that predestineth and justifieth. other passages might be produced on this point; but I certainly think the above texts, positive, and plain as they are in showing that the production of spiritual life in the soul is of God or the Spirit, distinctively as the independent and sovereign God, should be sufficient to establish the point contended for, with any brother who is willing to abide by the testimony of the word. I will however notice several texts which have been supposed to favor the opposite sentiment. I will here

remark that the words *begat* and *begotten*, being figurative and borrowed expressions we sometimes find them used in a sense a little different from a direct relation to the new birth. Thus [1 Pet. i. 3.] "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten* us again to a lively hope, by the resurrection of Jesus Christ from the dead." Here there is a manifest reference to those texts in which Christ is represented as the *First begotten* of the dead, [as Ps. ii. 7, Acts xiii. 33, Heb. i. 5, Rev. i. 5,] and Peter here teaches that the children of God, as they are the brethren of Christ in his being originally begotten as the Son of God, and therefore *joint heirs with him*, so they experimentally participate in the same begetting by which he was said to be the *Son of God with power*, in being made free by his resurrection, from the demands and sentence of the law. So, figuratively Paul claims to have begotten certain disciples. [1 Cor. iv. 15, and Philo. ver. 10.] This cannot refer to their being begotten as the sons of God; for as he claims to have begotten them, so he consistently claims to be their father, and calls Onesimus his son. If he was thus their father as subjects of grace, they might with propriety say that they were of Paul, as others might say that they were of Apollos &c. But this idea Paul condemns. [See 1 Cor. i. 12, & 13.] It can only relate to the fact that it was under his ministry they were disciplined to the truth. I now come to 1 Pet. i. 23, "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Here we have first the incorruptible seed of which they are born; this certainly is not in the written or preached word; neither can it be said of the literal word that it *liveth and abideth forever*. It hath no life in it of itself, and therefore cannot impart life, or a living principle. But that living and abiding Word, which John calls the *Word of life*, [1 John, i. 1,] has in him the incorruptible seed, in distinction from the corruptible seed of the first man, Adam. Of that incorruptible seed, that life which was in the Word from the beginning, [John i. 1—4,] are all of the children born. Hence *Christ is in them*, is *formed in them*; and they are *his seed*, and the children God hath given him. And it is by this *living Word*, or of it as it might be rendered, they are born again. So that this text viewed in its connexion with other Scriptures, affords no ground for the idea that the written or preached word is the means of regeneration. [James i. 18.] "Of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures." I am induced to believe that the word *begat* in this text is used to denote the general idea of being brought forth into liberty as the sons of God; rather than the particular idea of the implantation of the principle of life. The original word is used to denote both ideas, that of *begetting* and that of *bringing forth*. And I think the latter here intended because it is said to have been *with the word of truth*, terms which denote distinctly the *gospel of*

salvation. [See Eph. i. 13.] And we know that it is peculiarly the province of the gospel, when heard, or believed, to lead to a trust in Christ and therefore into gospel liberty. And that it cannot be an instrument for quickening, is evident; because it only addresses itself to the sensible sinner, the *laboring and heavy laden*, and therefore only to those that are already *quickened*. Thus brethren, those texts most relied on in support of the idea, that the preached word is the means of regeneration, on a fair examination of their import, fail to sustain that idea.

There is one point more I wish to notice before closing this lengthy address, viz:—That I suspect much of this division on the subject of the word's being a *means of regeneration*, has been occasioned by a too frequent blending of regeneration or quickening with the new birth, or being brought into gospel liberty by faith in Christ. And perhaps some of our brethren in disclaiming against *means*, have not sufficiently defined their position. The word is the standard of all revealed truth, whether in reference to law or gospel; and to the matter of what it contains we must be brought, & by it tried whether we have the written word or not. Hence, from the moment a soul is quickened and he has ears given him to hear, and a heart to receive the testimony contained in the word, he is being led more or less gradually by the Spirit, and instructed into the things testified to in the law, and then in the gospel in their order, and in reference to those who have the written or preached word, he often applies the word directly, as read or heard preached to them being quickened, and seals instruction to them, therefrom. Thus I believe, and I presume our brethren generally do, as fully as do you, that the Holy Spirit frequently makes use of the word as written or preached, to lead the quickened sinner to an experience of death by the law, and of life and comfort by the gospel. If brethren, this is the substance of what you mean, when you speak of the word's being a *means of regeneration*, then in the substance we agree with you, though we do not believe what those expressions convey.

And if, brethren, you mean nothing more than the above, why use, and contend for expressions which convey ideas so different from what you mean? But if, brethren, you believe and intend to maintain that the written or preached word is the *means* or *secondary cause* of the first principle of spiritual life being implanted in the natural man then I think but few of our Old School brethren elsewhere, can agree with you, for they believe that *what is born of the flesh is flesh*, and that Christ's words are *spirit*, and *are life*. And how can death have any comprehension of life or flesh of spirit? But let the principle of spiritual life be once implanted, and there will be spiritual comprehension, and the word can then be received and felt.

Brethren, will you examine this subject carefully and in dependence on the Spirit's teaching, and see if you have that clear Scriptural authority for your *means system* which justifies your contending for it, or whether it is at any rate of suffi-

ent importance, to require you to bring about contention and division in your churches on account of it; or whether indeed, on the other hand, you have not been contending for traditional error. And may the Lord be pleased to heal the divisions among you, disposing the brethren on each side, to mutual condescension and forbearance one toward the other, so far as any important truth is not sacrificed.

Yours, with christian regards,

S. TROTT.

Centreville, Fairfax co., Va., July 11, 1845.

FOR THE SIGNS OF THE TIMES.

Richmond, Me., July 15, 1845.

DEAR BROTHER BEEBE:—I have felt an increasing interest, in the cause of Christ since my return from the West in view of the great disparity between the church of Christ and the followers of anti-christian doctrines and practices; for God has now, as he ever has had, a people who continue steadfast in the Apostles' doctrine and fellowship, in the breaking of bread and in prayers, aside from all institutions unauthorised by the New Testament, which is our only rule of faith and practice. As the visibility of the church of Christ has ever been maintained by such means as he has appointed for his own glory, so it ever will be, without the aid of any Missionary Board, or other humanly devised institutions. As an example of this fact the Bowdoinham O. S. Baptist church (of which I am a member) is a lively specimen. The church was constituted about sixty years ago, and was embodied in the Bowdoinham association at its organization in 1786 or 7. During the rise of the early Baptist churches and associations of Maine the Bowdoinham church and association may, with propriety, be considered as leading the van. But during the influx of unscriptural doctrines and institutions the Bowdoinham church stood aloof, though the association degenerated with the Baptist denomination at large in departing from the primitive doctrine and practice. After struggling for thirty years or more against innovations in doctrine and practice, the church withdrew from the association; since which time God has revived her, and added to her numbers and graces, yet she maintains the original ground and principles, though calumniated and slanderously reported as holding high toned antinomian doctrine and the like, by the very people from whom the church withdrew, and whose fellowship she refused for conscience's sake. At our last monthly conference the church received two into her fellowship, whom God had made willing to suffer reproach for his name's sake; as it is written, "Thy people shall be a willing people in the day of thy power;" also, *in this world ye shall have tribulation, but be of good cheer, I (saith Christ) have overcome the world*.

God is the strong hold of his people and their only hope, their refuge from the stormy blast and their defence as a munition of rocks. They are encircled in the arms of everlasting love, they are his precious jewels, they are the redeemed of the

Lord, his ransomed people, those who will sing *Salvation, glory, honor, and power unto our God forever*. The pathway to heaven is strewn with the sighs groans and tears of a poor and afflicted people, who have been led to see their wretched, lost, and undone condition by nature, to view all temporal things as vanity and vexation of spirit, to deny themselves, and take up the cross of Jesus and follow him through evil, as well as through good report; and who, when they behold the dark and disconsolate state of Zion, the vineyard of God wasted, truth, as it were fallen in the streets, and the aggressions of unruly and vain talkers and deceivers, like the host of Midianites against Gideon and his army, feel to adopt the language of good old Jeremiah in his lamentations over Jerusalem and Judea. But when God is pleased to reveal himself to the poor saint, in the midst of affliction, when distinguishing love is manifested to him or her in their distress, surely they exclaim, *My Lord and my God!* and they feel to praise him for his mighty acts and for his wonderful works to the children of men. They behold Jesus Christ as being made unto them wisdom, righteousness, sanctification, and redemption; & though Gideon's army is small yet the battle is the Lord's, for truth will prevail over all opposition, and the enemies of truth shall be discomfited forever.

But it appears, dear brother, that anti-christ has not yet attained its growth, the time of the downfall of the man of sin has not yet come, for we discover that his ways are moveable, so that they cannot be known except by those to whom God has given spiritual eyesight, to discern between truth and error.

In this state there are strenuous exertions on foot to keep up with other States in their religious [so called] enterprises. At the last session of the Maine Baptist convention, held at East Wintrop, in June last, the idea of holding a State Sabbath convention in Augusta, next winter, was proposed. A tax of \$1000 has been assessed upon the thirteen N. S. associations in Maine, for some benevolent [so called] purpose. It is evident that there is a principle in the human heart now, as there was among the Jews, *a zeal of God but not according to knowledge*, from the fact that after all their religious enterprises and movements they do not proclaim the gospel of Christ, but persecute those whom God has called to preach the truth, showing by their works, their ignorance of the Scriptures and of the power of God.

May God keep us humble at his feet, sustain us under all our afflictions, forgive all our sins, and save us with all his children in his glorious kingdom at last for Christ's sake. Amen.

Yours, as ever,

JOSEPH L. PURINGTON.

FOR THE SIGNS OF THE TIMES.

Nineveh, Johnson co., Ia., July 22, 1845.

BROTHER BEEBE:—Having to write to you on business I will offer a few thoughts relative to the manner in which I understand the eyes of the

blind are opened according to Scripture testimony. Although brother Wilson Thompson has said enough in his two communications on means and ends to silence gainsayers, yet there are professed Baptists with many others who contend that the Lord works with instruments or without in enlightening or converting the soul; and as a proof that he sometimes uses clay instruments in opening the eyes of the blind, John ix. 6 & 7 is referred to as conclusive evidence. It is strange that they cannot discern between flesh and spirit; here we have an account of a miracle being performed by our Lord on the body of a man that was born literally blind, whose eyes were opened and whether the efficacy was in the clay, or the waters of Siloam, or both of these combined the advocates of instrumentality have not informed us; but the man himself said, [verse 30.] it was Jesus that opened his eyes.—We learn that in a day of miracles our Lord was pleased to restore the blind to sight, to cause the lame to walk, to cleanse the lepers, unstop the ears of the deaf, and raise the dead; for he saith in verse 5, *as long as I am in the world I am the Light of the world*; but when he ascended up on high and led captivity captive Paul says, [Eph. iv.] he gave gifts unto men for the perfecting of the saints, for the work of the ministry, for edifying the body of Christ, and not for opening the eyes of the understanding, for this, he said in the first chapter, had been done; for which he gives thanks to God, making mention of them in his prayers, that the Father of glory would give unto them the Spirit of Wisdom and Truth. The eyes of your understanding being enlightened, saith he, that ye may know what is the hope of his calling, and what the riches of his inheritance in the saints, and what the exceeding greatness of his mighty power to us ward, who believe according to the working of his mighty power.—Many other passages of Scripture might be quoted to prove that the opening of the eyes of the understanding is an internal work performed by the Spirit of God without instrumentality of clay or anything else; and we think the experience of every child of grace, will accord with the Scriptures on this as well as other points connected with the gospel system. It is true that the Lord has in every age employed instruments for the temporal benefit of his creature, man; he, in ancient times, sent the ravens with food to Elijah, and caused a plaster of figs to be applied to Hezekiah, through the direction of Isaiah; but this was not quickening the dead in trespasses and sins, nor opening the eyes of the understanding. Will any O. S. Baptist say that the things that have been written on this subject are hard sayings, while the Master declares *It is the Spirit that quickeneth, the flesh profiteth nothing*, and John says, *"In him was life, and the life was the light of men."*

Yours, &c.,

RANSOM RIGGS.

FOR THE SIGNS OF THE TIMES.

South Hill, Bradford co., Pa., June 26, '45.

BROTHER BEEBE:—I think it full time that I

acknowledge my satisfaction with brother Cox's answer, on page 61, to my question, on page 10, current volume of the Signs. I intended to have done it some time back; but the way of man is not in himself. I would just ask Br. Cox to look at Job iv. 18 & xv. 15, and notice the reference in some of his last remarks is among the things that were not spoken right of the Lord, by Eliphaz, the Temanite.

With brother Cox's sentiment generally so far as I understand it, I fully accord. His sum of \$15 384 615 ,30, as a direct answer to my question, may be correct for aught I know. And I am so well pleased with his peice as a whole that having seen a declaration in print respecting American Benevolence I feel encouraged to ask for further information from brother Cox, or some other who has leisure and feels an interest in the cause, and feels able to answer such questions as will be stated after my position is given.—In the *Albany Weekly American Citizen*, for March 15, 1845, there is a peice stating that *the benevolence of America exceeds 5 000 000 sterling annually for education and religion*. By 5 000 000 sterling I understand £5 000 000 English money, which I employed a scholar to reduce to American coin and he gave the round sum of *twenty two million two hundred and twenty two thousand two hundred and twenty two dollars and twenty two and two thirds cents*. The money levied and collected as a tax for common schools I cannot suppose included in the statement. The laws attending it and its administration are more like oppression than benevolence. Nor can I conceive that the money paid for parish, or circuit, or any other stated preaching can come into the account, for I believe this is generally considered more like debt, under the idea of paying for what they esteem value received, than like benevolence. The amount given as a donation without calculation or any expectation of recompense, either for buildings to accommodate, or to defray the expenses of educating beneficiaries, to qualify (as they call it) *pious but indigent young men for the ministry*, is what would more properly come under the head of benevolence for educational purposes.—What is there that can be called benevolence in parents educating their children according to their circumstances either at common or high schools, academies, or colleges? As well might it be called benevolence to feed and clothe them. And can that properly be called benevolence which is paid by a tax, or on a contract for a consideration agreed upon? We surely think that the idea of debt or contract for a consideration stipulated, destroys the idea of benevolence as really as the idea that salvation is by works destroys its being by grace. [See Rom. xi. 6.] Should we then admit that all the sums given as donations to the several professedly benevolent societies to aid in their work, without any consideration stipulated or expected, were benevolence and flowing from a benevolent spirit, and that this amounts to \$22 222 222 ,22 annually for—it is not said how long,—but suppose three years, and

it amounts to \$36 666 666 .66. And who can believe that what has been given in the last three years would amount to one fourth part of the whole that has been given in the thirty years last past? but suppose it should be, and the vast sum of \$266 666 666 .64 besides the smaller fractions not reckoned, is found to be the result. Now if the sum of \$15 384 615 .38 at their own calculation laid out in Bibles, and the same sum duly proportioned among the other societies, which is double what their statements seem to ask for, and not even half what they seem to acknowledge they have received in three years, yet if this would be the means of converting 800 millions in one year, leaving only 100 millions of christians when they began, which is lower than any estimate of their own that I recollect to have seen. And if I mistake not men in England have been engaged in the work nearly half a century and in America more than thirty years; yet, according to their united testimony, the work of evangelizing the world is only just begun.—Should it be thought strange if some occasional reader of their chronicles should ask, What has become of all the money they have virtually acknowledged the receipt of, and hold back a little when they still keep begging so hard for more money, and professing to do such great things with it, and he finds so little really accomplished? What harm to question their probity? Ought they not to be called to a strict account and closely examined and good vouchers called for and found, before there is any more money trusted to their care? What can be plainer than that there has been a vast sum of money squandered according to their own statements, and in agreement with their own professions, by those who, by their smooth words, flowery speeches, earnest solicitations, high professions, solemn promises and false representations have preyed upon the credulity of an unsuspecting public? Are such men worthy of our confidence in any degree? Have we as much reason to believe that they wish to convert the hearts of men from the love of sin to the love of holiness as we have to believe that they wish to convert the money and services of their fellow men to their own luxurious ease and aggrandizement? And last, but not least, Is there a more dangerous set of money loving, heaven daring speculators and robbers in society than the heads of the departments of the several professedly benevolent fashionable religious societies for evangelizing the world?

I wish the above to be critically examined both by mission and anti-mission characters, and if I have made any mistakes in calculating I will thankfully receive correction from friend or foe, as I think I still wish if wrong to be put right.

A servant of the public,

H. WEST.

BROTHER BEEBE:—Since I have to write as your agent, and brother Crayton wishes my views of Matt. v. 7 through the Signs, imperfect as they are, I submit them in a condensed form

for your inspection, and publication if you think proper.

Text, "Blessed are the merciful, for they shall obtain mercy." Whether brother C. is entangled in his own mind, or wants my views for some one else, or has been chased by the surrounding wolves, I know not. Our conditionalists seem to be blind enough to grab at our text to support their sandy, windy notions of salvation being obtained by such as are dead in sins performing conditions; or the enemies of God, without faith being able to perform duties acceptable to God as conditions of receiving mercy at his hand. But receiving the faith connected with the text, the storm will soon wash their sand from under them; and their eternal ruin is inevitable, unless grace flow to their relief. Notice, Christ was born under the law, lived under it; taught the law, exemplified it, died under it, bore its curse for his elect, & blotted out the hand-writing of ordinances, nailing it to his cross, arose from under the power of the law the dominion of death, brought in everlasting righteousness, he being the end of the law to the believers. And as death hath no more dominion over Him, He ever lives the surety of a testament far better than that old one which was ready to vanish away, under the which all our conditionalists are still seeking for shelter; thereby showing that they are unbelievers in Jesus; and appear not at all interested in that testament of which Christ is surety for all the heirs. Things being thus, shows it impossible that the unmerciful enemies of God, whose principle is enmity itself, should exercise mercy as a condition of necessity, pardon of sins, or acceptance with God. Mercy is an exercise of the perfection of God; and creatures destitute of the divine nature, can no more be merciful than a corrupt tree can bring forth good fruit; or than men can gather grapes of thorns, or figs of thistles, or olive berries of a vine; which the Scriptures show us cannot be. It is therefore important to be understood as the language of such as are merciful. "Thou, Lord hast wrought all our works in us." Or as the apostle has it. It is God that worketh in us, both to will and to do of his good pleasure. As therefore, it is as impossible for any being to exercise a spirit or principle which they have no possession of in any sense; as it is for satan to have holiness. So it is impossible for creatures which hate God to perform conditions, either by being merciful or otherwise, by which they are to receive pardon of sins, or enjoy the evidence of acceptance with God.

Our Lord as a man was a Jew, his disciples were Jews; and as we have noticed were yet under the law. And as such in a national sense, in covenant with God, stood at the time, and even before our text was spoken, under that first covenant which was a conditional covenant, [witness Deut. xxvii. & xxviii.] not as of God's choosing them; but significant of their character, and the relation in the which they stood to him. And as under that covenant Israel enjoyed temporal blessings attendant on their obedience, so since that

first covenant was taken away, and the second established; blessings of grace flow in Christ to all such as are in union with him, dead, and their life hid with him in God, live with him, in Him, and He living in them; and they partaking of his divine nature. These are qualified to be merciful in the exercise of holiness. And being thus qualified; and found in the exercise of such qualifications, are proper subjects of mercy, of which they deeply feel their need; and which according to their prayers and God's promises, they do receive day by day; being more or less fed from day to day with bread from heaven; the evidence of the forgiveness of their sins, and in being delivered from evil, &c. Blessed are the people that are in such a case; yea, blessed is that people whose God is the Lord.

Yours as ever,

H. WEST.

FOR THE SIGNS OF THE TIMES.

A MACEDONIAN CRY.

BROTHER BEEBE:—If it is not asking too much, will you give notice once more through the Signs, that the First Baptist Church of Oxford is a poor little flock, and destitute of a minister to preach to us the word, and so poor that we are not able to support one, and being remote from any of the ministering brethren, we so seldom receive a sermon that we are almost starved. We would rejoice if some of our O. S. ministers would visit and preach for us. If any of them should have occasion to travel through these parts, we wish them to make this a stopping place. Our meeting house is situated about five miles from the village of Washington, and about the same distance from Belvidere in Warren county, N. J., and twelve miles from Easton, Pa. Brethren will enquire for Peter or John Chamberlin, or Moses A. Purd, in the town of Oxford. We have been looking for more than a year for a call from brother Beebe, as he passes on his way to the South, and back; O, how glad we should be to see him come.

We wish it distinctly understood that New School preachers are not invited.

I remain your unworthy brother, if a brother at all.

JOHN CHAMBERLIN.

Palm Springs, Mo., July 7, 1845.

BROTHER BEEBE:—The Two River O. S. Baptist Association held her annual meeting last month and our hearts were cheered at the goodly number of ministers who were present. There were sixteen ordained, and five licensed ministers in attendance, and their preaching was truly refreshing and all of a piece, which made our meeting harmonious and delightful, and caused us to rejoice in the belief that God still reigns, and that he will maintain his own cause according to his own purpose and grace.

On the 5th inst., I attended, with other brethren, the Ordination of a young brother Davis, he is a minister possessing a promising gift. If my time would permit, I would be glad to

write more, but I must close; subscribing myself as ever, Yours with much esteem.

HENRY LOUTHAN.

EDITORIAL.

NEW VERNON, NEW YORK, AUGUST 15, 1845.

TRAVELLING.—Since the first of May we have traveled between two and three hundred miles, by public and private conveyance; besides attending to duties constantly pressing upon us at home. We have enjoyed the privilege of attending the Baltimore, Delaware, and Warwick associations, at each of which, harmony and steadfastness in the faith were abundantly manifested. The Baltimore association is very much reduced, in its number of ministers and members; some of her churches are very small. May the Lord revive them. The Delaware association has also been called to part with some of her valiant men, whom the Lord has either discharged from the war, or removed to some other location; the churches are generally in a healthy condition.

The Warwick association is prosperous and becoming more and more confirmed and established in the unity of the faith of the gospel of Christ. Some of our churches are enjoying the peculiar smiles of the King of saints.

The meeting at Turin, Lewis county, New York, was truly refreshing. The churches which meet about four times in each year in that vicinity are not constitutionally organized into associations; but we found them as numerous and firm in the Old School faith and practice as those of our order generally. There were ten regularly ordained ministers of our order present, which did not include all within hailing distance of that place. Those present were Elds. Simpson, Salmon, Smith, Bickwell, Blakesly, Beebe, Hart, Hill, Merret, Wattles, and one or more unordained.

We had also a pleasant interview with Elds. T. Hill, of Utica, and Pratt, of Oneida co., who could not attend at Turin.

Our readers may not be aware of the number of churches and ministers of the Old School faith in the northern and western part of this State; none of them being associated except the Warwick and Lexington, and parts of Chemung and Alleghany associations; but there are a greater number we believe unassociated, than of those associated.

THE CHRISTIAN SABBATH.

"RETURN UNTO THY REST, O MY SOUL; FOR THE LORD HATH DEALT BOUNTIFULLY WITH THEE."

[PSALMS CXVI. 7.]

[CONTINUED FROM PAGE 119.]

The words of the text at the head of our remarks, are peculiarly applicable to the case of a soul delivered from a state of trials, temptations and bondage. Although in our foregoing remarks we have alluded to the first entrance of quickened souls into gospel rest; the idea of *returning* to one's rest certainly implies that he has been

there before. The children of God who have been brought into the light and liberty of the gospel, experienced deliverance from the yoke of bondage; and made partakers of that rest which the gospel is to them that believe, do some times, through their unbelief, transgress the principles of the gospel sabbath. The moment that our faith yields to unbelief, we begin to do that which is not lawful for us to do on our spiritual sabbath. When unbelief prevails, how soon the tempted, tried soul forsakes his rest, and like the dove which went from the ark, seeks throughout the broad expanse around him for something to rest upon. How vain is his research, how unavailing are all his efforts to find a sanctuary, a sabbath or a place of rest while absent from the ark. The spiritual Israelite cannot wander far without *thinking some of his own thoughts*; and he will be very much exposed to *speak some of his own words*. From his doubting, unbelieving heart, such thoughts as these are apt to arise. Can it be possible that I have passed from death unto life? I find myself so cold, so stupid, and so vile, that I am led to doubt that I ever knew the Lord: all my former exercises must have been imaginary, I must have mistaken my exercises and mistaken the excitement and working of my fleshly mind and feelings, for the work of the Spirit; but if I were indeed a child of grace I should feel as a christian ought to feel. Ah, I did hope that I was delivered from sin, and from sinful thoughts, but now I think there never was a time when I was so filled with depravity. I look within me for an evidence that I am born of God, and I am frightened at what I find within me. O, the corruption of my nature, the hidden depravity of my heart: all is confusion, darkness, murmuring and unreconciliation to God. And withal such a torrent of wicked and blasphemous thoughts break forth, as to lead me to conclude that I am worse than I saw myself to be before I thought I had experienced a deliverance from guilt and bondage. Is there a saint on earth who has not experienced much of what is described above? Certainly they all know something about these peculiar temptations, doubts and fears; therefore of them all, we enquire if they do enjoy a sabbath of rest while their minds are distracted with doubts and unbelief. As well might we feel comfortable upon a bed of embers as to feel our souls at rest while unbelief prevails against our hope in the Redeemer. In this state of unbelief, we not only think our own thoughts and speak our own words, but we are very apt to look about us for a few sticks to make a little fire. We feel so cold, what can be done to warm us; and in this extremity, we collect every thing that looks to us like fuel, some duties look, as though they would burn with a little blowing, and perhaps afford a sufficient warmth to relieve us from this freezing state that we are in: and before we are aware we find ourselves gathering sticks and kindling fires. And in some extreme cases perhaps, we have been tempted to borrow a little fire from strange altars to kindle with. We see that

our neighbors the Philistines, and the Moabites, and the Assyrians seem to be warm and animated, and conclude there cannot be much harm in trying the experiment, just to see if we cannot get warm by their fire; for we frequently hear them saying "Aha, I am warm, I have seen the fire." But they find by sad experience that the enemies' fire cannot warm their souls, still they labor, and still they are heavy barded; and still they find no rest to their souls. There were many ways in which the children of Israel transgressed the law of the sabbath, and every way in which it was possible for them to do so, was figurative of the many ways in which heaven born souls are tempted to wander from the place of their rest. No toils or labor at the works of the law no hewing of cisterns, no gathering of sticks, no kindling of fires or any thing that the poor back-sliding soul can perform will bring him back to the place of his rest. Like the Israelite in the type, he finds in bitterness of soul, that his sabbath breaking brings bondage to his spirit, and death to his present enjoyments, until he hears the well known voice behind him saying "This is the way walk ye in it." He now sees and feels that he has departed from the place of his rest, is astonished at the ingratitude, unbelief and jealousy of his own wandering heart; is melted down in tenderness at the glorious display of boundless goodness and grace of God which he now beholds and is led to sing,—

"He brings my wandering spirit back,
When I forsake his ways;
And leads me for his mercy's sake
In paths of truth and grace."

And from his very heart he says, "Return to thy rest, O my soul, for the Lord has dealt bountifully with thee."

He is now fully satisfied that Christ is his only resting place, that the gospel is his only rest; that to depart from Christ, or turn away from the spirit of the gospel, is to depart from the place where he causeth his flock to rest at noon.

For the Lord hath dealt bountifully with thee. The goodness of God leadeth to repentance. How the poor wandering unbelieving heart is made to repent and to dissolve in love, in grief, and in gratitude, as he now beholds new manifestations of his faithfulness and loving kindness. Return, O my soul! Earth hath no charms for thee.

"Wretch that I was to wander thus
In chase of false delight;
Let me be fastened to thy cross,
Rather than lose the sight."

In returning to our rest, we turn away from our own ways, our own thoughts, and our own works, and from every thing that conflicts with the gospel; and how sweet and heavenly the exercise, when we can rest upon Christ, as our foundation, receive & trust in him & rest upon his promises; feeling their application by the Spirit to our souls. We can then dismiss our doubts and fears, and rejoice in the sure mercies of our God. Sustained by that almighty power that bears up heaven and earth.

How can I sink with such a prop
As my eternal God?"

"They that trust in the Lord, shall become as Mount Zion that cannot be moved." So very different is the spirit of the gospel from that of the law; the very duties which the gospel requires of us, are essentially connected with our rest. They do not fatigue the child of grace as Jewish rites fatigued the carnal Israelites. They that wait on the Lord find their strength renewed. They learn of Jesus, and bearing his yoke, or adhering to his commandments, they find rest to their souls. The institutions of the gospel, the ordinances of the house of God, the privileges of the sanctuary of the closet, and of communion with heaven, cannot weary the soul that rests in Jesus.

His laws are written in their hearts, his government is supreme in their souls; they love his law, they love his government, and cannot rest in anything short of them. While the way of the transgressors is hard, and the wicked are as the troubled sea that cannot rest.

"Go, ye that rest upon the law,
And toil, and seek salvation there,
Look to the flame that Moses saw,
And shrink and tremble in despair.

But, I'll retire beneath the cross,
Savior at thy feet I'll lie,
And the keen sword, that justice draws,
Flaming and red, shall pass me by."

Corresponding Letters.

The Alleghany Baptist Association, to their brethren, sisters, friends, and Associations with whom she corresponds, greeting.

God in kindness has spared our lives, protracting the execution of the sentence which consigns our bodies to the dust, and given us another privilege of assembling mutually to praise him for past and present mercies enjoyed; and the hope of the gospel made ours by gift through grace; and confirmed by oath to all the heirs of the testament.

Animated with a prelude of joys above, we would address a few lines to you, believing you feel the need of refreshing dews, gentle showers, and the warm and enlivening rays of the Sun of righteousness, to cheer and refresh again your pilgrimage. Being yourselves subject to such changes in your feelings as may be represented by darkness, and light, chills, and sweats, storms, and calms, day and night, winter's frost, wounds, bruises, sickness and health; knowing your salvation as well as your election to be all of God. May you continue to realize that Christ is your light even in your darkest hour, that Christ is your strength, though yourselves are but weakness, that Christ is your defence, and protection; though you may dwell as lambs among wolves, or as captives in Babylon, or as aliens in a strange land. May you realize his care, as the sheep of his pasture; enjoy his presence and company, as the bride of his choice, and the wife of his bosom. May grace enable you ever to receive his authority, as the best of husbands; and to receive his instructions, as those of the most wonderful Counsellor, and of the kindest and best of husbands. May you ever consider him the wisest and the most loving and powerful of sovereigns; who loved his poor insignificant, filthy, yea,

criminal subjects, so well as to give himself for them, to bear their iniquities in his own body, to die for their sins, who also rose again for their justification; that he might save them from wrath, redeem them from death, purge them from sin and bring them home to glory. May you contemplate by faith, and in sensible rapture, the eternity, immutability, & incomprehensibility of the plan, and the infinite exactness of the movements of all its parts, by which God operates in the calling, preparing and qualifying His chosen to live and reign in eternal glory with himself, as joint heirs with Jesus, of an incorruptible inheritance. May the eyes of your understanding be enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what the exceeding greatness of his power to us ward, according to the working of his mighty power, which he wrought in Christ, when He raised him from the dead and set him at his own right hand in the heavenly places,—far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and given him to be head over all things to the church which is his body, and the fulness of him that filleth all in all; in which is embraced his ascending upon high, even far above all heavens, filling all things; where he ever lives to make intercession for his people according to the will of God. He leads captivity captive, and gives gifts unto men. And he gave some apostles; and some, prophets; and some, pastors and teachers; for the prosperity of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

May you then, brethren, with ourselves, henceforth be no more children, tossed to and fro, carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Jesus. From whom the whole body fitly framed together, and completed by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

May grace direct your steps, your hearts and minds into the love of God, into patiently waiting for the appearance of the great God, and of our Lord Jesus Christ. May you rejoice abundantly that salvation is wholly of grace, not of works; and may God give you understanding and ability to detect such as say they believe salvation is all of grace, while they are constantly urging the dead in sins to work, to make an effort for their own salvation: may you be able to try them which say they are apostles and are not; so that finding them liars you may not believe the lies which they speak in hypocrisy, nor be entangled with the snares which they spread for your feet. Who while they profess to be followers of Jesus in the gospel, are cowed by the law, under which they appear zealously engaged in religious exercises; professing that unregenerate men are able to perform duties acceptable to God, as conditions of receiving forgiveness of sins. Thus declaring their ignorance of the spirituality of the law, their own nature, corruption and weakness, and glorious liberty of the blessed gospel. And while they plead the doctrine of "Moral agency" (as they call it) insisting that the right and power of the choice is in the creature. They contradict the declaration which

says, "Ye are not your own, for ye are bought with a price." For surely none that are purchased as servants, or held as captives or prisoners under the law; can be free unless they are made free by the Son of God. Such, and such only, being the servants of Christ, are the Lord's free men. May God whose grace hath abounded to the chief sinners, in bringing you thereunto, preserve you from falling, and present you faultless before his throne with exceeding joy, for his name's sake.

Our session has been harmonious. As iron sharpeneth iron, so doth the countenance of a man his friend, and so were we refreshed in meeting our brethren from different parts, and by the messages of love they brought as we hope in the spirit of the Lord, and in agreement with divine testimony.

Our next session if the Lord will is to be with the church at Roulett, Potter co., Pennsylvania, to commence on Friday before the second Sunday in July 1846, at ten o'clock, A. M.

NICHOLAS D. RECTOR, Mod.

SILAS BOWKER, Clerk.

At the annual meeting of Primitive or Old School Baptists convened with the church at Fairfield, Lemawee co., Mich., the following churches were represented by messengers, viz:—From the church of Leonidas, Eld. E. G. Terry and J. W. Denton; Avon, brethren D. H. Brown and P. H. Whitcomb; Pittsford, Eld. J. P. Howell; Salem, no messenger; Canton, brethren A. Y. Murray and S. H. Obear. Received letters of salutation and epistles from the following churches, viz:—Leonidas, Avon, Pittsford, and Salem. The churches were steadfast in the faith, in the enjoyment of union and harmony among themselves separate and distinct from all the doctrines and commandments of men, confiding alone in the God and Rock of their salvation.—We feel deeply to mourn the loss of our much beloved and highly esteemed brother D. E. Jewett; but we have the consolation that our loss is his eternal gain. May the God of all grace sustain sister Jewett under her bereavement.

The preaching at our meeting was of one peice, bearing undivided testimony to the rich grace of God, by which ye are saved.

Resolved, that the proceedings of this meeting be published in the Signs of the Times.

Adjourned, to meet with the church at Avon, Oakland co., Mich., on Friday before the fourth Sunday in June 1846, at 10 o'clock, A. M.

Done by order of the Primitive Corresponding Meeting, of Michigan.

JAMES CARPENTER, Mod.

JAMES S. DEAN, Clk.

OBITUARY.

BROTHER BEEBE:—I am requested to notice through the Signs the decease of our beloved and very useful brother JOHN CODDINGTON, who departed this life July 12, 1845, in the 68th year of his age. His disease was somewhat lingering and of a consumptive nature, yet he bore it with the greatest degree of fortitude and patience.—Br. Coddington made a profession of religion in early life and united with the Baptist church, and his deportment through life, soundness in the

faith of the gospel, and usefulness in the church have ever given evidence that he belonged to the spiritual family of our Lord, and much endeared him to his brethren. When the Baptist denomination became entangled with the modern anti-scriptural doctrines and institutions, he was a member of the 2d Baptist church in Hector, and took a decided stand against those errors, and continued to contend against them until he thought that he had done his duty towards that church relative to their departure from the truth of the gospel; he then, with his first wife, (now deceased,) called for letters of dismission with liberty to unite with the 3d church in Hector which had unanimously taken her stand against all religious societies that gave membership for money, and after considerable opposition they obtained them and united with us, the said 3d church, in 1833, and from that time till his last sickness he continued to fill his place most faithfully. He has truly borne the burden and heat of the day. He was one of the meek ones.—He retained his senses perfectly through his illness to the last. A short time before he expired something was said about his death being published in the Signs, when he requested not to be extolled. He has left a companion and quite a number of children, all of whom have come to maturity, to mourn his loss. The church of which he was a member, is deprived of one of its most useful brethren. A large and respectable audience was assembled on the day of his burial and addressed from Rev. xiv. 13, "Blessed are the dead that die in the Lord," &c.

Yours, affectionately,

REED BURRITT.

DIED, in this place, at about midnight on the night of the thirteenth inst., of palsy, Dea. MARTIN L. CORWIN, in the 77th year of his age.

Dea. Corwin was one of the few who could look back in memory to the infancy of our Republic, and trace its course in improvement from the thirteen united colonies struggling for independence and liberty from British tyranny to the great American Republic, the rival of the greatest powers of earth. He had been a highly respected member of the Baptist church for more than fifty years, and a deacon about thirty five years. He has left a large circle of relatives and friends to mourn his loss.

Br. S. D. Horton has promised to furnish a brief account of his life for our next number.

BROTHER BEEBE:—With a heart that can sympathize with the bereaved husband, parents, and numerous relatives and friends of the deceased, I have to inform you of the death of our sister ELIZABETH, consort of Mr. John Maffett of Rappahannock county, and daughter of brother and sister Samuel and Mary Newman of Shenandoah county, Va. Sister Maffett was born on the 3d day of January, 1813, and departed this life on the 11th day of June last, leaving an infant daughter named Elizabeth Mary, who also died at the age of 24 days. Our lamented young sister was a consistent and highly esteemed member of the Smith's Creek Church. Her constitution was delicate, and her health was bad, for several years before her death. She bore her afflictions as becometh those who are strangers and pilgrims on the earth, and I feel a consolation in believing that our loss is her eternal gain.

Yours, as ever,

A. C. BOOTON.

DIED, very suddenly in his harvest field, in this town, on Monday, the 4th instant, Mr. JOHN HARDING, in the 69th year of his age. He had been, for a few years, predisposed to apoplexy, and had received two shocks previously; but his health the year past had been unusually good. While engaged with his sons in the field, he stop-

ped suddenly and raised his hands to his head, and said to his son, "I believe I am dying!" and as he spoke he began to sink down when his son caught and supported him, but he expired instantly without a struggle or a groan.

Mr. Harding was one of the oldest and most respected inhabitants of this town. He has left a widow and numerous circle of relatives and friends, who feel deeply affected at the providence by which they are thus suddenly bereaved. Mr. H. had long entertained a hope in the Redeemer and, although he had never made a public profession of his faith, he evinced a deep interest in the prosperity of the Redeemer's kingdom, and especially in the welfare of the New Vernon Church. It has pleased the Lord to take him thus suddenly from our society and it becomes us to bow with due submission to his divine will. May the Lord comfort and sustain the afflicted family of the deceased, with whom we sincerely sympathise.

Associational Meetings.

THE RAPPAHANNOCK ASSOCIATION will hold its next meeting with the Old School church at Gourd Vine, Culpepper co., Va., on Thursday before the fourth Sunday in August, 1845.

THE EBENEZER ASSOCIATION will hold its next meeting with the church in Luray, Page co., Va., commencing on the Friday after the fourth Sunday in August 1845.

The next session of the Lexington association, is appointed to be held with the first Baptist church in Scholastic, N. Y., on the fourth Wednesday and Thursday in September next.

THE OLD SCHOOL PREDESTINARIAN BAPTIST ASSOCIATION, of Maine, will hold its next annual meeting with the first Baptist church in Whitefield, Me., on Friday and Saturday next after the second Monday in September next.

THE MAINE PREDESTINARIAN CONFERENCE will hold its next annual meeting with the North Berwick church, York co., Me., commencing on Friday after the third Monday in September next.

Old School Baptists generally are invited to attend the above meetings.

OLD SCHOOL MEETINGS.

An Old School Baptist meeting will be held, if the Lord will, with the church at Delphia, Onondago co., N. Y., commencing on Friday the 19th day of September next. In behalf of the church,

DAVID BLAKESLEE, Pastor.

An Old School meeting will be held with the Old School Baptist church at Woburn, Mass., about 10 miles from Boston, (and accessible by Rail Road,) commencing on Friday after the fourth Monday in September next.

The annual meeting of the Mount Hope Old School Baptist church of Jesus Christ in Chester co., Pa., will be held (God willing) at the house of brother John Tawresey, about half a mile above Penningtonville, (on the Columbia Rail Road,) Chester co., Pa., on the third and fourth of September. Brethren from a distance will please enquire for John Tawresey, John or James Patrick, Penningtonville, Wm. A. Patrick, near Pusey's Mill, or Joseph Hughes, Gum Tree.

Brethren of the primitive order are affectionately invited to attend.

Receipts.

Eld R Riggs, for Wm Hughs,	Ia.	\$1 00
Lockwood Purdy,	N. Y.	1 00
Wm L Benedict,	"	1 00
Jesse Squires,	"	3 00
Eld H West,	"	5 00
Jethro Oates,	Ga.	1 00
Reuben Manning, P.M.,	Florida	6 00
Total,		\$18 00

NOTE.—All errors found in the present number may be attributed to the editor's being absent at the time of issuing it.—Pr.

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII. NEW VERNON, ORANGE COUNTY, N. Y., SEPTEMBER 1, 1845. No. 17.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month.

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

TERMS.—\$1.50 per annum: or if paid in advance, \$1. Five dollars, paid in advance, in current money, will secure six copies for one year.

All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE:—In the notice which I wrote of the death of brother Jewett, this expression, "He seems to have been led like some others to some enthusiastic ideas relative to the teachings and unction of the Holy Spirit," &c., may be understood by some to imply that I consider it enthusiastic to expect or speak of any direct communications from the blessed Spirit of truth. It is not so. It therefore may be proper for me to offer some additional explanatory remarks on that point. That I have believed and contended for the fact, that the communication of spiritual life, in the first quickening or regenerating of a soul, is the immediate and sovereign act of the Holy Spirit, former communications will testify. The knowledge of the law, that is, the knowledge of our obligation and accountability to God, and by this the knowledge of sin, is only truly taught by the Spirit to the quickened soul. He may give this instruction through the use of the written or preached word in part, or give it in the absence of these. No reading of the word or hearing of it preached, would of itself give that experimental knowledge of these things which must precede a person's coming to Christ without the special influence of the Holy Spirit, applying the truth to the heart. So, to the stripped, emptied, condemned sinner, all human help fails of giving faith and comfort in Christ; the Holy Spirit alone can give him knowledge of the work of Christ as suiting his case and applying it to him, or give him faith in Christ; this may be, and more generally is, through an application of the word as heard preached or as read. And the believer remains to be dependant on the Holy Spirit, for all his enlargement and being established in the faith and consolations of the gospel. Happy is it for him when he feels and acknowledges this dependence, by looking to the Lord and waiting on him to be led, with or without the instrumentality of others, into the knowledge of the things taught in the Scriptures, and not contenting himself with his own imaginary views, or the mere opinions of men on any point of christian doctrine or practice. But what I insist on as the Spirit's manner

of dealing with the children of God, is, that they are so being led to an understanding of the things of God, through the mutual ministry or instrumentality of one toward another, as that in it, they are made to feel that they are members of one body, and mutually dependent one on another. Thus, whilst one may be led to a greater experience of the warfare within and of trials without, others may be more deeply instructed in the doctrine of the gospel, others led to a more general understanding of the prophecies, and others of the types, and others again, to a better understanding of the discipline and order of the gospel, &c.; and all for fitting them for certain stations and occasions; and whilst all may have more or less experience of the Spirit's teachings, by direct communications of light to them upon certain portions of Scripture, and by a special application of some of the promises; yet that with the generality of the children of God, and to a great extent with all of them, their understanding of these things is derived through the ministry of the word, and through mutual intercourse one with another. The Spirit, when it is his pleasure to seal instruction or comfort to any one from the things heard, so applies the truth, and bears an internal witness to it, that they feel just as certain of its being the truth, or word of God, as though it had been an immediate communication to them by the Spirit. Thus in reference to the resurrection of our Lord, he did not at once show himself to all his disciples, but first showed himself after he was risen to certain women, then to certain disciples, and bade them go and tell his brethren; afterwards he appeared unto the eleven, and upbraided them for their unbelief, in not believing them which had seen him," &c. Mark xvi. 9—14. Thus Paul gives instruction to the church at Corinth; Let the prophets speak two or three, and let the other judge. If any thing should be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn and all be comforted. 1 Cor. xiv. 22—31. Why this direction if it were not the mind of the Spirit to teach and comfort them mutually through one another; and therefore he reveals that to one which he does not to another?

On the other hand, I esteem it enthusiasm for any one, since the Apostle's days, to claim being immediately led by the Holy Spirit in all his religious belief and course. It can be nothing less than enthusiasm in any one to feel himself above learning any thing on religious subjects from a mutual intercourse among brethren; and to expect that the Holy Spirit will, setting all the ministry or instrumentality of others aside, immedi-

ately communicate to him all desired knowledge on religious subjects, and that nothing is to be received as truth, which is not directly communicated to him independent of all mediums of communication through others. It is equally enthusiastic to suppose that every idea we have imbibed as truth, or that every view of the import of scripture on religious subjects, which may be forcibly presented to our minds or may appear plausible, is from the unction or teachings of the Holy Spirit; for if such were the case, it would preclude all necessity of comparing scripture with scripture, or of trying the spirits whether they be of God. When therefore, we see a person manifesting a contempt for the ministry, the views, or the walk of other brethren generally of the same faith and order with himself, and telling of his superior zeal, his deeper experience, and of having more of the unction and teachings of the Spirit than others, and shunning a free social intercourse with brethren, excepting such as are disposed to acknowledge his superior gifts and attainments, and to place implicit confidence in all he advances, we may be assured that if he is not a deceiver, he is an enthusiast. The teachings and unction of the Holy Spirit, instead of leading to self-applause and self-glorying, leads to humility and to the esteeming of others better than ourselves.

S. TROTT.

Centreville, Fairfax co., Va., Aug. 7, 1845.

P. S. Since writing the above, I have received the Signs for August 1st, (No. 15) containing brother Meredith's communication, in which he suggests a wish that I should say through the Signs (that being substituted for the Monitor in the case) that I believed him and that I forgave his blunders. Such is my confidence in br. M.'s integrity, that his word in a direct assertion is sufficient for me. I never did believe that he designed pursuing any course which he thought would result in a split in the Delaware Association, but I apprehend that he was inadvertently being led into a course which, if persisted in, might result in such event, and that his communication in the Monitor was calculated in itself to lead some to take a stand which others I know could not sustain; to prevent that, I answered him through the same public channel. I am gratified since to learn from him as well as from his communication in the Signs, that I had misapprehended what he had in view in the communication which I answered. As to forgiving him, I am of the opinion that nothing among brethren is a subject of forgiveness but what we believe originated in a design of wrong, as I do not believe this to have been the case with brother Meredith's communication, I have nothing to forgive him; though I beg him to be assured that there is nothing remaining on my mind to interfere with my holding him as faulty and freely as a brother as though those things had not been written.

My brotherly love to brother Meredith.

Yours affectionately,

August 13, 1845.

S. T.

FOR THE SIGNS OF THE TIMES.

(Published by request.)

The Church of Christ at Upper Broad Run, unto the Ketoclon Association, convened with them on the 14th, 15th, & 16th of August, 1845, sendeth christian salutation.

DEAR BRETHREN:—God in his kind providence has permitted us again to meet together, to talk of the glory of his grace, to hear the soul-cheering doctrine of his word, to see each other's faces in the flesh, and to rejoice in the common salvation, which has made us members of the household of faith. These privileges we owe to his goodness and love, who worketh all things after the counsel of his own will, who established the liberties of our highly favored land for the good of his church,—who for her security restrains the proud hosts of anti-christ as he does the billows of the mighty deep, within circumscribed limits, and who gently leads her, as he did Israel of old, amid trials and difficulties, through all her pilgrimage to an incorruptible and unfading inheritance. The Church has ever been the residence of her King and Saviour, the place where his honor delighted to dwell. She is a city sought out, impregnable and secure, the beauty of the whole earth, dispensing the lights of truth and the joys of salvation through all her borders.

This city has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. It was this city having foundations laid in the counsel of heaven, that Abraham sought for, which he beheld by faith in the distant future, but to which in the days of his flesh he did not attain.—Prophets and kings longed for this city, but died without beholding it. It has sustained the attacks of the enemies of God and truth in all ages—the floods of error and delusion have not overflowed it—the fire of persecution has not consumed it, for the Lord is its keeper, and its strength is the mighty God of Jacob—(the nations of them, &c.) Its inhabitants differ from those of all other cities; they are a peculiar people—peculiar in their views, for they see nothing good in their own performances—peculiar in their dress, for they have no covering save their Redeemer's righteousness—peculiar in their speech, for they speak only the language of Canaan, and know not the voice of strangers—peculiar in their constitution, for they are new creatures; old things have passed away—peculiar in their appearance, for the world knows them not—peculiar in their appetites, for they desire only the sincere milk of the word—peculiar in their life, for it is hid with Christ in God. They love each other with a pure heart fervently, and their lives are spent in acts of benevolence and kindness, although they know it not—there is no more death,—neither sorrow, nor crying,—neither any more pain among them, for behold! the tabernacle of God is with them, and he dwells with them, and wipes away all tears from their eyes.

This, brethren, is a faithful description of the church of Christ, of the New Jerusalem, which has come down from God out of heaven. And

are we come to this city of the living God? then have we met with our King, for he rules and reigns in Zion. Are we come to the general assembly and church of the First-born? then we are acquainted with Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob—we have heard the sweet singer of Israel on his instrument of ten strings with devotion deeper than that of the rapt seraph, and with love stronger than that which angels feel, strike in living strains the sure mercies of our God. We have participated in the hallowed feeling which filled the soul of Isaiah, when touched with a live coal from off the altar, his lips proclaimed the sufferings of Christ, and the glory that should follow—we have associated with the prophets, whose glowing inspiration beheld in long prospective the brightness of the gospel day, as the new heaven and the new earth illumed with righteousness—we have taken sweet counsel with the Apostles of our Lord, and drank with them out of that river, the streams whereof make glad the city of our God. We are come to the spirits of just men made perfect to saints of all ages, who form with us but one communion, inseparable and indivisible, who blend their voices with ours in hosannas to the King of glory, and with us ascribe the honor of their salvation to the free and unmerited grace of him who loved us and washed us from our sins in his own blood. Is this delusion, brethren? then are the scriptures unworthy the title of the word of God. If this be delusion, we will hug it to our bosom as the choicest gift of heaven, as the only solace to our spirits, wearied with the buffetings of satan, and with the indwelling corruptions of our own nature—as the only light that God has vouchsafed us to guide our steps amid the surrounding darkness. The doctrine of the repose and security of the church in her great Head, the glory of the city of God, the unity, love and liberty of its inhabitants, all members of the same spiritual family, animated by the same spiritual feeling, filled with the same spiritual love, and singing the same spiritual, undying song of sovereign grace, is alike worthy of its immortal Author, and of our immortal affections. Death will add nothing to the great truth of the gospel of the grace of God—it will only remove this fleshly incumbrance, this clog to our perfect enjoyment—it will only dispel the cloud which now interrupts our vision, and enable us to see with immortal distinctness, and to comprehend with the energy of an immortal intellect. It will remove some of the props, which, though feeble and wavering, were necessary for our well being and support here—there will be no more need of faith, by which we walked,—it will be lost in sight—there will be no more need of hope, on which we leaned, it will be swallowed up in fruition, but charity, the same in essence with that we enjoyed here, and differing only in degree, will bloom in endless freshness and undying verdure. The love of God, that wondrous love, which passeth knowledge, which raises us far above angels, and makes us sons of God, will shine brighter and brighter upon our enraptured souls, and constitute the theme of our song, the joy and admiration of the saints forever.

FOR THE SIGNS OF THE TIMES.

Strikersville, Pa., 1845.

DEAR BROTHER:—The following remarks have suggested themselves to my mind, and are at your disposal.

CHURCH AND STATE.

We Old School Baptists have subjected ourselves to the charge of a want of charity, in anticipating an attempt to unite church and state.—But on reading the following extract from a leading organ of a party calling themselves Native Americans, we think our opponents will have to relinquish the charge, and admit that our suspicions were not without foundation. The organ says:

"There must be a conformity between religion and civil institutions; between law and creeds; or the object of civil organization and good government would be destroyed by the effects of false religion. In this case true religion must be defined by law, and whatever religion does not conform to that, must be regarded as false, and the profession of it, an offence against law!"

Here is ground taken in direct hostility to the constitution; yea, more: in direct opposition to that precious Book so shamefully profaned by that order calling themselves Natives. I say profaned, for what can be a greater profanation of the Bible, than to make it a prominent instrument in carrying into execution principles in direct hostility to the precepts it inculcates. Beloved, avenge not: Vengeance is mine. I will repay, saith the Lord. If thine enemy hunger, feed him: if he thirst, give him drink, &c. &c.; and whether or no the anti-catholics of Philadelphia have carried out these precepts, let the ruined walls of churches (so called) and private dwellings testify.

On the subject of religion, our noble constitution takes the true ground. It knows no man as a religionist, whether Catholic, Protestant, or Jew, all stand on equal footing; and this is just what we Old School Baptists ask of human legislators: i. e. nothing at all. We wish them on this subject to maintain a position entirely negative, and let religion stand upon its own merits. Whenever we find religionists looking to human legislators for aid, it furnishes strong evidence of conscious weakness. Why do nations seek to form allies for aid, but from conscious inability to meet their enemy single handed? My kingdom, said Jesus, is not of this world, else would my servants fight; and it is no more than reasonable to conclude that those religionists that seek worldly power for aid, are not of Christ, whether Catholic or Protestant. Names are but empty things. Protestant anti-christ is anti-christ, as well as Catholic, and both will have to answer at the bar of God for the blood of martyrs. It is said by anti-catholics, that they think it doing God service to persecute heretics. Well, be it so, but from what motives, we would ask, did the Episcopalians of England burn heretics, and the Congregationalists of New England whip and imprison Baptists and hang Quakers? Shall we deprive them of this motive? If so, we must attribute it to the mean motives of avarice and cruelty; and of course, they are low.

excusable than Catholics. Those were influenced by a false zeal for God, but these by the basest passions of fallen nature. But with this we will not charge them; but in point of motive will place them on the same ground with Saul of Tarsus and Romish anti-christ. But it is said that Catholics have persecuted to a greater extent than others. Well, it is admitted: but what, we would ask, was the real difference between Nero the Tyrant of Rome, and Herod the Tyrant of Jerusalem? No other must be admitted, than that one had a larger field to display himself in than the other; and so with Catholics: it has been the will of Providence that they should rank highest in the list of persecutors, while Protestants have had little more power than to exhibit their spirit, and let us know what they would do if unrestrained. Persecution is persecution, and is the child of the devil, let who will be its foster parent; whether Catholic, Episcopalian, Baptist, Methodist, or Presbyterian, or all together, and from present appearances, it will not be a matter of surprise, that some, if not all, of the first named, should unite to bring the hellish brat into existence in this country; but we hope it will be short lived, for wherever found, it will be consumed by the spirit of Christ's mouth, and the brightness of his coming.

All important changes in communities must have a beginning; and the Catholics furnish the most tangible object for modern anti-christ to start with in attempting to introduce a system of religious intolerance. Their history has created a strong prejudice against them; but the same history furnishes us with a knowledge of the source whence arose those persecutions that have rendered them odious in the eyes of others, viz: the connection of religion and civil institutions of law and creeds. The late disturbances in New York and Philadelphia, are not the beginning of the war between Protestants and Catholics in this country; it has been going on for a long time.—The alarm was sounded years back in the Protestant periodicals, in which greater fears were entertained of Catholic predominancy, and they even went so far as to express apprehensions that a union between them and infidels, would be effected to persecute Protestants.

To prevent this, the disfranchisement of the former was attempted. A petition was sent to Congress, and handed in by ———, praying Congress to pass a law to that effect, and to appoint censors to watch their movements. (I would here note, that from my recollection of the remarks of the honorable senator at the time, as well as from a correspondence growing out of it between him and the Bishop, he was not at all friendly to the payer of the petitioners.) A question involving this principle was discussed in Philadelphia some years ago, between Doct. McCalley, a Presbyterian, on one side, and the Catholic Bishop on the other. On revising the constitution of South Carolina, when the religious test was on the carpet, a motion was made to strike out the word christian, and insert the term protestant religion,

which of course would have disfranchised the Catholics in that State. These facts all go to satisfy me that the object was to make a hobby of the Catholic question to ride into power; and should the Catholics be proscribed, as such, then all who do not come up to the Protestant standard of religion, must share the same fate. But the persecution of Catholics cannot take place, without a direct violation of our noble, and shall I say blood-bought constitution: yes, bought by the blood and treasure of our fathers, and may He who governs nations as well as the flight of sparrows, forbid that we should prove ourselves unworthy of such fathers, by so mutilating it as to deprive ourselves of this paladium of our rights, the unrestrained liberty of conscience. This you know is a favorite term with politicians, who are frequently in the habit of applying it to their favorite projects; but if there is any one thing above all others deserving of this appellation, it is that of our religious liberties. Let religious aspirants but steal this from us, and, like Troy, we fall into the hands of our worst enemies. Let this main pillar of our Republic be removed, and a fig for all the rest. Of all tyrants, those who cloak themselves under the name of religion, and particularly religious teachers, are most to be dreaded; for while like Joab they are saying, Art thou in health, my brother? like him they conceal the dagger designed to give the death-blow to our dearest rights.

In questions merely political (whatever may be my private opinion, I do not take an active part, when we see bold aspirants aiming with a ruthless hand to tear from us our dearest and inalienable rights, it is time for every one who values those rights to buckle on the harness and enter the list: yea, to nail his flag to the mast-head, and adopt as his motto, Victory or Death. True, we have the consolation to know that the Most High ruleth in the kingdoms of men, and giveth to whom he will.

He sees with equal eye as God of all—
A hero perish, and a sparrow fall.
Atoms and systems into ruin hurld,
And now a bubble burst, and now a world.

Nevertheless, we as creatures cannot make the Book of Providence our rule of action, and that for this simple reason, because it is above our comprehension, and is often involved in deep mystery: and therefore must wait till a future period for a full explanation of its contents.

I hope these remarks will not be construed into a doubt of the immutability of the order of divine Providence. I am fully convinced that all the dispensations of Providence, dark and mysterious as are many of them, are only the developements of the fixed and immutable purpose of God, and will all issue in the promotion of his own glory, and the good of his elect. But we must be governed by tangible principles; and there is nothing plainer, both from the word of God and sound reason, than that religion is a matter between God and us; and that to him alone we are accountable in this matter; and whenever we find men attempting to invade this Divine prerogative, we are bound to reject it as a direct interference with our duty to God alone.

Yours,

THOMAS BARTON.

FOR THE SIGNS OF THE TIMES.

Wetumpka, Ala., Aug. 11, 1845.

Elder Gilbert Beebe—

DEAR BROTHER:—Will you please give the following notice through the Signs of the Times, which will be duly appreciated by
Yours in the bonds of the gospel, &c.,

BENJAMIN LLOYD.

3d EDITION OF PRIMITIVE HYMNS.

The 3d Ed. Primitive Hymns contains 694 Hymns, arranged under 51 general heads, with a particular index of subjects, showing the subject of each Hymn. The paper and type good, and the binding well executed.

Price in plain Binding, per copy,	75
Morocco "sprinkled edges,	\$1, 00
Extra "gilt "	1, 25

I take this method to express my sense of gratitude to God as well as my high obligations to the brethren agents, who have taken so much interest in the circulation of my Hymn Books, and the brethren and friends generally, for their kind and liberal patronage in my humble efforts to furnish them with a Hymn Book suited to the christian ministry, and also to the christian. And if I have been successful in this my arduous undertaking, I shall attribute my humble efforts to the kind interposition of Providence, enroll the success in the catalogue of distinguished felicities, and endeavor to consecrate the service and the reward on the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost: and I pray God to sanctify my labors for the promotion of his cause, and for the happiness of the saints, and to reward the brethren who have taken so much interest in their circulation an hundred fold for their brotherly kindness. Also I would give notice that I will have supplies of the 3d edition the approaching fall at the most of the Associations in Georgia, Alabama, Mississippi, and in the South and Southwest parts of Tennessee, some in Louisiana and Missouri. The brethren and friends will please send their orders up to the Associations, (those who have not heretofore ordered,) and the brethren agents will supply them, or make arrangements for them to be supplied at a future time.

With high considerations of christian regard and esteem, I remain their brother and servant in the bonds of the gospel, &c.,

BENJAMIN LLOYD.

AGENTS.

Missouri—Eld. S. J. Lowe, Weston.

Arkansas—Eld. C. B. Landers, Union, C. H.

Louisiana—Leroy G. McGaughey, Esq., Bigwoods.

Tennessee—Elds. Peter Culp, Somerville, Shadrack Mustain, Lewisburgh; Wm. S. Smith, Winchester; J. P. Walker, Hillsborough; and J. E. Douthett, Linchburgh.

South Carolina—Jacob G. Bowers, Esq.

N. B. I have published the names of the above agents, because of their great distance from me, and have omitted those in Georgia, Alabama, Mississippi, and Florida, because it would be drawing too much upon the liberality of the publishers of religious periodicals to request the insertion of

long a list of agents, and also, they are more convenient to me, and the most of them have been for a considerable time acting as agents, and consequently are generally known as such.

B. L.

FOR THE SIGNS OF THE TIMES.

South Hill, Pa., June 23, 1845.

BROTHER BEEBE:—Having returned home from an uncommonly refreshing session of the Chemung Association, and attended meeting with my brethren yesterday, I hasten to send you our circular, with the request that you would publish it in the Signs.

H. WEST

CO-RESPONDING CIRCULAR.

The messengers of the churches composing the Chemung Baptist Association; assembled with, and under the supervision of the church in Ashtabula, (through the place of meeting was in the cage of the workshop of Wyo usig) to all who love and walk in the truth. Wishing grace, mercy, and peace from God the Father, and our Lord Jesus Christ may abound toward you as sin has abounded in you; that ye may be found neither barren nor unfruitful in the work of the Lord.

May your work be peace, so wrought in you of God, as a work of righteousness, that the effect of it may be quietness and assurance forever. That you may feel the comfort of truth in evidence that you are of those that are interested in the covenant of life and peace, which is summed up in him who was given for a covenant of the people, who is himself the messenger thereof, and gives the peace thereof, a peace that the world can neither give, nor take away; and with which the stranger intermeddeth not. As Christ is the prince of Peace, the man who is our peace, by whom a peace was, and is preached, and in whom we have peace. Yea, who said to his disciples, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid." In the doctrine of peace several things may be noticed:

1. Peace with God. Men are naturally enemies to God, and reconciliation is only by the death of Christ. He gives peace, and is our peace. In him is enjoyed the peace of God, which passeth all understanding.

2. Peace of conscience, occasioned by the revelation of the gift of Christ, causing joy in the Holy Ghost.

3. Such as are reconciled to God, are directed to be at peace among themselves; to have peace one with another. And fourth, in the directions given, we are to love our enemies, pray for such as persecute, and despitefully use us; as we have opportunity, do good to all men, according to the rule given. Rejoice with them that do rejoice, and weep with them that weep, and be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits; recompense to no man evil for evil, provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, "Vengeance is mine, I will repay saith the Lord." Therefore if thine enemy hunger, feed him, if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head."

"Be not overcome of evil, but overcome evil with good." But it would seem that some are so fond of peace that they would have no fighting in order to enjoy it; or in defence of the truth any way. And they vainly would apply the scriptures cited, and all the rest, to support their notions of peace.

They seem to have forgotten or never knew that there was a time of war, as well as of peace, and that God has said, "There is no peace to the wicked," and that, "The way of peace they know not, and there is no judgment in their goings; They have made them crooked paths; who so ever goeth therein shall not know peace. Ye what vast multitudes seem engaged to heal the hurt of the daughters of Zion slightly, saying 'Peace, peace, when there is no peace.' How many indeed, answer to the description given by the prophet, of old, who make people to err, "That bite with their teeth, and cry, peace, and he that putteth not into their mouth, they even prepare war against him." Thus we have their character upon record, and by it are shown, that notwithstanding their great love of peace, and aversion to that war in which the saints are engaged, with their great cry of peace, peace, union, union; the soldier of the cross must yield to them, support them in their falsehood and follies, or "they prepare war against him." These things some of us know by experience, as well as from divine testimony. And some of their pleas and arguments we would notice. They plead that Christ is King of peace, and that his kingdom is a kingdom of peace; that Christ gives peace, makes peace, that his gospel, is the gospel of peace, a proclamation of peace to them that are far off, as well as to them that are nigh." That Christ is the Prince of peace, makes peace, and gives peace, we will not deny, for so the word reads. But of the character described, we would inquire, "what hast thou to do with peace? what peace so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many." As to his kingdom being a kingdom of peace," we rejoice that it is so, but it is not of this world. And though it be a kingdom of peace,—it is not with the spirit,—principles, tempers, maxims, or dominions and customs of this world, which are vain. Not such peace as carnal Israelites, formal professors, the Zidonians and Babylonians love. For from such as these, both the king and his subjects have suffered much, and, with such as these, he has proclaimed war; and calls upon his soldiers to fight. Therefore the gospel of his kingdom, neither proclaims nor brings peace to any, but such as it is the power of God to their salvation; who were "Sanctified by God the Father, and preserved in Jesus Christ." Being "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Therefore he makes peace with none but such as are reconciled to God by his death; who are willing that Christ should make such divisions among men, as is well pleasing in his sight, and rejoice that "the Lord is a man of war." And that he said, "I am come to send fire on the earth, and what will I if it be already kindled? suppose ye that I am come to give peace on earth? Here he seems addressing just such characters as are now making the very plea, which we are considering, and in answer to their plea for their false peace, "I tell you Nay! but rather division." "From hence forth there shall be five in one house divided, three against two, and two against three. The father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother," &c.

Paul directed Timothy to "Fight the good fight of faith." And said respecting himself, "I have fought a good fight, I have finished my course."

Even Jesus, the Prince of peace, the captain of our salvation, is represented as judging and making war in righteousness: riding on a white horse, (the gospel declaration,) having a bow, and a crown was given unto him; and he went forth conquering and to conquer. And the armies in heaven followed him on white horses. According to the letter and in the spirit of the gospel, war, or fighting (not after, or according to the flesh, nor with carnal weapons) is a heavenly exercise: an exercise of the spirit of holiness in them that are born of the spirit.

"The weapons of our warfare are mighty through God, to the pulling down of strong holds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in readiness to revenge all disobedience. May we then, brethren, exhort one another to endure hardness as good soldiers of Jesus Christ. They are counted happy who endure. May we all also be careful not to entangle ourselves, by making peace with our enemies, as Israel did with the Gibeonites. May we ever keep in mind that, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God;" as Jesus said, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Remember, brethren, that the exercise of life in the child of grace, is spoken of as laboring, wrestling, contending, and fighting. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness. And your feet, shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Thus arrayed in panoply divine, with King Emmanuel at our head for our leader, we are sure to be victorious. For "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory." May we then, brethren, experimentally join with the Apostle, saying, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

May we also by faith view the victory as complete in our Lord and Head and know that we shall overcome by the blood of the Lamb and the word of our testimony? And may this encourage us in our sharp conflicts, that to such as overcome, he will grant to set with him on his throne, even as he also overcame and is set down with his Father in his throne. Therefore brethren, beloved, knowing that there can be no real calm, holy, spiritual peace of long continuance enjoyed, while we are either too indolent, or too cowardly to war a good warfare. For if we would seek or indulge the friendship of the world; it is certain we are not the children of God; or are captivated, living and acting with, and among our own, and our Lord's enemies, as their servants, and shall not appear as the children of the King, or as real friends and lovers of holiness. May God of his infinite mercy deliver us from such base cowardice and vassalage, and make us valiant in fight, putting to flight armies of the aliens, for his name's sake.

Our session has been sweetly harmonious, and the gospel preached by the brethren who visited us was truly refreshing to our spirits, showing the power of God unto salvation. We sat together in a heavenly place.—Praise the Lord for his

great goodness to creatures so undeserving.

Our next session is desired if the Lord will, to be held with the church on Pine Creek, in the vicinity of the Second Fork, on Wednesday and Thursday before the fourth Lord's day in June, 1845; at which time and place we hope to meet as many of our brethren from abroad as God shall dispose and give opportunity to come.

H. ROWLAND, Clerk.

H. WEST, Mod.

P. S.—We desire to be deeply humbled under the hand of God, who has visited his Zion in this region with an afflicting providence in removing by death two of her watchmen, viz:—Elers Jireh Bryan and D. E. Jewett, within a few days of each other. May such as he has been pleased to spare be stirred up to diligence in the work of the Lord: and may we all with one heart in submission to the divine will, pray that the Lord would set others on the walls, similar to those mentioned, Isa. liii. 3. *which shall never hold their peace, day nor night; and may God also give us a heart to sympathize with their bereaved widows and afflicted orphans.*

In behalf of the association, H. WEST.

EDITORIAL.

NEW VERNON, NEW YORK, SEPTEMBER 1, 1845.

OLD SCHOOL MEETING.

An Old School meeting will be held with the church at New Vernon on Wednesday and Thursday, the 5th and 6th days of November next, commencing on Wednesday, 11 o'clock, A. M.

Brothers of our order are affectionately invited to attend. Brethren Burton, of Delaware, and the ministering brethren of this Association are expected.

By order of the church.

N. BEYEA, Clerk.

LEGALIZED SABBATHS.

That God commanded the family of Israel to observe the seventh day, and keep it holy through out their generations, is too clearly demonstrated in the Old Testament Scriptures to admit of controversy; but to what divine precept in either Old or New Testament we are indebted for a legalized Sunday, or first day Sabbath, no man can tell.

History however, informs us, that up to the days of Constantine, the christian church had remained as a distinct people; having no humanly legalized forms, or times of worship; that the decree of their semi-pagan prince commanding the religious observance of the first day of the week, was so novel, that the pagans themselves supposed the day was consecrated in honor of the sun, which they worshipped; as the following extracts from a highly reputable historian abundantly show:—

"The earlier laws of Constantine, though in their effects, favorable to Christianity, claimed some deference, as it were, to the ancient religion in the ambiguity of their language, and the cautious terms in which they interfered with the liberty of paganism. The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a christian institution. It is the day of the sun, which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But

the believer in the New Paganism, of which the solar worship was characteristic, might acquire ce without scruple in the sanctity of the first day of the week. The genius of Christianity appears more manifestly in the single civil act, which was exempted from the general restriction on public business. The courts were to be open for the manumission of slaves on the hallowed day.—*Milman's History of Christianity*, p. 289.

"At the state of society at large, on its forms and gradations, little impression had as yet been made by Christianity. The Christians were still a separate people; their literature was exclusively religious, and addressed, excepting in its apologies, or its published exhortations against paganism, to the initiate alone. Its language would be unintelligible to those uninstructed in Christian theology. Yet the general legislation of Constantine, independent of those edicts which concerned the Christian community, bears some evidence of the silent underworking of Christian opinion. The rescript, indeed, for the religious observance of the Sunday, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted according to the apparent terms of the decree, for the whole Roman empire. Yet, unless we had direct proof that the decree set forth the christian reason for the sanctity of the day, it may be doubted whether the act would not be received by the greater part of the Empire, as merely adding one more festival to the festi of the Empire; as proceeding entirely from the will of the Emperor, or even grounded on his authority as supreme pontiff, by which he had the plenary power to appoint holy days. In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency towards the Oriental theology.—*Milman's History of Christianity*, p. 325, published by Harper & Brothers, 1841.

"The christians obtained a law from Theodosius, that games should be prohibited on the Lord's day. The African bishops in the fifth council of Carthage, petitioned that this prohibition might be extended to all christian holidays. They urged that many members of the corporate bodies were obliged officially to attend on these occasions, and prevented from fulfilling their religious duties. The law of Theodosius, the Elder, had prohibited the celebration of games on Sundays, one of the younger Theodosius's added Christmas, the Epiphany, Esther, & Pentecost, & directed that the theatres should be closed, not only to the christians, but to the impious Jews and superstitious pagans. But, notwithstanding this law, which must have been imperfectly carried into execution, the indignant preachers still denounce the rivalry of the games, which withdrew so many of their audiences.—*Milman's History of Christianity*, p. 471.

PERSECUTIONS IN MASSACHUSETTS.

The first settlers of the New England states, as is pretty well known, were men who fled from civil and religious persecution in England in the early part of the seventeenth century. As they had felt in their own persons and fortunes the sorrows of oppression for conscience' sake, it might naturally be expected that they would have had some sympathy for others in like circumstances. In this respect, however, the Pilgrim Fathers, as they have been termed, were no better than the men before whom they had fled. A volume might be written of their doings in the way of intolerance; but the following short chapter may suffice.

In the year 1653, when the colonist of Massachusetts were complacently congratulating themselves on having established a vigorous system of uniformity in religious matters, and expressing great thankfulness for having escaped from the troubles which had lately agitated England, they were very much surprised that two women of the sect which had begun to be called Quakers, were arrived at Boston from Barbadoes. There was no law in the colony against such persons; but that was considered unimportant; it was easy to make a little law for the occasion, or easier still to act without any law at all. This last alternative was adopted. The two unfortunate women against whose character there was no reproach, were seized and put in prison; a few books found in their trunks were burnt by the hangman; and after suffering various indignities, they were turned out of the country. Persecution requires only

a little spark to kindle it into a great flame. It would almost seem as if the misusage of the two women caused a flocking of the Quakers from all points of the compass to Boston, only for the sake of getting ill-treated. In a short time eight made their appearance, and they in like manner were imprisoned and banished. Thinking it now time to have a little law to regulate proceedings, a local court passed an enactment, declaring that any Quakers who should hereafter arrive in the colony should be severely whipped, and confined at hard labor in the house of correction. Immediately afterwards several came, were whipped, confined, and dismissed; and others took their place. It was evident the law was too lenient, so a fresh enactment was passed. Fines were imposed on every person who gave house room to Quakers, or who attended their meetings, or otherwise sanctioned their pernicious opinions. Every Quaker after the first conviction if a man was to lose one ear, and the second time the other; if a woman, she was each time to be severely whipped; and for the third offence, both men and women were to have their tongues bored through with a red hot iron. Quakers now arrived in the colony in great numbers. Glorifying in their sufferings the more they were persecuted, the more they came to testify their sincerity in their belief. Whippings, confinement, hard labor, fines, cutting off the ears, and boring the tongue being thus found ineffectual, a new law was passed in 1668, declaring that in future all Quakers who intruded themselves into Massachusetts should be banished on pain of death. Three Quakers forthwith offered themselves as the first victims; they had returned from banishment. Their names were Mary Dyer, Maraduke Stephenson, and William Robinson. From their defence at their trial, nothing is more plain than they were persons in a state of frenzy: their general argument was, that by means of visions they were induced to come to Massachusetts and brave the worst that could be done to them. On the 19th of October 1656, they were condemned to die as malefactors; and three days later they were led out to execution. Mary Dyer saw her two brethren die before her eyes; and she was on the point of meeting the same dreadful doom, the rope being already round her neck. "When a faint shout was heard in the distance, which grew stronger and stronger, and was soon caught and repeated by a hundred willing hearts: 'A reprieve, a reprieve!' was the cry, and the execution was stopped; but she whose mind was intently fastened on another world cried out, that she desired to suffer with her brethren, unless the magistrates would repeal their wicked law.

"She was saved by the intercession of her son, but on the express condition that she should be carried to the place of execution, and stand upon the gallows with a rope about her neck, and then be carried out of the colony. She was accordingly taken to Rhode Island; but her resolution was still unshaken, and she was again moved to return to the "bloody town of Boston" where she arrived in the spring of 1659. This determination of a feeble and aged woman, to brave all the terrors of their laws, might well fill the magistrate with astonishment; but the pride of consistency had already involved them in acts of extreme cruelty, and they thought it impossible now to recede. The other executions were considered acts of stern necessity, and caused much discontent; a hope was entertained until the last moment, that the condemned would consent to depart from the jurisdiction; and when Mary Dyer was sent for by the court, after her second return, Governor Endicott said, "Are you the same Mary Dyer that was here before?" giving her an opportunity to

escape by a denial of the fact, there having been another of the name returned from England. But she would make no evasion. "I am the same Mary Dyer that was here the last general court." "You will own yourself a Quaker, will you not?" "I own myself to be reproachfully called so;" and she was sentenced to be hanged on the morning of the next day. "This is no more than thou saidest before," was her intrepid reply, when the sentence of death was pronounced. "But now," said the governor, "it is to be executed; therefore prepare yourself for tomorrow at nine o'clock you die!" "I came," was the reply in obedience to the will God, the last general court, desiring you to repeal your unrighteous law of banishment on pain of death and the same is my work now, and earnest request, although I told you if you refused to repeal them the Lord would send others of his servants to witness against them."

"At the appointed time on the next day she was brought forth, and with a band of soldiers led through town about a mile to the place of execution, the drums beating before and behind her the whole way. When she was on the gallows, it was told her if she would return home she might come down and save her life; to which she replied, "Nay I cannot, for in obedience to the will of the Lord I came, and in his will I abide faithful unto the death." Another said that she had been there before: she had the sentence of banishment upon pain of death, and had broken the law in coming again now, and therefore she was guilty of her own blood. "Nay," she answered, "I came to keep blood guiltiness from you, desiring you to repeal the unrighteous and unjust law of banishment upon pain of death, made against the innocent servants of the Lord; therefore my blood will be required at your hands, who willfully do it; but for those who do it in the simplicity of their hearts, I desire the Lord to forgive them; I came to do the will of my Father, and in obedience to his will I stand even till death." A minister who was present then said, "Mary Dyer, repent, oh repent, and be not so deluded and carried away by the deceit of the devil!" But she answered, "Nay man, I am not now to repent." She added that she desired the prayers of all the people of God. "Perhaps," said one scoffingly, "she thinks there is none here." Then looking round she said, "I know but few here." Being again asked to have one of the elders pray for her, she said, "Nay, first a child, then a young man, then a strong man, before an Elder in Christ Jesus." She spoke of the other world and of the eternal happiness into which she was about to enter: and "in this well disposed condition was turned off, and died a martyr of Christ, being twice led to death, which the first time she expected with undaunted courage, and now suffered with Christian fortitude." "She hangs as a flag for others to take example by," said a member of the court, as the lifeless body hung suspended from the gallows."

Instead of being a warning, her death was only an encouragement. Another Quaker, named William Leddra, soon made his appearance, and after a tedious imprisonment, during which he was chained to a log of wood, he was brought to trial on the usual charge of returning from banishment. There was a dash of the ludicrous in the proceedings. One of the charges against him was that he refused to take off his hat in court, and another was that he persevered in saying 'thee' and 'thou.' 'Will you put me to death,' he asked, 'for speaking good English, and for not putting off my clothes?' 'A man may speak treason in good English,' was the reply. Is it treason to say 'thee' and 'thou' to single persons? No good rejoinder could here be made by

the judges and while they were trying to stop his mouth by a few more questions, to their exceeding dismay another Quaker, named Winlock Christison, who had also returned from banishment, entered the court and placed himself beside the prisoner. The case of Leddra was first despatched, by condemning him to be executed, and this atrocity was committed on the 14th of March. Christison at a second appearance before the court, received a like sentence, but leaving him the choice of voluntary banishment, and this latter alternative he appears to have embraced. The next culprits of the same class were Judah Browne and Peter Pierson, who, for no offence that we can perceive but that of being Quakers, were condemned to be tied to a cart's tail and whipped through several towns in the colony. Immediately after, as appears from the records of the court, a day of thanks-giving was appointed to be kept in acknowledgement of the many mercies enjoyed for years past in this remote wilderness."

According to Mr. Chandler,* from whose interesting work we have derived these melancholy details, the persecutions in Massachusetts gave offence to Charles II., who had other reasons to be dissatisfied with the colonists. He therefore enjoined all the governors of New England to proceed no farther with corporal punishments against Quakers, but to send them to England with their respective crimes specifically set forth, in order that they might be disposed of according to law. The Quakers in London immediately chartered a vessel, and the mandamus being committed to Samuel Shattock, who had been banished from Massachusetts on pain of death, he arrived in the harbor of Boston in six weeks. The King's messenger and the commander of the ship landed on the day after their arrival, and proceeded directly to the governor's house. Admitted to his presence, he ordered Shattock's hat to be removed, but after perusing the letters, restored it and took off his own. After consultation with the deputy governor, he informed the messenger that they should obey the King's command. In the evening the passengers of the ship came on shore, and with their friends in the town, held a meeting, "where they returned praises to God for his mercy, manifested in their wonderful deliverance."

The colonial laws against Quakers were now abolished, and there were no more executions of this unhappy class of persons; but the magistracy were hostile to the sect, and for years afterwards they contrived to whip and otherwise maltreat any Quakers who fell into their hands; it would indeed seem doubtful whether the tortures and indignities they occasionally inflicted, particularly on the persons of females, were not worse than death. The authority to which we have referred observes with justice that the Quakers who exposed themselves to these severities were not by any means blameless. Unlike the orderly society of Friends in the present day, they appear to have taken a delight in annoying the constituted authorities, and disturbing the public peace. Much of this, however, was produced by their sufferings in the first instance; and the more violent amongst them, from a variety of causes, were evidently wrought up to a state of religious insanity. Allowing that they were as troublesome as their worst enemies can possibly represent them, there can now be but one sentiment respecting their treatment—unqualified condemnation of their oppressors. It is true there were laws equally severe against Quakers in Virginia and elsewhere; but this does not lessen the crime of the magistracy of Massachusetts. Descendants of Pilgrim Fathers who fled to the wilderness from persecution, if not themselves refugees, they ought to have

sympathised in the eccentricities or convictions of others when placed in similar circumstances. How true is the remark of our author, that 'Religious intolerance was the mistake of the age!'

* American Criminal Trials, by P. W. Chandler, two vols. 1840.—*Chambers' Edinburgh Journal*.

CIRCULAR LETTER.

The messengers and ministers composing the Keaton association, to the several churches to which they belong, send christian salutation.

DEAR BRETHREN:—Through the goodness of God, we are again assembled as the messengers of the churches, associated for the purpose of maintaining brotherly love, and unanimity of doctrine and practice according to the Scriptures. As there are many different sects of religionists now, and many new things that are published and preached to those who manifest a desire to be taught in religious things; and as we stand aloof from all other professions of religion in doctrine and practice; and as we profess to take the word of God as the man of our counsel in faith and practice; we have selected a prominent and positive Scripture truth, as the subject for our circular, and we call your attention to the consideration of the New Birth, or being born again. Notwithstanding most of the professors of Christianity say they believe in being born again, yet when they define their position, and tell us what they mean by being born again, we find the difference between them and ourselves so great and so manifest, that it appears to form a line of separation between the church of Christ and all others professing christianity. None will deny that the doctrine of the New Birth is taught in the word of God; but what that New Birth is, and how it is produced is a matter of difference. Although it is not denied, yet it is necessary to show by the word of God, that it is a Bible doctrine. The several names by which it is called in Scripture will illustrate the manner and power by which it is produced: "which were born not of blood, nor of the will of the flesh, nor of the will or man, but of God." John i. 13. "Except a man be born again, &c." John iii. 3. "Ye must be born again," &c.; Verse 7; and many more of the same import. To be born again must result from being begotten of God. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth Him that begat, loveth him also that is begotten of Him." John v. 1. "But he that is begotten of God keepeth himself, &c." Verse 18. "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus ii. 6. 5. Regeneration must also result from a spiritual creation. "Thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. xlii. 1. "For I have created him for my glory," &c. Verse 16. "Created in Christ Jesus unto good works," &c. Eph. ii. 10. "And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Again, regeneration is designated by the term quickened, [John v. 21,] "even so the Son quickeneth whom he will." "You hath he quickened who were dead in trespasses and sins." Eph. ii. 1. "Hath quickened us together with Christ," &c. The term *new creature* is used to express the being born again, as 2 Cor. v. 15, "therefore, if any man be in Christ Jesus, he is a new creature," &c. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. And also by *new*

man, as Eph. ii. 15, "to make in himself of twain one new man, so making peace." "And that ye put on the new man," &c. Eph. iv. 24. "And have put on the new man, which is renewed in knowledge after the image of him that created in him." Col. iii. 10. Having selected a few out of a great many scriptures in which the *new birth*, or being born again is ascribed to the creating and regenerating power of God, we proceed to notice the import or meaning of those several terms, used by the writers of the Holy Scriptures, to signify that wonderful and particular work of the Holy Spirit, wrought in the soul of sinful man. As the words used are figures of speech, borrowed from nature, there must assuredly be some likeness between the figure, and the thing represented. In nature, to be born, is to be brought forth into light and liberty; but that which is brought forth had life before it came into the world; so in grace, the soul is made alive before it is brought forth into the liberty of the children of God, and gives evidence of being alive; they cry or pray, they mourn and groan under a sense of their sin; they strive, but they find their strength is weakness; they are made to confess their sins before God, and to see the justice of their damnation; but they cannot see how they can escape the just condemnation of a righteous God; and thus they are shut up in darkness and sorrow until brought forth by the power of God into gospel light, which is always produced by a faith's view of Jesus in the gospel. Now, there were all the parts and properties of a spiritual man before they were delivered, or born, and made to rejoice; and this can be produced by none but God, who alone has life, and who alone can give life; for that which is born of the Spirit is spirit, and therefore they are emphatically the children of God, being produced by him alone, and they are the children of promise, as Isaac was, who was produced by the power of God from the bodies of Abraham and Sarah, when they were as good as dead. Heb. xi. 12. And God does by his Spirit and power, bring forth His promised children, though they are dead in trespasses and sins.

We now proceed to consider the import of *begotten*, and *begat*. The *begotten* is the production of a seminal head; and the *begetter*, and the *begotten* stand in the same relation to each other as father and son; a son begotten of a father must unquestionably be of his likeness, and cannot be the son of one father if begotten by another; he cannot be the spiritual child of God, if he be produced or begotten in any other way than by the Spirit of God; therefore, it is inconsistent with the Scripture, and, indeed, with common sense, to call them the children of God, that are not begotten of God; therefore the number professing christianity said to be begotten, or made religious by the camp meetings, protracted meetings, mourners or front benches, &c., &c., cannot be the children of God; for such as are begotten of God, are begotten by the immediate operation of the Holy Ghost, no agent is employed or used by Almighty power, not even the preaching of the gospel is employed, or used by the Father of all the promised seed, to beget the children of God. The gospel has no power to give life to the dead sinner, it is only to feed the children and not to beget: of his own will begat he us with the word of truth," (James i. 18,) which word of truth is the eternal word, who is Jesus Christ, the truth and the life. [see 1 Peter i. 23, 25.] We next proceed to examine the term *regeneration*. To regenerate is to reproduce, or to produce anew; not make the first, or old generation over again; for that is of the flesh; but to produce a new, a spiritual generation and it is called regeneration, because these two generations, the old, or first,

the flesh, and the new or second, the spirit, are united in the same person; and in that way the Apostle uses the term in his letter to Titus, iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." After exhorting and instructing Titus how to act and how to teach others, he puts him in mind of what he was in a state of nature, [verse 3,] "For we ourselves," &c.; and [verse 4,] "But after that the kindness and love of God our Savior toward man appeared." And what he is now, and this wonderful change has not been produced by works of righteousness which we had done, but according to the mercy of God: and we are saved from the love of sin, from the power of sin, and from condemnation and fear on account of sin, and from the control of our corrupt natures, by the cleansing and purifying nature and power of this regeneration, and renewing of the Holy Ghost; not all the power of men, angels, or the effort of men and angels, can implant love in a heart that is enmity to God. But it is produced by the renovating power of the Holy Ghost, and it is according to the mercy of God, in his kindness toward the elect, those chosen of God in Christ Jesus before the world began.

We proceed next to consider the term, *created*. To create is to produce, or form out of nothing, to cause to exist that which had no existence. Being created, is being brought into existence out of nothing. God is the Creator of all things, visible and invisible; if, therefore, God created man, the first or old man, it stands an established truth, that the new man, which after God, is created in righteousness and true holiness, must be the work of God. If then, none can create but the living God, how presumptuously wicked must they be, who attempt to stand in the place of God, and to claim the power of creating after the image of God, a new man, or even to associate themselves with God, as co-workers in the great work of creating in Christ Jesus. But, God will bring them to confusion; For "God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Ecc. xii. 14. "He sealeth up the hand of every man, that all men may know his work." Job. xxxvii. 7. We now proceed to the term *quickened*. To quicken, is to make alive, to hasten, to accelerate. The latter definition is intended in the Psalms, cxix. 25, "My soul cleaveth unto the dust: quicken thou me according to thy word." The former definition is intended by the Apostle to the Ephesians, ii. 1, "You hath he quickened, who were dead in trespasses and sins." The use the Apostle has made of the term is what we intend to notice; which is to make alive that which is dead. The Apostle uses the word dead, to describe the helpless, ignorant, lifeless, and insensible condition of a sinner in a natural state; that he in himself, has no more power to quicken himself into spiritual life than a dead body has to quicken itself into animal life; and as there is life in none but God, none can give either animal life, or spiritual life but God alone. "In him was life, and the life was the light of men." John i. 4. "Jesus saith unto him, I am the way the truth and the life," &c. John xiv. 6. It is this spiritual life communicated by Christ to the sinner that quickens the soul that was dead and insensible to the perfections of God, his justice, goodness, mercy, and truth, by reason of the deadening and damning influence of sin; but when quickened it causeth all that is within the poor sinner to bless and praise his holy name, his soul is filled with delight in contemplating his God and Savior in his works of creation, providence and grace. Nor was

this spiritual life in Adam [the first,] even in his primeval holiness, or sin could not have killed it, for it is eternal life; and it would have been propagated by ordinary generation through his [Adam's] posterity. This life is in the second Adam, and therefore it is communicated to them who were chosen of God, in him, [the second Adam, or Christ,] and they are his spiritual seed. However, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Cor. xv. 46. It is God that quickens, none else can: and yet there are many impiously, and heaven-daringly going to and fro through the earth proposing to evangelize the whole world, if they are furnished with money enough: will not God judge such wicked men? God will judge them, and that with righteous judgement; for opposing and exalting themselves above all that is called God, and for showing themselves that they are God.

The next thing to be considered is *new creature*. A creature is the production of the power of a creator; and there is but one that can create, that is God. This new creature brought to view in the Scriptures of Truth, is evidently the work of God, and is called a new creature: it is spiritual; and the old creature is natural it is not the old creature created anew, as some suppose who also contend that the atoning sacrifice of Christ has restored all the children of Adam to his original state of innocence, and that now by a little reformation in outward appearances, they may all attain unto eternal life. But the Scriptures tell us that they are now under the sentence of death. But a new and spiritual life is implanted in the soul which constitutes him a new creature, and this new principle of life cannot exist in any of the sons of Adam until it is implanted there by the Spirit of God. Although the old creature retains the constitutional corruptions of his nature, and is constantly looking for and hastening to the sensual gratification of his carnal lusts, yet the power of grace in his soul exercises a visible restraint upon the vitiated and wicked inclinations, so that the most prodigal wretch, the greatest enemy to God and truth, the most violent persecutors of the humble followers of Christ, have been so completely changed by the new birth, that the sins they once delighted in, they hate, and the truth they once despised, they love, the company they once abhorred, they choose, so that, in this particular sense, they have put on the new man. "And have put on the new man which is renewed in knowledge, after the image of him that created him." Col. iii. 10. But, dear brethren, while in the flesh, we may expect the old man will keep up a continual warfare with the new man; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Gal. v. 17. We now close our remarks on the subject of the new birth, and exhort you to let your light shine, and walk in the light, and walk as children of the light.

THOMAS BUCK, Mod.

PHILIP A. KLEPSTONE, Clerk.

"PRECOCIOUS PHILANTHROPY.—A sweet little girl, about three years old, had heard a great deal about the ladies' *doing so much for the Lord*, through the different societies by selling their work and giving the avails for charitable purposes. She had a hen, and determined to sell the eggs, and give the money to the Tract Society. One day, after she had sold her mother a great many eggs, she said—"Mother, isn't my hen very happy? Why, my daughter?" said the mother. "Because she is *doing so much*!"

Poetry.

FOR THE SIGNS OF THE TIMES.

SOVEREIGN LOVE.

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

'Twas love that formed the glorious plan,
To rescue lost rebellious man
To save a guilty world from hell,
From woes incurred, when Adam fell.

For this the Savior came on earth,
In humble guise, in lowly birth,
Forsook the glory which he had
With God, ere the broad earth was made.

He came, rejected and forlorn,
Encountered hate, contempt and scorn,
To' void of all offence, and meek,
Yet wicked men, his life did seek.

He came to reveal the glorious plan,
Of peace, good will, from God to man;
To save the wretched and undone,
God gave his own beloved Son.

How great the grace, how vast the love,
That sent the Savior from above
To die, that sinners dead might live,
To die, eternal life to give.

O, dreadful hour when Jesus died,
Well might the sun in darkness hide,
The temple's veil be rent in twain,
To see the Prince of glory slain.

Yet in that hour, that dreadful hour,
He broke the dragon's fearful power,
And sent the monster bound in chains,
Where endless woe, and horror reigns.

The vengeance of the law was stayed,
Thenceforth the Savior paid,
Apposed his Father's wrath, and stood
Man's Mediator with his God.

'Twas thus he saved his chosen race,
Redeemed from sin by sovereign grace;
The thunders of the law no more,
Shall crash them with its fearful power.

Redeemed, how sweet the blessed word,
Redeemed, and chosen in the Lord,
Elected, saved, in Christ made free,
No more in bondage e'er to be.

His people Jesus makes his care,
He leads them where his pastures are,
Calls them his sheep, his lambs, his flock,
And he their shepherd, guide, and Rock.

The chosen of the Lord shall come,
To form the New Jerusalem,
The glorious church to reign above,
In regions of eternal love.

Then let temptations round me roll,
They shall no more disturb my soul,
Founded on Christ, they ne'er shall move,
Nor separate me from his love.

Warwick, August 6, 1845.

CHRIST THE ONLY REFUGE. JOHN VI. 67-69.

Thou only Sovereign of my heart,
My Refuge, my A mighty Friend,
And can my soul from thee depart,
On whom alone my hopes depend?
Whither, ah! whither shall I go,
A wretched wanderer from my Lord?
Can this dark world of sin and woe
One glimpse of happiness afford?
Eternal life thy words impart,
On these my fainting spirit lives;
Here sweeter comforts cheer my heart
Than all the round of nature gives.
Let earth's alluring joys combine,
As thou art near, in vain they call;
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all.
Thy name my inmost powers adore,
Thou art my life, my joy, my care;
Depart from thee—'tis death—'tis more,
'Tis endless ruin, deep despair!
Low at thy feet my soul would lie,
Still safety dwells, and peace divine;
Here I would live beneath thine eye,
For life, eternal life is thine.

Associational Meetings.

The next session of the Lexington association, is appointed to be held with the first Baptist church in Schoharie, N. Y., on the fourth Wednesday and Thursday in September inst.

The OLD SCHOOL PREDESTINARIAN BAPTIST ASSOCIATION, of Maine, will hold its next annual meeting with the first Baptist church in Whitefield, Me., on Friday and Saturday next after the second Monday in September inst.

The MAINE PREDESTINARIAN CONFERENCE will hold its next annual meeting with the North Berwick churches York co., Me., commencing on Friday after the third Monday in September inst.

BROTHER BEEBE.—I wish you to give notice through the Signs, that the Salisbury Baptist Association will be held with the Salisbury Church, Md. to commence the Saturday preceding the 4th Lord's day in October next, when the Old School Baptist preachers and friends are particularly invited to attend. By request of the Salisbury church.

I remain yours with affection, WHITEFIELD WOOLFORD.
N. B. Brother Beebe, we want you to attend if you possibly can; also brothers Trott and Burton. W. W.

Old School Baptists generally are invited to attend the above meetings.

OLD SCHOOL MEETINGS.

We shall, if the Lord will, attend the yearly meeting of the London Tract church on the 20th and 21st of October, as it will be on our way to the Salisbury association.—Ed.

An Old School Baptist meeting will be held, if the Lord will, with the church at Delphia, G. and O. Co., N. Y., commencing on Friday the 19th day of September inst.

In behalf of the church, DAVID BLAKESLEE, Pastor.

An Old School meeting will be held with the Old School Baptist church at Woburn, Mass., about 10 miles from Boston, (and accessible by Rail Road,) commencing on Friday after the fourth Monday in September inst.

The annual meeting of the Mount Hope Old School Baptist church of Jesus Christ in Chester co., Pa., will be held (God willing) at the house of brother John Tawressey, about half a mile above Penningtonville, (on the Columbia Rail Road,) Chester co., Pa., on the third and fourth of September. Brethren from a distance will please enquire for John Tawressey, John or James Patrick, Penningtonville, Wm. A. Patrick, near Pusey's Mill, or Joseph Hughes, Gum Tree.

Brethren of the primitive order are affectionately invited to attend.

Receipts.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

MINISTERS AND CHURCHES.—THEIR RELATIVE DUTIES, &c.

FRIEND BEEBE:—I have long believed that with all our zeal for a reformation, and efforts to remove ourselves as far as possible from the Mother of Harlots, and from all those who have formed a coalition with her, yet we are still far from apostolic ground in regard to our obligations,—mutual obligations of ministers and churches. And without pretending to any extra light, or peculiar discernment, more than the rest of the brethren, I beg leave to submit a few reflections for the consideration of all who feel concerned upon the subject; and should any of my remarks be found inconsistent with the "Rule", according to which the saints are encouraged to walk, they will, as they ought, be rejected by the brethren; and I hope I shall be the last to complain.

First, as to Preachers.—Our preachers maintain (and, if they are ministers of Christ, they have a right to take this ground,) that they are called, qualified for the work, and sent of God; and that they are under his special guidance in his divine providence, both as to locations, and what they are to preach, whether they may be led or driven; and that they can only be clean from the blood of all men when they can in truth say, "I have not shuned to declare unto you all the counsel of God."

Well, some will begin to inquire, Have any of our Old School preachers been remiss in declaring the counsel of God? I answer that, it is to and of Old School Preachers that I speak, and that as far as I know or have heard, or read, all of them are remiss, as pastors and teachers, in preaching to the churches their duty to their pastors.

The pastor will have no objection, if a stranger passes along, and takes occasion in his discourse to stir up the church to her duty in providing for the temporal wants of her pastor, but he cannot touch that subject himself. O no, he is afraid the cry will be raised, that he is preaching for money! Although perhaps he has for years been attending constantly three or four churches fifteen or twenty miles from home, or perhaps some of them double

that distance, and does not receive compensation enough yearly to keep his horse shod, much less to take any thing home to his family.

At his monthly meetings, he studiously avoids such passages of scripture as the following, especially to make any literal comments upon them.—"Who goeth a warfare at any time at his own charges?" "Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same, also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen, or saith he it for our sakes? For our sakes no doubt this was written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things also?" 1 Cor. ix. See also Gal. vi. 6. and 1 Tim. v. 17, 18, with many other texts upon the same subject.

Do our preachers come upon this ground? Do they take up this subject fearlessly and manfully, and enforce these things upon the consideration of the churches? No verily. Though they have been treading out the corn for years with the muzzle on, they still trudge on, half starved, until from want and absolute necessity, their limits are circumscribed, their meetings disappointed or abandoned, and they confine themselves to some secular calling, to save themselves from the poor-house or the jail. But you will say, the preacher is not to blame because the church does not comply with her duty to him. Very true: the preacher is only to blame for not telling the church her duty, and for remaining any longer in connexion with her, if she refuse to comply with it. For a wilful neglect of this plain duty, through covetousness on her part, is a virtual declaration of non-fellowship for her preacher, and so he should consider it, and at once dissolve the connexion existing between them.

2ndly, as to Churches: Our churches maintain (and if they are the churches of Christ they have the right to take this ground,) that they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; that they hold the faith once delivered to the saints; that they are God's peculiar people, and that this peculiarity consists mainly in their keeping the commandments of God, and embracing his word as the man of their counsel, bringing every doctrine to it, to be tried, and faithfully to abide all its righteous decisions. This, methinks, is the sum of our profession, as churches, but, alas, what is the pomp and parade of profession, however or-

thodox it may be, if we can with impunity neglect the plain commands of the Lord—if our faith is not made perfect by works. We constitute ourselves together as a church—one we will consider as a sample of all—and announce, publicly, the mind of the body, that we will, at some specified day, meet, in the fear of the Lord, and choose a pastor. All the members are requested to make it a subject of prayer, to ask the Lord to give us a pastor after his own heart, who will feed us with knowledge, and with understanding—who will feed the flock of God, taking the oversight thereof, not by constraint, but willingly. Well, we meet at the appointed time, and our minds are all made up, we proceed to an election, the lot falls upon A., and, with such unanimity, we say it was the Lord who directed us in the choice. The preacher is duly notified of his call by a committee appointed for the purpose; he takes some time to consider, which is done prayerfully, and he finally accepts the call, and enters upon his labours. After a few meetings, and we become settled, a move is made to comply with the implied promise on our part, that, if a pastor was given us, we would take care of him; we start a subscription for the "support of the gospel;" a paper is handed about, first among the "brethren," and then to the "friends," and as it is the first year, and the preacher is new, a pretty liberal subscription is made out, but at the close of the year, many of the subscribers cannot easily be found, or, if found, are not forthcoming in payment, and the end of the farce is, that about half is never paid; and the next year, if the subscription is renewed, it is in a limited way and with little energy; or, perhaps, the mode of operation is varied a little, and the deacon publishes a general collection to be taken up for the "support of the gospel," and while this is going on, the preacher must leave the house, or remain and listen to the music of the cents as they rattle in the hat. Well, in another year or so, we become tired of this, and conclude, now, that the preacher belongs to us, or, at any rate, "we loose as much time in going to hear, as he does to preach," and thus we balance accounts with him. The sisters, (and they generally do double as much as the men,) take care, in the meantime, that the preacher shall be well supplied with socks and gloves, and many of them communicate something more substantial. Whilst this muzzling business is going on, we express the greatest regard for our minister! We vie with each other, on monthly meeting days, to see who will succeed in getting him as a guest. We are anxious that he should visit us, and bring his family, etc. Not recollecting, that should he leave home on a visit to us, there is no one to hold the plow handles in his absence, or if he should take part of his family

with him, he may leave nothing for the others to eat.

We not only are thus *kind and attentive* to our pastor—at least to get him to preach as often as possible—but we extend our *kindness and love* to neighboring ministers. O, yes, we are anxious that they should visit us; we love to hear *them* preach also; we send loving letters to them without paying the postage, saying, come, and preach for us, we are anxious to see you, and to hear you preach, etc. Well, the preacher sometimes yields to these entreaties, leaves his home, and family, perhaps, at the time, destitute of daily bread, and goes on a visit to his *affectionate and kind hearted* brethren. We receive him joyfully; he stays some days with us, we urge him to prolong his visit. We feed him well, and take care of his horse, and when he departs we say to his family, through him, “be ye warmed, and be ye filled.” The preacher is now aroused by the cries of his children for bread, and the demand of creditors for what he owes, and when he looks around he finds himself, in his pecuniary matters, upon the very verge of bankruptcy—that his time has been given to those who have given him nothing in return, and under the necessity of the case he betakes himself to some secular calling for a livelihood. In a short time he is provided with such things as are needful, and now, when any thing is said about giving him the “milk of the flock,” the reply is, O, he has gone to work, he has a plenty. He prints a paper, and makes money enough, as no doubt, many said in the case of our lamented, and, by me, much beloved Jewett. But the close of the scene is, the preacher is now old and gray-headed; all the prime of life has been spent in the service of his master, and in waiting upon the churches, and as he is unable to work, he is either turned out to graze, or we publish propositions, through the newspapers, to raise a fund for his support, as in the case of brother Reis. That the motives of the brethren who interested themselves in behalf of brother Reis, as above alluded to, were good, I have no doubt, but is it not a miserable policy by which our church concerns are managed, that would ever leave the necessity for such a case. Well did Elder Conner, of the Shilo Association of Va., once say, that “covetousness was the burning sin and curse of the Baptist denomination.” Brethren whose income is hundreds and thousands per annum, will absent themselves from church-meetings, when they anticipate a move to raise something for their pastor. They can add farm to farm, and store to store—educate and dress off their children in the best and most fashionable style,—set off their houses with the most costly, and in some instances, useless furniture, but when a contribution is called for, for their minister—the man of their choice—they have nothing to spare! Or, perhaps, to save appearances, they will hand over a few shillings, with the promise of more, or the declaration that they *have* done a good deal for him, etc. And the *principle* upon which we contribute, I should think repugnant to the feelings of

every christian minister: that is, making *presents*. It is a *debt*—as much a debt as any we ever owed for our houses or lands, but of a different kind, it is true; (and is not collectable by the laws of the land, for which we should all be thankful;) it is a *gospel debt*, one we owe under Christ, and from the payment of which we cannot be exempt, and he that would not discharge an obligation under Christ is not to be trusted under the laws of the land.

We seem, in a word, to propose a kind of *partnership* with the Lord, in our conduct towards our preacher, saying, “We will keep him poor, if the Lord will keep him humble.”

There are, I rejoice to know, some few honorable exceptions to the course pointed out herein, yet it is lamentably true that the picture will suit in many churches. And with what consistency can we raise a loud cry against Arminians, and the New School generally, if we, ourselves, in regard to a plain command of the Lord, are found transgressors. May they not, with propriety, say to us, “physician, heal thyself?” or, “thou which teachest a man should not steal—dost thou steal?” I have known one or two instances, where a person in the vicinity of a church, not a member, nor even a professor of religion, has given more to the preacher than the whole church. May the Lord speedily restore his people, and lead them in his commandments. And may we all be constrained to show our faith, by our works, that by works our faith may be made manifest.

JOSEPH.

RELIGION AND POLITICS.

Every one who has paid but a general attention to these subjects, knows that they are entirely distinct in their nature and ultimate bearing. The former embraces our obligation to God, the latter has relation to our connexion with man, and our obligations purely as citizens. The former has relation to eternity, and eternal things, whilst the latter is limited to time, and time things, exclusively. But though entirely distinct in their nature, yet I know of nothing in the laws of Christ that goes to deprive the real subjects of his spiritual kingdom from enjoying whatever political privileges may be granted to them by the government under which they may live, yet I cannot think it becoming them to throw themselves into the whirlpool of party strife and contention. Notwithstanding, however, the evident distinction between the two subjects, human legislators, whether from ignorance or arrogance, have invaded the prerogative of God, as well as the rights of conscience, by blending them together, and in forming certain creeds, and forms of religion, by penal sanction. This unholy alliance has connected the history of the church with the political operations of the world, and that to her sorrow. I say, this unholy alliance has produced that connexion of the church with the political operations of the world. “For my kingdom,” said Christ, “is not of this world,” and, in fact, there is nothing in the nature of this kingdom to connect it with the world, provided human legislators would mind their own business,

and not meddle with things too high for them. Of this we have an illustration in our happy country. Our Constitution knows nothing about religion; it is as silent on the subject as if such a thing did not exist, and that is just as it should be, and just what we Old School Baptists ask of human legislators, and that is nothing at all. All we ask of them is to mind their own business, and let us alone, and if our religion will not stand without their aid, it can in no way, and the sooner it falls the better, for that religion that depends on human legislation for sustenance, is not worth having.

Owing to the negative position of our glorious Constitution, in reference to religion, the church has been unconnected with the political operation of the nation. She has not been required, under penal sanction, to subscribe to creeds and forms. In view of this constitutional privilege, many of our brethren conclude there is no danger of our religious rights ever being infringed upon. But this depends upon circumstances. If the preservation of our political virtue depends upon the Constitution, then we are safe, and may lie down in perfect security on the subject; but if the preservation of the Constitution in its present form, and the perpetuation of the privileges it guarantees to us, depends on the political virtues of the people, it alters the case materially. And that the latter is the case, there can be no reasonable doubt. The Constitution emanated from the people, and is justly denominated the people's Constitution, and, on this subject, expressed the will of the people at the time of its formation. But let us suppose a change in the people on this subject, and that the impression becomes general that religion requires legislative action to give it extension and permanence, and where is our constitutional security? It would soon be numbered with the things that were. And is there no danger on this head? Let history answer this question. At a very early day after the Revolution, an attempt was made in Virginia to obtain what was called the general Bill—that was, to make a general provision for the support of religious teachers. This attempt brought out a number of petitions from the good old fashioned Baptists of Virginia, whose backs were still smarting from the effects of other infernal scourges. It elicited also a remonstrance from that eminent statesman, James Madison, which will continue as a monument to his fame, as the defender of civil and religious liberty.

A similar attempt was made in Maryland, within the recollection of the writer, but failed. It has not been long since the general government was tempted to legislate on the subject of religion. I refer to the Sunday-mail petitions. We cannot suppose that the suppression of the Sunday-mail was the ultimate object of the wireworkers in the scheme; it was only intended as an entering-wedge. Had they succeeded, it would have been a prelude to a course of legislation upon the subject of religion. But that failure has not dismayed them; they declared, at the time, that they had nailed their flag to the mast-head, and they have acted accordingly; and have been straining every

nerve to carry out their wicked schemes of monopoly. Efforts are making to obtain a control over all the fountains of education, from the college down to the primary school; and if these things continue to increase for a few years to come, in the same ratio they have for a few years past, it will not be long ere the genius of liberty will lie gasping at the feet of clerical cupidity.—And with all these things in view, can we coolly come to the conclusion that there is no danger? I, for one, cannot; and the great danger lies in the idea of no danger. If the people saw and felt the danger hanging over them, those incendiaries of their liberty would soon meet their reward. But this fatal apathy of the people, furnishes the most powerful auxiliary that these inflexible enemies of our rights could wish. Had the same attempts at religious monopoly been made forty years ago, the people would have risen, *en masse*, and put it down; but now they are inclined to treat with contempt those who have independence enough to sound the alarm: but this should not discourage them,—it is honorable even to die in a good cause.

I have ventured to say, above, that the religion of Christ does not exempt its subjects from all the political privileges guaranteed to them by the government under which they may live. When those rights are denied them by the powers that be, it becomes them to submit with patience: but whenever those rights are invaded by human legislators, it is an usurpation on the part of such legislators, for they have no right from the Supreme Legislator to do so: yet when it is his pleasure to suffer it, it becomes us to submit.—Beloved, avenge not; vengeance is mine, I will repay, saith the Lord. But when such usurpation is not assumed by the civil government, as in our country, and men among us are resorting to every intrigue in their power, and exerting an unhallowed influence to corrupt government—to such a course I believe it our privilege, and I will not say it is not our duty, to resort both to the right of speech and suffrage, to defeat them, and perpetuate those dear-bought rights. And before I can give up this opinion, I must be convinced that they have a right from higher authority than human to deprive us of them. But after all, should they succeed in fastening on us the galling chains of religious intolerance, it will then become us to submit to it as one among those dark dispensations of Providence, for a full solution of which we must wait his pleasure.

It was under this persuasion that your movements in reference to the school question in your State, as well as your editorials in regard to the Philadelphia riots, were prompted—not by party politics—but with regard to the religious intolerance of the age. I have taken a different view of the subject to some of your correspondents, who in administering reproof, were no doubt governed by the best of motives; but it may be that the difference arose from their not properly distinguishing party politics from the several politics that involve our civil and religious privileges, which are guaranteed

to us by our constitution. I hope, however, those brethren will excuse the reference made to them, when I tell them that I do not mean it as a reflection—believing, as I do, that they were conscientious in their belief.

Yours as ever, T. BARTON.
Strikersville, Pa., 1845.

FOR THE SIGNS OF THE TIMES.

Alexandria, Sept. 3, 1845.

BROTHER BEEBE:—I feel a desire to write a few lines, though at the same time I fear they will be an intrusion on your paper, yet I cannot restrain the wish that urges me on. The great interest I feel in regard to the welfare of my own soul, and the utter impossibility of our seeing God in peace without being regenerated, draws my mind to Christ's discourse with Nicodemus, which settles finally the many controversies that have arisen in these latter times respecting the plan of salvation. "*Marvel not that I said unto thee, ye must be born again.*" These words were spoken by our Saviour to Nicodemus, who seems to have caught the idea of the divinity of Christ from miracles he wrought, and though he had that knowledge of God which we are told in these times is sufficient to save us, yet the first declaration of Christ to him (with all his knowledge) is, *Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.* This plain discourse, which was written for our instruction, must forever establish, in the mind of every christian, this truth:—the ignorance of natural men concerning new birth, which is considered a thing of little moment, or as a something that cannot be credited by many who bear the name of christians. They ask, like Nicodemus, *How can a man be born when he is old?* This inquiry, then, draws the line between that portion who have only been born into the kingdom of this world, and those who have been translated by the second birth into the kingdom of God's dear Son.

In thinking of this portion of divine truth, the blindness of poor man is made manifest by that light which the Almighty has given as a lamp to the pilgrim's feet. This light shows to every regenerated man the depravity of his own heart, and as all flesh is sinful, from his own depravity he forms a just conception of the condition of the whole human race, and it also enables him to know that the scripture which declares the heart of man is desperately wicked above all things, to be entirely true. There is a septum between natural men, and the children of God, which cannot be penetrated by the former for this plain scriptural reason—Man is dead in trespasses and in sin. Before our cheeks were fanned by the zephyrs, we knew nothing of this world; and when we were permitted to gaze upon creation, by the goodness of God, we were just as ignorant of the kingdom of God as we were of the kingdom of this world before our natural birth, for this simple reason—we had not been born or translated into the kingdom of God's dear Son. Upon our ingress into this world, we are endowed with all necessary

means to become acquainted with nature and nature's God. We have a mind by which we are enabled to pry into the mysteries of this world, and reason to control our passions; a conscience that is either accusing or excusing, which hourly exhorts us to morality and virtue, as our reasonable duty. It is the nature of man to ask this question—Will you not give me heaven as a reward for my obedience and morality? We are compelled, by the scriptures, to say no; and for this answer we have drawn upon our heads the anathemas of man. Here is the great difference between the christian and the unregenerate, which ought to encourage every poor child of grace, and strengthen him in the hour of trial. When he reads the decrees of God his heart is drawn out in thankfulness to the Almighty—when he beholds the glorious provision made by him, he looks upon it as the only plan that could have been adopted to secure his redemption, and would not have it altered in the smallest point for worlds. But the poor sinner rails out against the supremacy of God, and when his decrees are spoken of, they accuse him of partiality and injustice; tis because they have not the light of revelation, and they read the Bible and think of God with no other light than that of reason, which never was intended to unfold to man the mysteries of the kingdom: he must be born again. This was the grand mystery of Nicodemus, (and all men in nature's darkness are like him,) they cannot conceive how a man can be born when he is old, but God says it must be so, and also explains the spiritual birth by the natural birth, and as he is the author of the first he must be of the second, or he has failed in his explanation. If this be so, what then becomes of the means employed at this day, for regenerating men and women? Does it then depend upon man to say whether or no he will be born again? Was it by his own solicitations that he became a resident of this world? If he has not the privilege of making this petition, he has not the power to petition for his admission into the kingdom of God, because he is dead, and here it rests. On what now does our salvation depend, on God, or on our asking for it? The answer to this question will be found in the first chapter and thirteenth verse of the gospel by St. John,—*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* This difficulty never can be settled with unregenerated man until he is made wise unto salvation; but when he has been born again, or quickened by the Spirit of God, he then becomes acquainted with Jesus Christ, his Mediator: the great mystery then is solved, he no longer rebels against his Saviour, he sees of a truth, that he has been dead in reality, because he has now the power of seeing and understanding. But he that is of the earth is earthy, and speaketh of the earth. The language of earth and that of heaven, are quite different. He that has not the Spirit of God implanted in him, never can know anything about the truth as it is in Jesus—he never can speak the language of the saints—he must be taught of

Sept. 8, 1845.

Men in nature can speak of the earth to each other understandingly, because they have been taught the same language. Men cannot understand that they never have been taught. It is plain to the mind of every man that before we can know anything about this earth, we must be born naturally, and then by proper teaching we become acquainted with the language of earth. Is the Bible, I ask, the language of earth? No—it belongs to heaven. But we are told that natural men can read it, and understand it; and by so doing, it will open up a way for their deliverance. If this be the case, there is no cause for a new birth. But God says—*Except we be born again we cannot see the kingdom of God.* If the Bible, then, is spiritual, it must belong to a spiritual world, and consequently it must forever remain a mystery until we are born into the world where it is taught. God is the teacher in that realm, for the scripture says—*All thy people shall be taught of the Lord.* The children of God, then, having the same instruction, are very apt to be united in sentiment. For I do not think that God would teach one portion that salvation is of grace alone, another that it is of works and grace united, another that the preached word is the means of regenerating souls, another that we must prove faithful or we will fall from grace and go to hell, and another that salvation lies in the bottom of some stream. But all of God's children are taught that salvation is of the Lord, and that it is for him to give repentance unto Israel, and remission of sins. So, then, Nicodemus speaks the language of every sinner, and Christ the language of every christian. It is then very plain to my mind, that the cause of so many *ites* and *isms* is, that they know nothing of the second birth, which translates them into that world where all talk alike, and think of God in the same way.—With the evidences connected with our poor few, let us take courage and run with patience the race set before us, ever looking unto him who is the Author both of our natural and spiritual birth, and the Finisher of our faith.

Your brother in the hope of seeing our Savior,
T. M. PERRY.

FOR THE SIGNS OF THE TIMES.

Williamson County Ten. Sep. 5, 1845.

BROTHER BEEBE :—I have been wanting to address you for some time, but owing to various causes, particularly sickness in my family, I have hitherto been prevented. The cause of my writing at this time, is in consequence of a letter which I find in your number for August 1, which I have this day received, over the signature of Peter C. Buck, written in relation to a letter published by me in the first number of the present volume. I am very sorry that Brother Buck has altogether misunderstood me or, at least, my meaning. I was far, very far from charging the Red River Association with holding Parker's views of an eternal Devil. I have an extensive acquaintance in the bounds of that association, and with all the preachers connected with it, and I am persuaded

that there is not a more sound and orthodox body of Baptists in the world. They are brethren that I love and respect, and whom I should be sorry to offend and much more so to misrepresent. I regret that I could not attend that association this year so as to explain; but as I could not, I hope brother Beebe, you will do me the justice to publish this letter, as I am indirectly charged with falshood. I was a corresponding messenger to the Red River association last year, and it was not the association that I complained of, but what was preached, at least I intended to convey that idea, and I would here remark, that of the three that I heard preach, two were not corresponding messengers. I was not alone in my conclusion of what was preached, I heard a great many of the brethren talking about it. I do not think it advisable to make a long parade, in the Signs, of names which would involve me in an almost endless controversy. I hope Brother Buck will see the popriety of this.

As it regards Brother Buck, if I have said any thing to hurt his feelings, or those of any other brother, of that association, I am truly sorry. I have a great regard for brother Buck as a precious brother, a christian, and a gentleman, but we are bound to differ on the subject of the Two Seeds. I do not design this as controversial, far from it, for I am opposed to controversy on the subject. My opinion is that where Parkerism is preached you will find the non-resurrection of the body, for they are closely allied; I have never heard one preached without the other. I am bound, brother Beebe, to reject both as heretical, as opposed to the honor and dignity of God. It is a fact which can no longer be hid that this doctrine is among us; it is producing distress in some of the churches in this country. Now, brother, if this is no part or parcel of the Old Baptist doctrine it must be heresy. For my part, much as I despise Arminianism, (and that is not a little,) I would just as soon have it as Parkerism. I profess to be an Old School Predestinarian Baptist, and try, in a feeble manner, to contend for the following principles, viz :—The eternal and immutable love of God to his people, grace being given them in Christ before the world began, the sure performance of the unconditional promises of God to his people, and I would add in thus trying to preach Jesus as the Way, the Truth, and the Life, I am opposed by many, the world, the nominal professor, and, worse than all, by some under the character of Baptists. I hope brother Buck will receive this as a sufficient explanation, as I wish the matter to cease here, and not have the columns of the Signs filled with useless controversy. I could write a great deal upon this subject was it worth while, but I think that there are other things that the Signs might be filled with of more importance to the children of God than the genealogy of the devil. May God, of his infinite mercy smile upon his children, may he direct them into all truth, and finally bring us off more than conquerors is my sincere prayer for Jesus' sake.

Your unworthy brother in the bonds of a persecuted gospel.

JOHN H. GAMMON.

ELDER BEEBE :—The following, written (in substance) some years ago, was intended as an illustration of what is usually called *free agency*, as connected with *accountability*. I do not suppose it to be by any means perfect, for no figure can in all points apply to the subject it is designed to illustrate; but if its main scope conveys a correct idea of the principle of God's dealings with men, you may make what use you please of it, and if it is radically faulty, I wish you to point out its defects and correct them.

Suppose a father says to his son, "Son, go work to-day in the garden." The boy on looking for his instrument of labor, is unable to find it in the place where he knows it ought to be. He returns to his father, saying—"I cannot work, for I cannot find the hoe." "But," says the father, "you had it last, and you know it was your duty to restore it to its place. The fault is yours, and the circumstance you offer as an *excuse* is itself your *guilt*. It was by disobedience that you lost the power of obeying." Now does *justice* require the father to recall his command? Was there anything unreasonable in it? Has he changed if he continues to press upon the son his duty to work? Or does justice demand that he should make some abatement in his requisition, in order to accommodate the incapacity of his son? Is not the latter under the same *obligation* to obey the *first* command, as if he had the *power* to do it, seeing the reason he cannot, is not its severity or unreasonableness, nor any change on the part of the father?

So God has given his creatures a command—a law; "Thou shalt love the Lord thy God with all thy heart," &c. It is a most reasonable service. But man by disobedience has rendered his nature so sinful, that *now* it is impossible for him to obey. Still the law and its penalty remain the same: "Cursed is he that continueth not in *all* things;" "The soul that sinneth shall die."

God does not qualify the command to accommodate sinful creatures, but says—"Be ye holy, for I am holy." But the scriptures everywhere recognize the incapacity of man to do it, "for if there had been a law that could have given life, verily righteousness had been by the law;" but "by the works of the law shall no flesh be justified."

But to return to our illustration. The son had no idea but that he *could* obey, and perhaps, thinking there was no need of going just then, he might have gone awhile to play, intending by-and-by to go and work. But when he really set out in earnest, he discovered his inability. So the carnal heart has no doubt but that it can and does obey. If the command had not been given, the boy would not have discovered this want of power. Paul says, "I was alive without the law, but when the commandment came, sin revived, and I died." Imagine now the father saying, "I knew you had lost the instrument which you must use in your labor, and I gave you the command to

teach you the error of your disobedience." So "the law is a *schoolmaster* to bring us to Christ," to show us that we did not know before our utter helplessness. "The strength of sin is the law"—"for by the law is the knowledge of sin."

Further, suppose the son to say, "Father, I have done wrong; I have disobeyed you and lost that hoe, but give me *another*, and I will cheerfully obey you. I know you are under no obligation to do so, and if you still insist upon my doing your first bidding, it would be no more than just. If you grant my request, it will be nothing that I have deserved, but an act of free grace; but if you do not, *what can I do?*" Thus he finds himself in a "strait place," and might adopt the language of Jeremiah, "He hath hedged me about—he hath made my chain heavy." Thus the sinner feels his need of *another life*,—a power, not of nature, but of grace, to do his will, and thus confessing the justice of his condemnation, he still entreats if there is a way that he may be helped, and his prayer is, "To whom shall I go?"—"What shall I do to be saved?" "Lord, save or I perish!" He has no other resource than to apply directly to him whom he has disobeyed—he feels no other arm can aid him, and he expects it only through free and sovereign grace. Compare with this the declaration of the Lord—"O Israel, thou hast destroyed thyself, but in me is thy help found." "The wages of sin is death; but the gift of God is eternal life."

All sinners are in just as helpless a condition as that I have attempted to illustrate; under the curse of a law which they have neither the power nor will to keep. If any one doubts this inability, there is an easy way to prove it. Let him try to keep the law with a sincere and perfect heart, and will he not be ready to exclaim, "Oh wretched man!—when I would do good, evil is present with me?" For people do not feel the weight of the chain of bondage by which they are held in captivity to the "law of sin and death," till they have a *desire* to obey. The corruptions of an evil heart, a sinful nature then began to press upon the soul, and it is indeed *weary* and *heavy laden*. The scriptures are full of rich promises to such as are in this state. They are truly "heirs of promise." God never excited desires after holiness in the soul without intending to satisfy them, and all *good desires* come from the life-giving spirit. As the poet sweetly sings, and he tells, I think, the experience of every saint,

"By nature prone to ill,
Till thine appointed hour,
I was as destitute of will
As now I am of power."

If the preceding remarks are correct, the accountability of man appears to be the same as ever; but where is his free agency? It is often said that one cannot exist without the other, and doubtless man at his creation must have possessed both. Am I right in the supposition that the latter was lost in the original apostacy—that though our first parents were free (not from obligation or accountability, but free in their wills to

obey or disobey) none of their posterity ever have been or will be so again?

When you find leisure will you give your views on Rom. v. 14, especially on the question who are the class of persons spoken of that had not sinned after the similitude of Adam's transgression.

Your sincere friend, F.

MINUTES.

The Maine Predestinarian Baptist Conference met agreeably to appointment with the church at North Berwick, York County, Maine, on Friday, Saturday, and Sunday, the 19th, 20th, and 21st of September.

Appointed Eld. Philander Hartwell Moderator, and Deacon Joseph Perkins Clerk.

Received minutes and letters of correspondence from Warwick, Delaware River, Delaware, Baltimore, Ketocton, Corresponding, and Maine Predestinarian Old School Associations; also Elds. P. Hartwell and G. Beebe, as messengers from Warwick.

Appointed Elder James Steward, Deacon Joseph Perkins, and brethren Jepheth Perkins, to attend the Maine Predestinarian Old School Association, Deacon J. Libby and O. Fernald to attend the Old School Meeting at Woburn, next week.

Ordered, That our correspondence (through the Signs of the Times) be directed to the Warwick, Delaware River, Delaware, Baltimore, Corresponding and Ketocton Associations.

Resolved, That we solicit correspondence with all Old School Baptists who feel disposed to send us their minutes or messengers. Adjourned.

P. HARTWELL, Mod.

J. PERKINS, Clerk.

CORRESPONDING CIRCULAR.

The Old School Baptist Conference of Maine, to churches, conferences, associations, and Old School Meetings, with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—The God of our fathers, in the display of his grace, has been pleased to raise up, in this part of the land, a *little flock*, into whose hearts he has graciously communicated his fear, and shed abroad his love; and unto whom he has given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

For many years we have felt ourselves to be almost alone, not knowing of the many of his hidden ones whom God had reserved to himself in distant parts of the land. Many of those with whom we were once in fellowship and correspondence, have, in this state, as in other parts of the country, departed from the faith, giving heed to seducing spirits and doctrines of devils, and they have gone in the way of Cain, and ran greedily after the error of Balaam, and have perished in the gainsayings of Core, or Korah.

The way of Cain was a way of his own invention, of his own choice, unauthorized by the Lord, and a way which God did not approve of. The way of Cain's religion was to offer unto God the fruits of his own labor, and to commence a war of extermination against those who worshipped God in the Spirit. Balaam loved the wages of unrighteousness, and was willing to curse the Lord's chosen Israel, that he might obtain thereby the royal favor of the king of Moab, and Korah perished when he usurped the priesthood which belonged to the family of Aaron. The earth opened her mouth and swallowed up his host. It has been even so with those who have gone out from us. The way of Cain and the error of Balaam have been strongly developed in their course, and

the earth, or earthly religionists, have swallowed them up, so that they have *perished* as to the fellowship of the saints.

But, dear brethren, we have great reason to be humble and grateful to God that we have not been left to go with them, for we are sure that nothing short of his saving grace could have preserved us in the day of trial. Our hearts have been made glad in hearing from the associations of our brethren in the southern and western states, with whom we are now permitted to correspond: and we earnestly desire a continuance of friendly correspondence. We have enjoyed a pleasant interview, and the season has been, we trust, profitable and refreshing to our souls. Brethren Hartwell and Beebe were all the messengers from sister associations, who visited us this year. We hope, however, that other brethren from abroad will attend with us at our next meeting, which will be held with the church at North Berwick, York County, Maine, commencing on Wednesday after the 3d. Monday in September, 1846, at 10 o'clock, A. M.

As we do not print our minutes, we desire that our corresponding brethren will receive our correspondence through the "Signs of the Times."

P. HARTWELL, Mod.

J. PERKINS, Clerk.

CORRESPONDING LETTER.

The Ketocton (Old School) Baptist Association, to the several associations with which she corresponds sends christian salutation.

BRETHREN, BELOVED FOR THE TRUTH'S SAKE:—Being assembled again at our anniversary meeting, with humble pleasure we resume our epistolary correspondence, and in doing so we have the peculiar satisfaction to assure you that our present session has been one of harmony and unanimity, and the word has been preached among us with a zeal and faithfulness becoming those whom our God hath sent; truth undisguised in gospel simplicity, and unadulterated by the machinations and inventions of modern popular religionists, has been the theme of the servants of the Lord. They seemed to be determined to know nothing among the people save Jesus Christ and him crucified, which is all that the true child of God can feed upon.

Dear Brethren, the present is the period, no doubt, which the apostle had in view when under prophetic influence he spake of trying and perilous times that should come. It therefore behooves us to adhere to the injunctions of the word of divine inspiration; to stand fast in the liberty of the gospel; to contend earnestly for the faith once delivered to the saints, and to live soberly, righteously, and godly in this present world, that our good may not be evil spoken of. Brethren, we are now a small but a united body, and we pray that the God of Israel may preside over us, and keep us in the unity of the spirit and in the bonds of peace. Our minutes will show that the additions to our churches the past year have been small; but the work is the Lord's, and we desire to be thankful to him for the few, and wait his time for a more abundant display of his power and grace. We feel thankful for the counsel and preaching of your messengers, and we affectionately request a continuance of friendly correspondence. Our next associational meeting will be held with the church at Thumb Run, Fauquier county, Virginia, commencing on Thursday before the third Sunday in August, 1846.

THOMAS BUCK, Moderator.

PHILIP A. KLIPSTINE, Clerk.

EDITORIAL.

NEW VERNON, NEW YORK, SEPTEMBER 15, 1845.

ACCOUNTABILITY—FREE AGENCY.

Reply to communication of "F," commenced on page 140.

That man was created under law to his Creator, is self-evident, and requires no argument to establish the fact; for if there were no law, there could be no transgression; and if no transgression, no guilt or penalty; but both are manifestly attached to all the human family in their relation to Adam. "By the offence of one man, sin entered into the world, and death by sin, and so death has passed on all men, for all have sinned." That all men are subject to, and under sentence of death, is declared in the scriptures. "The sting of death is sin, and the strength of sin is the law." Therefore, as man could not be a sinner, nor a sufferer of legal penalty, if he were under no law—it follows, as a certainty, that man was created under law to God. Whether that law was expressed, or only implied, is not the question; but the certainty of its existence, and of its dominion over man, "Until the law," (or Mosaic dispensation,) "sin was in the world," and "death reigned from Adam unto Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

From the above consideration, it is certain that man was not, in his first estate, a "free agent;" but that he stood as a creature of God, subject to his will, pleasure, and decree; amenable to God, and bound to abide his sovereign pleasure and order in all things. It is ridiculous to argue that a man is free, if he is absolutely bound; and that man was bound by the law, and by the absolute and sovereign decrees of God his Maker, few, if any, will dare to deny. An agent is an actor; and none can doubt that man is an actor: but if he is or was a free actor, or agent, he could not sin; for if free, he was under no restraint or obligation to God or man. The absurdity of those who contend that moral obligation and free agency are inseparable, is abundantly manifest, for both cannot exist together—it is impossible. That man acted according to his own inclination in the original transgression, and that all men voluntarily sin against God, we do not dispute; but this, admitted, cannot change the position, that a man that is bound is not free, and a man that is free is not bound.

As to the allegory of our correspondent, we are led to conclude that all allegories fail to fully elucidate the subject of the mystery of iniquity or the mystery of godliness. The claims of divine government were not dissolved by man's apostacy from original innocence, or man would have become a free agent; but his circumstances are materially changed, and in his sins he is fallen under the condemnation and wrath of that law under which he was created, and that law, which before only required him to continue in perfect and perpetual obedience, now pours out its curses upon his guilty head.

But the restoration of "the hoe," or implements to work with, cannot qualify the transgressor for obedience to the law; for the soul that sins *must die*: the law holds the transgressor where he cannot put forth his hand and eat of the tree of life and live forever.

But if man had retained his native purity and innocence, that could only have perpetuated his paradise, but it could not make him spiritual—nor fit him for heaven. The work of redemption does something more than to restore lost implements—it redeems from the law, as well as from guilt, and redeems unto God;—brings the redeemed under law to his Redeemer, and secures to him all the spiritual blessings of heavenly places in Christ Jesus his Lord.

In regard to the query with which the communication of "F" is closed, viz:—"Who are the class of persons spoken of in Rom. v. 14, 'that had not sinned after the similitude of Adam's transgression,'" we will only remark, that Adam, in his transgression, was a figure of him (Christ) who was to come. And after Adam had followed his bride into the transgression, it was said, "Behold, man has become as one of us," &c. Gen. iii. 22. Adam, then, in his transgression, was a figure of Christ, and that figure, or *image*, as it is elsewhere in scripture called, was not complete until he had followed Eve in the transgression. We might here enlarge, and show that Adam, in his original creation, embodying all the bones of his bones, and flesh of his flesh; identified with all that should ever proceed from him, as being before all, the life of all, &c., was a living figure of Christ. The words also of Adam were significant. The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Gen. iii. 12. The man was not deceived, but the woman being deceived, was in the transgression.—Paul. Thus stood the case. God had said, "the day thou eatest thou shalt surely die." The woman had eaten, and that day, by the decree of heaven, the destinies of Adam and Eve were divided, irrevocably and forever, unless Adam should follow Eve, for it was not possible that Eve could return to Adam; and Adam without being deceived, identified himself with his fallen Eve, to maintain a unity of destiny with her forever. But we have not time nor space now to dwell upon this most interesting subject.

"From Adam to Moses death reigned"—this conclusive argument is used by Paul to show that man was created under law to his Creator, and that death which proved its victims to be under law, (and therefore not free agents,) extended to those who had not, like Adam, committed actual transgression personally. A similitude is a likeness. Adam's transgression was a deliberate disobedience of what God had expressly said to him, but those who lived and died between the days of Adam and of Moses, had no such express commands given to them, and many of them died without arriving at a state of consciousness that they were the creatures of God; and hence we understand the Apostle to use this expression to

show that all were concluded in sin; that judgment had passed upon all men—and all were under the sentence of death, and that the law of God which was given to Israel, by God, through Moses, did not change the state or condition of the gentile world; that it afforded no way of deliverance even to Israel; it was added because of existing offences, and that by it sin should appear to be what in reality it was—*exceedingly sinful*.

MINISTERIAL SUPPORT.

The communication of "Joseph," commenced on the first page of this number, may seem to some of our readers somewhat out of the ordinary course of this paper. It has been common for Old School Baptists to bear heavily upon those who preach for filthy lucre's sake, and make merchandise of the gospel. We have no doubt that some of our brethren, in entering their honest protest against the moneyed religious institutions of the day, and the avarice of those who, like Isaiah's dumb dogs, can never have enough, have, either from want of proper discrimination, or from some other cause, left great reason for many to suppose they considered it unscriptural for churches to sustain, by pecuniary aid, those whom God has placed among them as preachers of his word. We have, ourselves, heard some zealous brethren repudiating, in unmeasured terms, the idea of preaching for money—as though they could not in conscience be prevailed on to receive a cent from those to whom they were preaching, when we have known that their circumstances, and those of their families, required rather that they should call the attention of their brethren to those passages of scripture quoted by "Joseph."

We are far from believing that a preacher should consider himself called of God to remain year after year with a church which, having the ability to relieve his necessities, has not the faithfulness to do it. Nor do we believe it is scriptural for a church to wait till the patience of her pastor or preacher is exhausted, and force on him the necessity of begging, or fretting. There are mutual obligations devolving on both pastor and church.

If a man preaches for filthy lucre's sake, he is a hireling, and should receive no encouragement from the people of God. But, those who are called of God to the work, and of whose calling the church has no doubt, they are as fully bound by the laws of Christ to supply his temporal wants, according to their means, as the preacher is to preach.

With "Joseph," we are inclined to believe that much of the fault lies with the preachers, in withholding the proper admonition of the gospel; but a still greater fault is in frequently preaching as though they thought it wicked for the ministers of Jesus to receive remuneration from their brethren for their time, service, &c. Let this subject, with every other in the New Testament, receive due consideration and prompt action.

A DESTRUCTIVE WHIRLWIND swept over the southwest part of Fallsburg, Sullivan co., between two and three o'clock, P. M., on the 2d. inst. In its course the house of Eld. PHILIP C. BROOM was destroyed, and the contents scattered and principally ruined. Sister Broom was severely injured by the falling timbers, and had four of her ribs broken. By an almost miraculous providence the lives of the members of the family were preserved from death. One of the children—a small boy—was in the cellar, and though the house was torn from its foundation, and the cellar wall partly destroyed, he escaped without serious injury—others were obliged to cling to stumps and roots of trees, while fragments of the building, together with furniture were dashing around them with fearful violence.

We take the liberty to suggest to our brethren, that Elder Broom is a poor, but worthy brother of the Old School Baptist faith; that he is now struggling to repair the ruins of his former habitation so as to shelter his suffering wife and children. His loss, in a pecuniary point of view, is heavier than he is well able to bear. Will not the brethren generally feel it a privilege, as well as a duty, to contribute to his relief? His Post Office address is, *Fallsburg, Sullivan co., N. Y.*

ELDER HEZEKIAH WEST HAS FALLEN ASLEEP!

Our language is inadequate to express the feelings of our heart, while recording the decease of our venerable and dear brother whom God has called home. For many years we were intimately acquainted with him—we have travelled and labored together—together *we have walked to the house of the Lord!* His able and interesting communications have often enriched the pages of this paper; his faithful and indefatigable labors in the gospel ministry, have comforted, instructed, and fed the sheep and lambs of our Redeemer's flock. His irreproachable character as a man, a christian, and as a minister of Jesus, gave him a prominence among his brethren, and among his fellow men, and entitled him to that characteristic of a minister of Jesus which is insisted on by an inspired Apostle—he "had a good report of them which are without." Those who persecuted him for the truth's sake, were constrained to admit that his deportment was in all respects beyond the reach of censure. For integrity, veracity, and honesty, he stood pre-eminent; and his unremitting care and watchfulness to walk circumspectly, that the ministry should not be blamed, was well worthy the imitation of others. As an itinerant preacher, he labored faithfully to search out the scattered jewels of his heavenly Master. Often in his journeys has he turned aside twenty or thirty miles to call on, and preach to but one of the scattered sheep; to visit those whose local situation deprived them of hearing the word seem to be his peculiar care. He sought not to establish a fame in the crowded audience, but delighted rather to visit the sick, the afflicted, and to minister to the disconsolate of his Father's chil-

dren. But he has gone—his mortal tenement now slumbers with the silent dead, and his immortal spirit has reached that delightful goal where sickness, sorrow, sin, and pain, can interrupt no more.

Having been called to commit the body of his wife to the tomb, many years ago, and his children no longer needing his care, his whole time was devoted to his Master's work. His circumstances enabled him to devote much of his time and labor among the poor and destitute who were inaccessible to many of our brethren whose domestic charge and pecuniary embarrassments do not allow them to search out or visit.

Those of our readers who have never seen his face, have become familiar with his name from reading his frequent communications in the Signs. His death will be sensibly realized and lamented by the Old School Baptist generally. Of his doctrine, and steadfastness in the faith of the gospel, those who have read his letters will not require to be informed. The particulars concerning his last moments; his age; and the state of his mind at the moment of dissolution, are stated in the obituary notice written by his brother, which will be found under the obituary head, on this page.

REFLECTIONS.

The obituary department of this number is crowded—our ranks are being thinned. "Our fathers, where are they? And the prophets, do they live forever?" We are admonished of the frailty of our nature, the brevity of time; the rapid strides with which we hasten to the tomb.—May we be taught of the Lord so to number our days that we may apply our hearts unto wisdom.

Many of the valiant ones of Israel have finished their course, and are gone to possess their crowns. But a few brief weeks have elapsed since we recorded the death of brethren Jewett, Bryan, Meredith, and others, and now we have to add West and Morehead to the number of deceased ministers of our Lord. May the spirit of grace and of supplication be given us, to call fervently on the name of the Lord of the harvest to raise up and send forth laborers into his vineyard.

Let those of us who still survive the pale nations of the dead, consider well for what end we are spared; whether to serve ourselves, to hord up earthly dross, to gratify the carnal propensities of our nature, or to regard ourselves as being not our own, but bound by the strongest obligations to glorify God, in our body and in our spirits which are his.

And may those of us who labor in *word and in doctrine*, be admonished of the necessity of diligence. Our number is being reduced like the little army of Gideon, and the hosts of our enemies are spread abroad like the multitude of the Midianites. The clouds of war gather darkly around us; may we who remain be valiant for the truth, may we be expert in the war, and stand, every one with his sword upon his thigh, because of fear in the night. The conflict will soon be over, and the saints shall triumph through the blood and righteousness of their Redeemer.

OBITUARY.

STERLING, Whitesides co., Ill., Sept. 25, '45.

BROTHER BEEBE:—With feelings of deep mourning I in form you of the death of my brother,

ELDER HEZEKIAH WEST,

of South Hill, Bradford co., Pa. He died at Paw-paw Grove, Lee co., Ill., on Monday the 22d of Sept. inst., about half-past 10 o'clock, A. M., aged 66 years, 11 months, and four days. He arrived here on Friday the 5th inst., on a visit to my sister and myself, and left here on Tuesday the 9th for home, in as good health apparently as I ever saw him, and on the next Monday we got word that he was at Paw-paw Grove, about 40 miles from here, sick, and not expected to live; and the next day my sister went to him, and stayed with him until he died. He had his senses all the while my sister was with him, but could not speak above a whisper, and for the last day or two he could not whisper so as to make himself understood. They called his disease the Bilious Fever. He died without a struggle or a groan. I wanted to be with him myself, very much, but was prevented by sickness, from which I have not yet recovered, altho' I am able to be about a little.

I remain sincerely yours, CLEMENT WEST.

DIED, at his residence at Springfield, near this place, on the 18th inst., at about 8 o'clock, P. M., brother CHARLES BRUCE, in the 77th year of his age. He had been confined to his bed for about three weeks before his death, the greater part of which time his sufferings were very great, so much so, that the physicians expressed astonishment that he did not die at once from the acute pain he suffered.—One or more surgical operations were performed upon him, and on one occasion much mortified flesh was cut off, and under the skillful hand of the surgeon the mortification was arrested. With his strong constitution, sustained by the best medical aid that could be procured, he now appeared to have the mastery of the first attack, and strong hopes were entertained of his recovery. But, alas for all human calculations and expectations, when the Almighty has ordered it otherwise! A new disease soon developed itself, and which the physicians could not reach, pain in the breast, followed by a collection of matter on the lungs, which in his feeble state he was not able to discharge, and which finally terminated his existence.

I was with him frequently during the last week of his existence, and always found him patient, and resigned to the divine will, frequently saying, "I am in the hands of God, and he will do what he pleases with me. Why should I wish to recover? as perhaps I shall have all these sufferings to bear again," &c.

Brother Bruce had for many years been a firm and decided Old School Baptist, and as he had lived in this faith, he died in its triumphs. I reached his home about 15 or 20 minutes before he expired, and although he was unable to move, or articulate so as to be understood, yet he knew me, and what was a cause of thankfulness to his family and friends, his final exit was calm and serene, without a struggle or a groan, and without any pain apparently. So calm and peaceful was his end, that I had left the room for a few moments, and when I returned I found him dead, without the knowledge of any in the room.

Brother Bruce's house has long been known as a home and retreat for the Lord's people, especially his ministers, in passing through that section of country, as brother Trott I think remarked in the Signs, of the death of sister Bruce, a year or so ago. May the Lord be to his children a father, and a friend that sticketh closer than a brother.

"Help, Lord, for the godly man ceaseth." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord."

JOHN CLARK.

FREDERICKSBURG, Va., Sept. 21, 1845.

BROTHER BEEBE:—Please give the following obituary a place in your paper.

DIED, in Westfallowfield township, Chester co., Pa., after a short illness, JAMES PRESTON, eldest son of Isaac and Elenor Hinkson, aged 14 years, 5 months, and 25 days. Elder Thomas Barton, by request, preached on the occasion from these words, "Shall not the Judge of the whole earth do right?" The neighbors and relatives of the bereaved family deeply sympathise with them, some of whom, having been called to drink deeply of the bitter cup of affliction themselves, are prepared to sympathise with the afflicted. May the Lord reconcile us to his sovereign will; for he can do nothing but what is right.

Yours affectionately,

JOSEPH HUGHES.

SHARPSBURGH, BATH CO., KY., Sept. 16, '45.

In memory of our beloved brother, Elder JOEL MOREHEAD, an Old School Baptist, who departed this life on the 14th inst., about 10 o'clock, P. M., in the 64th year of his age, after a short illness of a few weeks, of a disease of the kidney.

We deem it unnecessary to use eulogy on this occasion, as his high standing in society as a ministerial laborer in the field of the gospel of the Lord Jesus Christ, in word and in doctrine, is well known among his numerous brethren, friends, and acquaintances; and for his piety and good deportment as a follower of Christ, he was undefeasible. We may truly say, there are few his equals in the knowledge of the scriptures of divine truth, and in the defence of the faith once delivered to the saints; and as a good neighbor, affectionate father, a friend to man, and a perfect gentleman. None will question his ministerial labors in the truths of the everlasting gospel, commenced upwards of thirty years ago, maintaining from first to last, the same unfathomable, unconditional salvation, through the atoning sacrifice of our Lord and Saviour Jesus Christ, without the least variation or shadow of turning. In the close of his life, near his last moments, he still continued to defend, (as long as he had utterance,) the truth of God's word, of grace given the church in Christ Jesus before the world began. He manifested to the last, a full his death, he was heard to cry out and say: "Come Lord assurance in a blessed immortality. A short time before Jesus, O come quickly! Come, Lord, come! I want to be going to my great High Priest!" Peace to his memory.

He's gone, he's gone; our brother's gone!
The mandate came—the deed is done.
His sun is set to rise no more;
He's gone to Canaan's happy shore.

Our brother's gone;—we still remain.
Our loss is his eternal gain:
He's gone from sorrow, pain and wo—
The lot of mortals here below.

He's gone to meet his great High Priest,
With saints and angels e'er to feast;
To swim in seas of heavenly love,
With all the blood-bought throng above.

He's gone from evil yet to come;
He's gone to his eternal home,
Where parting friends will be no more
On that celestial, happy shore.

O weep not, brethren; weep not friends;
As his, our lives will shortly end.
We too must soon be call'd away
To worlds unknown; to endless day.

To meet the smiles of heavenly love,
Celestial joys in courts above;
To sing the never ending song,
To whom eternal praise belongs.

Hail, Love, thou word that sums all bliss!
Gives and receives fullest and best!
Spring-head of all felicity!
Emblem of God's eternity!

O'erflowing most when numbers drink!
Essence of all we know or think!
Of good, that binds the One in Three!
Chain that unites, sets Christians free!

Centre to which all gravitates!
Eternal, ever blessed state!
Enduring all, forgiving all!
Fulfilling all at Jesus' call!

Eternally bless'd, thou seek'st no more!
Hop'st not; nor fearest greater power!
Perfection in thy smiling arms!
Mysterious Love! O! wondrous charms!

On earth mysterious! mysterious still
In heav'n! Sweet chord of Zion's hill!
The chord that harmonizes all!
The harps of heaven at Jesus' call!

The spring of Paradise! the tide
That binds Jehovah to his bride!
Exhaustless fount of perfect bliss!
The stream of joy and Happiness!

Exhaust your powers ye wise and great!
Of knowledge, wisdom, and of state!
Exhaust all power in earth or hell!
No tongue the power of love can tell!

Our God is Love, infinite Love!
It buds and blooms in heaven above!
It rules in heaven the topmost seat!
With God, the Infinite and Great!

Yours,

DAVID T. FOSTER.

BLISSFIELD, Mich., Sept. 26, 1845.

BROTHER BEEBE.—This will inform you of the death of my wife, SALLY HOLMES, on the 19th day of September, 1845. We had lived together almost 40 years. She was sick only six days; that time very sick, but she bore it with great patience. She said she was never so sick before, and that she should not live. Her last expression on the subject was, "When shall I leave this vain world of sin?" She was truly an Old School Baptist, although she did not say as much as many, yet she was strongly attached to the cause. Since we have lived here, we have lived about 12 miles from the Baptist church at Fairfield, and the roads being bad, we could not attend often. She was, brother Beebe, one of your warmest friends. She often would say, "I wish I could get Elder Beebe one more dinner." The Signs of the Times were to her a welcome messenger as long as she lived. She fell asleep without a struggle, and I have no doubt but she is gone to praise God and the Lamb forever.

Brother Beebe, I can't write any more, my heart is filled with sorrow; I am left alone in a far distant land from my childhood and youth. May the Lord direct my course through life, and prepare me for death. Elder Carpenter preached the funeral on Sunday, from Luke xx. 35th and 36th verses. A number of the members of the Fairfield church attended the funeral. Farewell.

AMOS HOLMES.

DIED,

At my residence, three miles west of Oxford, Lafayette co., Ky., August 15th, 1845, Miss MARGARET CAROLINE, daughter of E. A. and Jane Meaders, aged 19 years, 9 months, and 24 days. I was not at home when she died. She however left satisfactory evidence that our loss is her eternal gain. In her life she was much respected, and in her death much lamented. E. A. MEADERS.
Oxford, Aug. 22, 1845.

Associational Meetings.

BROTHER BEEBE.—I wish you to give notice through the Signs, that the Salisbury Baptist Association will be held with the Salisbury Church, Md., to commence the Saturday preceding the 4th Lord's day in October next, when the Old School Baptist preachers and friends are particularly invited to attend. By request of the Salisbury church.

I remain yours with affection, WHITEFIELD WOOLFORD
N. B. Brother Beebe, we want you to attend if you possibly can; also brothers Trott and Barton. W. W.

Old School Meeting.

An Old School Meeting will be held with the church at New Vernon, N. Y., on Wednesday and Thursday, the fifth and sixth days of September, next, commencing on Wednesday, at 11 o'clock, A. M.

Brethren of our order are affectionately invited to attend. Br. Barton, of Delaware, and the ministering brethren of this Association are expected.—By order of the church.

N. BEYEA, Clerk.

Receipts.

MAINE.—D Chadborn \$1; U Chadborn 1; G Ham 1; B Hall 1; H Randall 1; Dea J Perkins 1; J Chase 1; Col N Butler 1; Dea J Libby 1; E Brown 1.

MASSACHUSETTS.—B Daland 1; E Stone 1; Dea J Converse 1; Mrs R Richardson 1; E Brown 1; S Fox 1; Wm Holden 1; T Hovey 1; Capt H Flagg 1; Wm Pray 1.

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KENTUCKY.—D T Foster 1; Mrs Ann Norton 2.

E Van Buskirk Mo 1; Doct L Fairman for Eld P Webb Ia. 1; G N Blakemore Ten 1; Eld J H Gammon 2; O Fernald N H 1; Wm M Morrow Esq Iowa 1; E G Pratt N J 1; M Gunton Pa 2; R Manning F T 2.—\$42 75

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 1, 1845.

No. 19.

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

FOR THE SIGNS OF THE TIMES.

TAYLORSVILLE, KY., May 8, 1845.

DEAR BROTHER BEEBE:—For a long time I have been silent with my pen; but feeling a desire to communicate to you, and the dear saints through the Signs, I will commence by giving you a few of my past thoughts.

I had come to the conclusion that I would never write for, or encourage a religious newspaper any more; as I thought they were no longer needed for the purpose for which they were originally started. But other causes no doubt operated on my mind. I was seriously calumniated through the Signs without being allowed the privilege of making a defence, or putting myself in a proper attitude before my brethren. This for a time gave me bad feelings towards brother Beebe. In vain for a while I tried to find an excuse. If I had assailed the individual, either remotely or approximately, in my communication, then, I thought, you would have been justifiable. And when I learned from my brethren, both verbally and by letter, that I was not injured at all, this did not relieve my feelings. Perhaps, however, I might all this time have had my own personal honor in view, and not the religion of the Savior.

I often tried to frame myself into a forgiving spirit, but something would whisper—"You have been treated with shameful coldness, and it has long since been made a point of honor among editors to give the assailed a chance for his life."—But enough of this.

I now wish to say how my mind got relieved. It was while reading the *Signs of the Times* the other day; all my bad feelings left me, and I felt as if I never had other than the best of feelings for brother Beebe. This is no flattery, for let me be hypocrite or what not, still I admire, and there is something about me that does love an uncompromising defender of the doctrine of the cross. I might enlarge here, and tell a great deal of my feelings, but this would interrupt what I had on my mind to say to brother Drake and others who may have similar views with him.

Incompetent as I feel to say anything instruct-

ing to my brethren, yet there are some subjects I may have better opportunities for becoming acquainted with than others who are vastly my superiors in every other point of view. All, I presume, that brother Drake or any other Baptist wishes on this subject, is to know that such a thing is in contemplation as a union of church and state, to satisfy their minds of the propriety of your course with regard to the school law of New York.

It seems to me that brethren besides br. Drake have been mistaken, and looked upon the matter as wholly a political subject. I differ with brother Beebe in national politics; yet I have never thought but once since I have been a reader of the Signs that there was too much notice taken of the political manœuvring of the times. In 1840 I thought brother Beebe erred, but I soon became satisfied that it was an error of the head. There are brethren living in Illinois, now, that can testify that I told them to "hold still a little," brother Beebe would clear the matter up soon. And so it turned out. But I find I am wandering. As I have had a great deal to do with the education of youth, I can speak experimentally on this subject. In the first place let me refer brother Drake to the cxxxiii. lesson in Goodrich's 4th Reader, perhaps the most popular school book now in the United States. The lesson is headed—"Religion in the people necessary to good government."—Then follows a tirade of similar stuff, attempting to show the close connexion existing between politics and religion. Other pieces there are of a similar stripe, but I can only say read them. The one I have referred to, is for the larger class of scholars, when the mind is about maturing and the judgment forming, perhaps for life. Now look at the whole series, and you will find them all of a piece. Take, for instance, the second Reader, which is intended for quite small children. In this you will find directions how to get religion, in full. A little girl who had told her mother a lie by denying that she had spilt ink on her dress, is made to ask her mother if there is not something that will take the spot out of the soul as well as the ink out of the dress. To the question Is there anything that will take the spot out of her dress? she is referred to lemon juice: and in the second place she is referred to prayer and repentance to do for her soul what lemon juice will do for her dress. The author's farewell address is—"Remember that if you have got a spot on your soul it will grow larger and larger unless you take it out by repentance." In some of the books follow "appropriate questions," such as, "Is it not our duty to pray to God? Will not God love us if we repent and ask him to forgive us?"

These, and a thousand other fooleries crowd all our school books, with a design to teach religion as a science to children, while the young ideas are shooting forth, tender, and capable of being bent to suit the aspiring views of the clergy.

Had I time and space to copy all that presents itself to my mind, I would, I think, satisfy brother Drake on this subject. But perhaps it may be urged that this is no more than unconverted children believe before they are thus taught. This is granted; but is it right to be attempting to deceive the rising generation on such an important subject?

I have expressed my fears to some able politicians on both sides of the national question, that the present *hurly burly* in politics and religion would terminate in a prostration of our civil and religious liberties: but none seem to have any fears. No; the divided state of religion is a safeguard against any attempt of that kind, as all will be watching their neighbor with a jealous eye, and none will be willing to come under the yoke.

It was once thought that there were a great many oceans or seas, but the circumnavigation of the globe has disclosed the fact, that in truth there is but one great sea united by straits and channels. The same may be said of every sect under the sun, that expects, or teaches that salvation is by human means, in any sense of the word. And there is no denomination of professed christians (the Old School Baptists excepted) but who believe that there is something for the sinner to do, to make grace available. Now as it is a small matter for a ship to pass through a strait or channel from one sea into another, so may one order of professors pass from one name to another.—There is nothing in a name—the ocean is salt whether it is called Pacific or Atlantic. There is no sacrifice required in changing one false notion for another, only the attachment for the name Presbyterian, or Methodist, or some such distinction, perhaps, which they had been taught to believe was right.

These, and numberless other reflections might be made, but I am bound to leave to your readers to draw conclusions from these hints, while I return to Goodrich's 4th Reader. Lesson 146 presents a comparison between the present day and that of the Apostles, for *Christianizing the Heathen*. Everything is examined with mathematical precision, even to numbering Israel at those two periods. The 200,000,000 nominal christians are reduced to 10,000,000 real christians, which are put in the scale of advantages that attend the present day, against the 500 disciples and the 12 Apostles of old, to show the superiority of strength in our favor: then concludes with these words,

Shame on our sloth! Shame upon our unbelief! Another lesson shows what is contemplated by the Missionary Board. Now let any one reflect for a moment how hard it is to eradicate early impressions from the mind, impressions, too, which are made with so much appearance of sanctity, and then say, *is there not a cause.* But, perhaps I have already tired your patience, and yet it seems I have hardly written half what I intended when I commenced, but my paper has given out, and I must come to a close by subscribing myself your brother in tribulation,

B. B. PIPER.

SHANANDOAH CO., Va., April 13, '45.

FRIEND BEEBE:—By request of a number of the readers of the Signs, I send you the following duplicate of a letter which I wrote to Eld. J. Jackson, a Campbellite preacher, with some strictures on a sermon in which he denounced the doctrine of Election, and the special operation of the Holy Ghost upon the hearts of the children of God; with a request that you give it a place in the Signs of the Times.

March 3, 1845.

MR. JACKSON:—I take the liberty to express to you a few thoughts, which I will communicate in writing, as I prefer this mode. I do not design to enter upon a controversy, but merely to give you my opinion in regard to you and your doctrine. It is not my usual practice either to hear or encourage such teachers as are not afraid to speak evil of dignities, and of those things which they understand not. Curiosity, however, led me to hear you last night, and I must say that I was strangely and awfully surprised to hear you so boldly and roundly deny the leading principles of the Bible. Two of them which you assailed I will notice.

1st. You labored hard to destroy the foundation of the christian's hope by denying that they were chosen in Christ before the foundation of the world. But God says that he loved them (his body, the church,) with an everlasting love, and therefore with loving kindness he has drawn them. If God did not love them and choose them before the world began, he never will: for he has declared that he is of one mind, and that he changes not; and James says, that with him there is no variableness or shadow of turning. Again, God has said—*My counsel shall stand, and I will do all my pleasure. I will be their God, and they shall be my people. I give unto them eternal life, and they shall never perish.* These, and a thousand other great and glorious promises are made in the scriptures, to those who were chosen in Christ before the world began. Christ had power over all flesh, that he should give eternal life to as many as the Father had given him; and he says, *All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out.* And again it is said—*As many as were ordained to eternal life believed.* And the Lord added to the church, daily, such as should be saved. Now why do you keep your finger on all such

passages, or when you refer to them, wrest them from their plain and true meaning, by handling the word of God deceitfully? Does not God work all things after the counsel of his own will? Does he not work according to his own purpose and grace? Can men or devils frustrate his designs? Nay: But, O man, who art thou that replest against God! Shall the thing formed say unto him that formed it, Why hast thou made me thus?

The doctrine of Election was always hated by the devil and by his children, because it secures the church in Christ, and gives God all the glory of her salvation, and all the opposition and blasphemy that can be belched forth against it, cannot bring his purpose to naught, because the *foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* The Jews blasphemed against the Lord by saying he had a devil—that he was a wine bibber, a gluttonous man; and, being a man, maketh himself God. And many groundless and false accusations did they bring against him; but, notwithstanding all this, he was still the King of kings and the Lord of Lords; the Mighty God, the Everlasting Father, and the Prince of Peace. It is even so with the doctrine of Predestination; satan and all his legions may rage and foam out all their malice against it, but still it remains unshaken as the throne of God; and still the scriptures affirm that he has chosen his people in Christ Jesus before the foundation of the world, that they should be holy, and without blame before him in love. If the Apostle were now living, and had been present to hear you abuse the doctrine which he, by inspiration, preached, he would address you as he did one of thy brethren—"O, full of all subtlety and guile, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?"

2d. You deny that the ministers of the gospel are under the influence of the Holy Ghost. Do not the scriptures say, that they that have not the Spirit of Christ, are none of his; and that, as many as are led by the Spirit of God, they are the sons of God, and that no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him? Now, we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. A plain evidence that they could not know these things, without first receiving the Spirit. For the natural man receiveth not the things of the Spirit, because they are foolishness unto him, neither can he know them, because they are spiritually discerned. How beautiful and how suitable are the words of Paul—*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved.* It is God's prerogative alone to give life to the dead; and it is as necessary for him, at this day, to quicken, call, qualify, and open the understanding of his servants, that they may understand the scriptures, as it ever was, for

men are now as dead and as blind as they ever were. Although I heard you deny this, yet it is nevertheless true, because it is the word of God, and Paul says, *Let God be true, and every man a liar.*

I heard you say you were not one of those who are influenced by the Holy Ghost,—and that I believe. But Christ gave his disciples assurance that he will be with them always, even to the end of the world. One thing is certain, all men are either under the power and influence of the Holy Ghost, or under the power of darkness. There are but these two opposite powers—by the one the children of God are led, "For as many as are led by the Spirit of God, they are the sons of God;" by the other [which is *the prince of the power of the air*, the spirit that worketh in the hearts of the children of disobedience] the servants of satan are led captive by the devil at his will. I believe that the preacher who is not under the influence of the Holy Ghost, is, and must be influenced by the same spirit that influenced all the prophets of Ahab, when they prophesied before him. I might say more, but I will forbear. May God quicken your dead soul and open your blind eyes and give you to see where you stand. And may Christ who is exalted a Prince and a Savior, grant you repentance, that, like Job, you may abhor yourself and repent in dust and ashes.—Should this be your happy lot, I am certain that you, like Paul, would freely confess yourself a blasphemer, and preach, (if called thereto,) the faith which now you labor in vain to destroy.

I write not under the influence of anger, or passion, if I know myself—I wish you well—I have honestly given you my candid opinion.

PHILIP MCINTURFF.

GUM TREE, Chester co., Pa., Oct. 6, '45.

DEAR BROTHER:—I am sorry to say that we have not received any numbers of the Signs since we parted with you at Penningtonville. We would hope that it has been the Master's good pleasure that you arrived safe home, and that it is not in consequence of sickness of yourself or family that the Signs are detained, for we love to read them, believing that they are the unflinching and unwavering advocate of Bible doctrine and order. We are inclined to hope that you have been attending the Eastern meetings of our brethren, and if this has been the case, we will be glad and thankful that the Lord has directed you to visit those dear brethren, surrounded as they are with all the novelty, noise, show, and delusion of the day in which we live.

There has nothing of importance transpired among the outer court worshippers since you left here; they have commenced their fall protracted pow-wow war dances, and many are the wonderful works said to be performed by the slight of men, and cunning craftiness whereby they lay in wait to deceive. Although many of them are aware that there is no scripture authority for going to anxious benches to get religion, yet they cling to them as close as the most benighted Cath-

olic to the commands of his clergy. When will those who call themselves Protestants arouse from their death-like slumber, and show their sincerity and consistency by protesting against and abhorring all the doctrines and commandments of these dumb dogs? O, how thankful should the children of God be for the wise and gracious provisions of the everlasting covenant, which is well ordered in all things and sure! My sheep, (says the blessed Redeemer,) hear my voice, and I know them, and *they follow me*, and a stranger they will not follow, for they know not the voice of strangers.

May grace, mercy, and peace abide with you, and all who follow the Lamb of God through evil as well as good report: May they enjoy much of his presence, and be enabled to rejoice in him with joy unspeakable and full of glory.

"He is a solid comfort, when
All other comforts fail."

I remain yours in the bonds of love and christian affection,
JOSEPH HUGHES.

Extract from Minutes of Licking [Ky.] Association, 1845.

"On motion and second, the Corresponding Letter contained in the Minutes of the Warwick Baptist Association, [New York,] was read, and, it being understood that a reply had been written, it was called for, read, amended, and adopted, and ordered to be printed with our Minutes; and also, that the Editor of the 'Signs of the Times,' be requested to give it a place in his columns."

RESPONSE TO THE WARWICK ASSOCIATION.

The Licking Association has witnessed, not without some surprise and unfeigned regret, the course taken by the Warwick Baptist Association (New York,) with regard to the use of a "Constitution and formalities," in Associations and Churches. Had that body contented herself by simply assigning her reasons for dispensing with them, without impliedly, at least, censuring those Associations and Churches who differ from her with reference to their utility, we should not have felt ourselves called upon to enter a defence of our practice. Under existing circumstances we should feel ourselves at fault, were we to remain silent. After bestowing respectful consideration upon the subject, and with due deference to the opinion expressed by that body, we have utterly failed to receive conviction of error in retaining, or declining to surrender our "constitutional form" as an Association or Churches, and we cannot perceive any possible advantages to be derived from their abolition. On the contrary, we shall attempt to show great disadvantages which may result from their relinquishment.

Our brethren of Warwick consider the door to imposition, under "constitutional forms," so wide as to admit "Churches, the most corrupt and unsound." But do they propose a remedy to cure the evil?

We propose examining, in order, the reasons assigned by that body for their action in the premises:

"Our first and principal reason is, because we can find no scriptural authority for any religious body or society with a Constitution or organic form, other than, or distinct from the Church."

Where Associations, Corresponding Meetings, or any other body, shall attempt to legislate for, claim authority over, or assert their independence of, the Churches, (if indeed there are such,) we utterly repudiate them and their acts, as unscriptural usurpation. But where they assemble for

the purpose of promoting the interests of Zion, by a free discussion of the great principles of the Christian Religion, with a view to arrive at the truth as sustained by the Divine Record; and thus promote unity of sentiment among the disciples of the Lord Jesus; we can see nothing in such meetings, antagonistic to, or inconsistent with, the Scriptures. Indeed, exhortations to the saints, to meet for mutual edification and comfort, are to be found in them. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii. 16. Again: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 25

Associations in the West, acknowledge (so far as we are advised), that they are the *creatures* of the Churches; and whilst they meet, and unitedly offer such counsel as shall be promotive of the interests of Zion; the Church adopts or rejects their counsel at her discretion. Is there usurpation in this? Especially when it is remembered the church appoints them to this end? "Where no counsel is, the people fall: But in the multitude of counsellors there is safety." Prov. xi. 14. Hence, it is seen, that Associations, with "constitutional forms," in the West, are not considered distinct from, nor yet do they act independently of the Churches, so far as their acts are designed to exert influence over the Churches.

But it is objected, that we have a "Constitution and formalities." We ask, have not those Associations and Corresponding Meetings, which have abolished *written Constitutions*, faith in some system, according to which men are saved? What is, then, the difference? We define our position—they leave theirs undefined. Yet we will not do them the injustice to suppose they have no system of faith and practice. But do they not (without a Constitution) endeavor to inculcate what they believe to be truth, in their Introductory Sermons and their Circular and Corresponding Letters? Is it through this medium they intend to make themselves known at home and abroad? What are their pulpit efforts, but an attempt to teach their faith and practice? We ask our Sister Warwick, whence she derived fellowship for the *body* of those Associations, and Corresponding Meetings, with which she corresponds? Certainly, not from *personal* intercourse, and *oral* declarations, but from written or printed developments, and information otherwise obtained. Is not the fellowship she enjoys with the Churches composing her own body, the result, mainly, of their written or printed communications? Why, then, decline having a written Declaration of Faith or Constitution, which can be inspected and tested by the Word of God? How have many obtained fellowship for Gadsby, and Rushton of England, and very many brethren on this side the Atlantic, (with whom we have no personal acquaintance) but through their communications, published in the "Signs of the Times," and other periodicals? Does Warwick Association not see, that, upon the principle she has adopted, our fellowship must be circumscribed to those, and those only, with whom we have personal intercourse? Even then, according to her showing, we are liable to be imposed upon. Now, we publish our faith, and invite scrutiny; that *Christians* may "have fellowship with us: and truly (as we believe) our fellowship is with the Father, and with his Son Jesus Christ." 1 Jno. i. 3. We tell applicants for correspondence with us, that unity of sentiment is indispensable to the enjoyment of religious intercourse. "Can two walk together except they

be agreed?" If your principles harmonize with our written or printed Declaration of Faith, you can correspond with us, if not, we can see no advantage to be derived to either party from a correspondence. If a Church or Association, with whom we have held correspondence, shall subsequently depart, either in faith or practice, our Constitution requires, that she shall be dropped from our Union. We ask, does the absence of a "Constitution and all formalities," afford more ample protection against imposition?

2d. "We have failed to discover the utility of constitutional forms, in protecting our faith and order from innovation; but we have witnessed the introduction of heresy and confusion under the cover of constitutional provisions. Churches, the most corrupt and unsound, have frequently sent in the soundest kind of letters, and generally have managed to retain their standing in the Association, because we have no constitutional power to remove them."

If the abuse of any good were a valid argument against its use, then, indeed, might all blessings go into disuse.

The reasons urged by Warwick against, we urge, and we think successfully, too, in favor of a Constitution and Rules, properly and scripturally defined. Warwick admits the church has not yet arrived at her perfect state—that there is dishonesty among churches, and argues hence, the propriety of dispensing with Constitutions. Our position is:—If Christians were infallible, and consequently could not err in judgment, but were always under the immediate inspiration or influence of the Spirit of God, then, indeed, would there be no utility or propriety in Constitutions or Declarations of Faith, either in Churches, Associations, or Corresponding Meetings. Then would they entertain the same views of Bible truth. Then, indeed, would they be "perfectly joined together in the same mind, and in the same judgment." But is this true? Have we not seen heated controversy in the columns of the "Signs" between brethren, each claiming to be "Old School Baptists," and each professing to take the Scriptures for his guide, with regard to certain doctrine contained in the Sacred Volume? Yea, has not one proceeded so far, as to declare that his antagonist was as ignorant of the matter under discussion, as Nicodemus was of the new birth? Many doctrinal subjects have been introduced, and discussed by brethren, who differed from each other, until a declaration of non-fellowship was the result. Do we not know that all *professedly* religious denominations profess to take the Bible for their guide? And yet, they are as far apart in their faith, and have no more affinity, than Christ and Belial. Are our Constitutions and the Scriptures, or either, at fault in this matter? Do not all reflecting, intelligent Christians, see a manifest necessity for each declaring his faith in, or understanding of, what is taught in the Bible, in order to Christian Union? "As in water, face answereth to face; so the heart of man to man." Prov. xxvii. 19. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with Idols?" Now, we ask, how are we to ascertain to which of these antagonist parties, professors belong, in the absence of a declaration of their faith, either oral or written? How are we to guard against imposition without it? Is it practicable to obtain that declaration *orally*, from all with whom we correspond? The absurdity seems too manifest to prosecute our inquiries further on this point, especially when we remember an Apostle said: "For with the heart man believeth unto righteousness, and with the *mouth* confession is made unto salvation." Rom.

x. 10. And Psalmist, "He fashioneth their hearts alike." Ps. xxxiii. 15. Hence it is seen, that the faith of "God's elect" has its seat in the heart; and its confession with the mouth, or in some other intelligible way, is indispensable to gospel fellowship. Is there discrepancy between the doctrine preached by the Apostles, and that taught in their writings? We presume no intelligent Christian will say there is. Why did they write to Churches? Because the opportunity of communicating those letters of instruction orally was denied them. It is not our province to judge the heart. If, therefore, Churches write to Associations or Corresponding Meetings, (with or without constitutions,) is not the correspondence accepted or rejected, according to the import of the written letter? Now, we require the declaration of faith to accompany the letter asking correspondence, and read to the party applying, our Constitution and Rules, and require of their Messengers (or obtain information from some other reliable source) to satisfy us, that the doctrine and practice of the applicant is in accordance with our own; if not satisfied, we decline the correspondence. We have shown, that we have no difficulty in ridding ourselves of unworthy correspondents.

The attempt made by the enemies of truth and formulas of faith to make it appear, that we hold our declaration of faith paramount to the Bible, has received its merited contempt, and fallen harmlessly at our feet. They may make a bonfire of all written and printed confessions of faith, yea, and the Bible too; and our faith remains unchanged; it being "written (as we humbly trust) "In the fleshly tables of the heart; not with ink, but with the Spirit of the Living God." "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

We see no reason why the chances for imposition, by unworthy Churches, should be increased where there exists a written constitution; or diminished in the absence of a constitution.

"3d. We do not believe that the Annual or any other meeting of Churches or brethren requires rules for government which cannot be found in the New Testament."

We do not suppose that any intelligent Christian would dispute the sufficiency of the rules contained in the New Testament. But does not the Warwick Association know, that professors differ about the proper construction of rules, as well as articles of faith? Is not the exhortation, "Be ye all of one mind"? Does she not know that those rules are scattered pretty much throughout the New Testament? And that too many Christians are criminally negligent, in searching that precious volume? Do not the ministry of Warwick Association, undertake to teach the flock, the rules, as well as faith of the Gospel? Is not union of sentiment with regard to rules, indispensable to the harmony of the body, whether Church, Association, or Corresponding Meeting? Why then object to writing them down, that the flock may compare them with the scriptures? But to the last reason;—

"Last, but not least, we believe that the most effectual barriers we can raise against innovation from, and intercommunication with the camp of the aliens, is to divest ourselves of all that belongs to them, and give them no further occasion to cry after us, as Micah cried after the Danites, saying, 'Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more?' We think it better to obey the word of the Lord, (Deut. xiii. 17,) and 'let naught of the cursed thing cleave to our hand.'"

Are we to understand Warwick Association as acknowledging, that she had taken away Micah's god, which he made? That she had something belonging to the aliens, which justified their crying after her; and that something was the CURSED THING? Or are we to understand all this as a

mere figure, intending to represent "Constitutional forms" among Christians, as idolatrous; and that giving them up, or divesting herself of them, would quiet the alien? We totally deny the application of the sentence in either sense to us. If she has had a "Constitution and formalities," at war with the scriptures, she has done well to give them up. They belong, with all other error, to the anti-Christian party. But, unless she is prepared to give up, not only her Constitution, (if orthodox,) the Bible, the ordinances of the Gospel, Christian union and fellowship, and everything else sacred to Christians; and leave the field entirely to the children of the Bond woman; yea, and the Israel of God, become "hewers of wood and drawers of water" for their oppressors, in vain may she attempt to stop their mouths. For ourselves we say, we are not prepared to accommodate those "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. ii. 4, 5. We utterly deny that we have anything which legitimately belongs to the aliens; and hence, we have nothing of theirs to "divest" ourselves of.—The gospel—its doctrine—ordinances—invitations—promises and privileges, belong not to the alien; they are the property of the bride, the Lamb's wife; *nor has she authority to part with all or any part of them.* All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that *THE MAN OF GOD* may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. "I Jesus, have sent mine angel to testify these things unto you in the churches." Rev. xxii. 16. "Hold fast the *form of sound words*, which thou hast heard of me, in faith and love." 2 Tim. i. 14. The faith of "God's elect," whether printed, written, or orally expressed, belongs not to the alien, nor will we surrender it to them. There is "another gospel which is not another; but there be some that trouble you, (Christians,) and would pervert the gospel of Christ." Gal. i. 6, 7. The admission of Warwick Association, if we rightly comprehend her, is deeply humiliating. If she has been nursing, or worshipping heathen gods, or living under a heterodox Constitution, we congratulate her on her surrendering them all. But we must be pardoned for saying, that in our judgment, she has greatly misapprehended the true issue between "Israel" and her enemies, and as grossly deceived herself in supposing, that a sound Constitution, based on the word of God, can justly be termed the "cursed thing."

If we have heretofore mistaken the ground occupied by Warwick Association, we desire to be undeceived. If not, we respectfully request her to retrospect her position; and remember that while she professes to have abolished her "Constitution and all formalities," she nevertheless appoints some one to deliver an introductory—receives and reads communications from her churches, records the names of their messengers—elects a Moderator and Clerk—appoints Committees for various purposes—adopts a Circular, (presumed to contain sound doctrine,) and Corresponding Letters—appoints hours for meeting and adjournment—prints and distributes her minutes, and does all else, commonly done by constituted Ass'ns; and now, Brethren, is it not a distinction without a difference? Except that those who correspond with us, have the advantage of knowing what are our principles. May a thirst for novelty never lead us away from the simplicity of the truth.

In conclusion, we feel it due to ourselves and to

our Brethren, to say, that unless Warwick Association shall recede from the ground taken against "Constitutional forms," our correspondence with that body cannot proceed further.

Attest, THO. P. DUDLEY, Mod.
JAS. S. PEAK, Clerk.

CIRCULAR LETTER

OF THE LICKING ASSOCIATION, [KY.] FOR 1845.

DEARLY BELOVED BRETHREN AND SISTERS:—It is exceedingly desirable that disciples of the Lord Jesus, should thoroughly understand the principles upon which they profess to be united; otherwise an extension of their intercourse upon gospel principles will be wholly impracticable.

We have adopted a constitution, in which we proclaim to the religious community, our principles of faith and practice; which, as a matter of course, we believe to be in strict harmony with the Scriptures of Truth: innovations on which, or departures from which, we cannot tolerate on the part of correspondents. Occupying this ground, it behooves us to acquaint ourselves with the divine standard, and to test our declaration therewith. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—Deut. xxix. 29. Happy would it be for Christians, could they be satisfied with what God has revealed for their comfort, edification, and instruction in righteousness; but unfortunately for the peace of Zion, a thirst for novelty and vain speculation with regard to the sacred testimony, is manifestly causing "hurt to the daughter of my people." Jer. vi. 14. Nor will the Master hold him guiltless who may be found thus employed.

We should especially watch the ministry, remembering they are capable of exerting greater influence for good or for evil, than private members. The apostolic admonition is peculiarly appropriate, "Thou, therefore my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 1, 2. The propriety of the foregoing exhortation is still more manifest, when we refer to another declaration of the same inspired writer, "For I have not shunned to declare unto you *all the counsel of God.*" Acts xx. 27. Whenever, therefore, ministers fail to give divine or apostolic authority for what they advance, they manifest a wish to teach something which does *not belong to the counsel of God.* Is there not too much of that description of preaching, dear brethren, in the day in which we live? shall we tolerate it?

We have professed to believe, "The Scriptures contain *everything* needful for us to know, believe, or do in the service of God," but do we prove our "faith by our works."

It were a reflection upon Zion's Lawgiver to say that he requires his subjects to receive as an article of faith, that which is not sanctioned by his word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Spirit, who has inspired the writers of the sacred Scriptures, is the same who records the truth therein contained, "in the fleshly tables of our hearts." Hence, to assert that which is not sustained by the sacred testimony, is to set it at naught.

There are those who attempt to minister in holy things, who tell us that the foreknowledge and decrees of God are synonymous. Now, that the foreknowledge of God comprehends all events, past, present, and future, we presume no Christian

will deny. But that God has *irrevocably decreed* all that he foreknew, is not so clear. Does not the sentiment necessarily declare God to be the author of sin? That God foreknew man would sin is unquestioned; but if he decreed that he *should sin*, in what consists man's guilt, seeing he but followed a fatal decree? But does not the sentiment place Jehovah in conflict with himself? "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, *THOU SHALT NOT EAT OF IT*; for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. Hence, it is seen, that God forbade his eating, and yet (according to the theory) *irrevocably decreed that he should eat*. Is not man's responsibility, by the idea, and God's justice assailed?

"Lo, this only have I found, that God hath made man upright; but *they* have sought out many inventions." Prov. vii. 29. "And Adam was *not deceived*, but the woman being deceived was in the transgression." 1 Tim. ii. 14.

There are others claiming to be gospel ministers, who preach about a self-existent devil, and contend that the non-elect are *his* product, and belong not to the creation of God. If the devil is self-existent, is he not, as a matter of course, independent? Now, how two eternal, self-existent, independent beings can exercise sovereignty in heaven, earth, or hell, we confess, is beyond our comprehension. Or what authority one self-existent, independent being, has to "*bind* another self-existent, independent being, 'a thousand years,'" we have never been able to find recorded in the Bible, (the standard of faith and practice.) Is the power exercised by Jehovah, over the non-elect, usurped? We trust brethren will not contend it is, and yet does not their theory force this dilemma upon them?

"The Lord hath made all things for himself; yea, even the *wicked for the day of evil*." Prov. xvi. 14. "And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be *thrones* or *dominions*, or *principalities* or *powers*; all things were created by him, and for him." Col. i. 16. We presume the fact will not be controverted, that "every seed will produce his kind." The non-elect are admitted to be men—partakers of flesh and blood—corporeal beings—sustained by the same elements upon which others feed. Now it is not questioned—we believe—that the devil is an incorporeal being—an evil spirit—without flesh and blood. How are we to account for this violation of a human law, by which (according to the theory) it is seen that an immaterial produces material—an incorporeal produces corporeal—and an evil spirit produces natural beings? "That which is born of the flesh is flesh." The "Two Seed" doctrine, as it is commonly called, is based mainly upon the following declaration: "Unto the woman he said I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to *thy husband*, and he shall rule over thee." Gen. iii. 16. We should not forget that the command, "Be fruitful and multiply, and replenish the earth," (Gen. ii. 28,) preceded the transgression.

Let us notice a parallel passage: "saying, surely blessing I will bless thee, and multiplying I will multiply thee." Heb. vi. 14. In both cases God says "I," will multiply thee. What is the plain and obvious meaning of those passages?

First, to Eve, I will have to descend from thee, as the mother of all living, an incomparably larger number of children than you possibly can conceive, and your *pain* shall be multiplied in proportion to the number of children you shall bear; that pain, the legitimate consequence of sin. In the second place, to Abraham, my blessing shall astonish thee, because I will multiply the seed to "be blessed with faithful Abraham," beyond your most extended conceptions, their number shall be as the "stars of the sky," or "sands on the sea shore"—"an innumerable company, which no man can number."

Let us examine the subject a little further, and remember the Lord said—I will greatly multiply thy sorrow and thy conception—not the devil shall multiply, &c.! A maxim in law is, "what I do by my agent I do by myself." Will our brethren contend that God has used the devil to produce a race of beings, and they, too, the larger number who have dwelt upon the earth; and who are said not to belong to his creation; and yet, that he will exercise sovereignty over them, even so far as to cause them to suffer "the vengeance of eternal fire," when, too, they were not subjects of law, and consequently, could not be considered transgressors? "Where no law is, there is no transgression." "Sin is the transgression of the law."

But let us go a step farther in our investigations. "And Adam knew Eve his wife, (not the devil knew Eve!) and she conceived and bare Cain, and said, I have got a man *from the Lord*." Gen. iv. 1. [Not from the devil!] How could Cain descend from Adam, if he were not created in him? How could death take hold on Cain, irrespective of his connexion to Adam, to whom, and to all his posterity who concentrated their natural existence in him, the law was given? The Lord said to Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door*." Gen. iv. 6, 7. We ask, how could sin lie at Cain's door, if he were not the subject of law, seeing "sin is the transgression of the law?" What offence did he commit in killing Abel, if the moral code did not reach him? "Where no law is, there is no transgression." How are we to avoid assailing the justice of God in punishing Cain, if he were not created in Adam, and consequently the subject of law? "Wherefore as by one *man* sin entered into the world, and death by sin, and so death passed upon *all men*, for that all have sinned." Rom. v. 12. "For since by *man* came death; by *man* came also the resurrection from the dead." 1 Cor. xv. 21. If the non-elect are admitted to be *men*, then is our argument conclusive; and we beg our brethren who have embraced, and are endeavoring to maintain the "Two Seed" doctrine, to remember that the Bible says—"Not as Cain, who was of that wicked one, and slew his brother.—And wherefore slew he him? because his own works were evil, and his brother's righteous."—John iii. 12. Corporeal or natural beings are the subjects of death: from all which, it is manifest that Cain's subjection to death was the result of natural relation to Adam.

Is not the doctrine that "all who were created in Adam, were redeemed by Christ," which is understood to be the "Two Seed" theory, subversive of the whole scheme of Gospel truth? Does it not, necessarily, uproot the doctrine of eternal, particular, and unconditional election? Other, and all those passages of scripture which have been introduced to prove the "Two Seed" theory, as it is called, are perverted from their appropriate meaning.

Another error, is becoming too common even

among those claiming to be Old School Baptists, viz:—*Denying personality* in the Trinity or God-head. The personal pronoun is largely used in both the Old and the New Testament, with especial relation to each of the three subsistencies, in the one mysterious, undivided, essence. If each were not properly and scripturally termed *person*, whence the appropriateness of applying the *personal pronoun* to him? We give some examples: "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i. 8, 9. Again: "And this is the record, that God hath given us eternal life; *and this life is in his Son*." John v. 11. If the Son is not a person, and were not eternally so, whence the propriety of the above language? Again: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, (and yet, say some, the Son is not a person,) whom he hath appointed *heir of all things*, by whom also he made the worlds; *who* being the brightness of *his glory*, and the express *image of his person*, and upholding all things by the word of *His power*, when *He* had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as *He* hath by *inheritance* obtained a more excellent name than they." Heb. i. 1—4. If the Son were not a person, how could he be the express image of his Father's person? Again: "As they ministered to the Lord, and fasted, the *Holy Ghost* saith, (the person speaking saith,) separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2. Hence it is seen, there are three *persons*, each properly and scripturally entitled to the appellation God, and yet but *one God*. Incomprehensible as is this mystery to some, yet it is revealed to faith.

The present seems indeed to be the age of novelty. Is it not matter of surprise that those who have the Spirit of God in their hearts, and the word of God in their hands, should ever question the resurrection of the body, a doctrine as luminously set forth in the holy Scriptures, as it is asserted by the Master, "Except a man be born again, he cannot see the kingdom of God?"—The following declaration, if there were no other scriptural proofs, is, in our judgement, conclusive: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; *who shall change our vile body, that it may be fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20—21. The fifteenth chapter of first Corinthians, contains arguments equally conclusive, to the sustaining the same doctrine.

There are other errors, dear brethren, which we should like to notice, if time and our present limits allowed. We forbear.

In conclusion, dear brethren, we again commend to your most serious and prayerful consideration, our "Circular" of last year. It is vain for us to profess a system of faith and practice, when that system exerts no influence upon our conduct and conversation. "As the body without the spirit is dead, even so faith *without works* is dead also."

May the God of Jacob give us an understanding of his precious word, and strength to perfect holiness in the fear of the Lord, is our prayer for the Redeemer's sake. Amen.

Attest,
THO. P. DUDLEY, Mod.
JAS. S. PEAK, Clerk.

CORRESPONDING LETTER

OF THE LICKING ASSOCIATION, [KY.], FOR 1845.

The Licking Association of Particular Baptists, now in session at Williamstown, Grant county, Ky., September the 15th, 1845, to the Associations with whom she corresponds, wishes grace, mercy, and peace, from God the Father and the Lord Jesus Christ.

DEAR BRETHREN:—When we turn our attention to the character that God has given of his Zion, and the wise provisions of his grace displayed in relation to her, our souls are made to admire the mysteries of the riches of his grace, which he has declared is given her in Christ Jesus, whom he calls her King, as dwelling in her midst, and reigning over her; and all her inhabitants, as under his government, in love with him and his laws; the King, having fashioned the heart of each one of the inhabitants alike, and reigning in each one of them. From this consideration, we are taught by the King that this Zion should reverence his heavenly and divine character, and be diligently engaged in all holy obedience, in walking in his statutes, contending earnestly, as with the ability her King has given her, for each and every law or rule that the King has enacted, and not deviating therefrom for any consideration. And when this is the case, she honors him; and when all her inhabitants are thus engaged, she glorifies him, all contending for the same things. In this her attachment to him is manifested, her union is expressed. When this in truth is the case, her enjoyment is great, and her comfort and consolation inexpressible. But if, on the contrary, she should manifest a disposition to disregard his laws, she then shows a spirit of rebellion, in which she dishonors her King, and the awful consequence then is, instead of meeting his favor, she may expect his rod, which is a heart-rending thought to her.

We, dear brethren, as a part of the inhabitants of this Zion, have enlisted, as we trust, under the King's glorious banner, and feel determined, by his assistance, not to give up one of his injunctions or commandments, and so long as the dear inhabitants thereof are found contending for the same, with whom we correspond, (which we trust they will ever do,) we desire to continue our correspondence.

And now, dear brethren, may the God of peace dwell continually in you and us, and guide us in the way everlasting, is our prayer for Jesus' sake.

Our next Association will, by divine permission, be held with our sister Church at Mt. Gilead, Mason county, Kentucky, on the 2d Saturday in September, 1846; when and where we hope to meet you again. Done by order of the Association.

Attest, THO. P. DUDLEY, Mod.
JAS. S. PEAK, Clerk.

EDITORIAL.

NEW VERNON, NEW YORK, OCTOBER 1, 1845.

LICKING ASSOCIATION—HER "RESPONSE TO WARWICK ASSOCIATION," &c.

If the ground taken by Warwick Association has caused grief and regret to our brethren of Licking Association, we, as a member of the former, sincerely lament that it has inflicted pain upon those whom we love in the Lord; and were it not for the precipitate manner in which our brethren of Kentucky have excluded us from their

christian correspondence, we would hope that an explanation of what they have evidently misapprehended, in regard to the position of Warwick Association, would so far obviate the apparent difficulty, as to relieve our brethren, and prevent the issue which they have made.

As a single member of one of the churches of Warwick Association, it is not for us to say what course that Association will take upon the subject of the "Response;" but, while we leave the Association to take her own course in regard to a reconsideration of the stand taken, we will, in our individual capacity, offer a few remarks explanatory of what we think has led our brethren to form wrong conclusions.

FIRST.—The offensive language in which the reasons for abolishing the Constitution of Warwick Association were given, was written after the adjournment of the Association, and was not read to the Association for approval or correction. The Association may be in fault for reposing too much confidence in the writer, and trusting him to prepare and publish a statement in the name of the Association. As that confidence was reposed in the writer of this article, we feel bound to assume the blame arising from any injudicious language employed. And by a careful re-examination of our reference to Micah's gods and priests, and to Deut. xiii. 17, and the manner in which the Licking Association have construed our meaning, we are satisfied that our references were unhappily made, because they have not, in our opinion, fairly presented the feelings and sentiments of our brethren of Warwick Association.

As the writer of the Corresponding Letter and its appendix, we disclaim any intention to reflect upon those sister Associations who see cause to retain their constitutional forms, nor do we believe that any individual in the Association had such a design. So far from it, we were simply directed by item 15 of Minutes, *To append the reasons of our action, and request such of our corresponding Associations as still retain their written Constitutions, to seriously consider the propriety of dispensing with them.* If there was anything insulting to the feelings, or disrespectful to the intelligence of sister Associations, in the resolution of Warwick Association, it was in conceiving that a careful examination of a single point might produce on their minds that conviction which years of prayerful investigation had upon the Warwick Association.

The Licking brethren say in their "Response," "Had that body," [Warwick Association,] "contented herself with simply assigning her reasons for dispensing with them, without impliedly, at least, censuring those Associations and Churches who differ from her with reference to their utility, we should not have felt ourselves called upon to enter our defence of our practice." From this quotation, we should feel inclined to the opinion that all the mischief was done by the writer of the appended part of the Corresponding Letter, for the Association did content herself with assigning her reasons, &c., and authorized the writer to signify

nothing of a censorious nature upon any Association or Church, unless that implication be found in simply requesting sister Associations to *seriously consider the matter.* And can it be that our failure to exactly reflect the true intention of the Association, has called for a total proscription of the Warwick Association? The defence was based upon a supposed censure *implied*; and the withdrawal of christian intercourse is a part of the defence; for the response says, "We feel it due to ourselves, and to our brethren to say, that unless Warwick Association shall recede from the ground taken against 'constitutional forms,' our correspondence with that body cannot proceed further." This language is used in the form of *defence*, and grows out of what was conceived to be an implied censure. But of this part of the defence, we will remark further presently.

SECOND.—Our brethren have mistaken us altogether in supposing, and consequently representing, that the churches of Warwick Association have abolished their church constitutions and forms. Nothing of the kind has ever been discussed or proposed in the association. The churches of Warwick Association, it is presumed, have constitutions and summaries of faith, differing in no essential point from those of the churches of Licking Association, with only this difference, our churches do not make it a *test* of christian fellowship or correspondence, that our sister churches shall be connected with other churches by a separate or distinct constitution, from that by which they are constituted churches of Christ.—If the writer of the Response, and the Association which adopted it, will review the first reason assigned in the appendix, they will see that we distinctly admit scriptural authority for the constitutional form of churches; but we complained that we could not find the same scriptural authority for the constitutional form of any other *religious society.* And must we be deprived of the correspondence of those we love and esteem better than ourselves, because we have failed to find such scripture? Would it not savor more of *brotherly kindness, gentleness, long suffering, &c.*, if our brethren had withheld the closing declaration of their Response until they had kindly pointed out to us the *chapter and the verse*? Or, if they consider that they have pointed out a sufficient warrant for constitutional forms of association, was it not "*the most unkindest cut of all*" to raise the rod over our heads, and *threaten* to deprive us of their christian correspondence, counsel, &c., before they could learn what effect their Response might have?

THIRD.—Our Licking brethren have "bestowed a respectful consideration on the subject." For this they are entitled to our sincere gratitude.—This is what we requested them to do, and *all* that we requested. But they "have utterly failed to receive conviction of error in retaining, or declining to surrender their constitutional form, as an association, or churches," and they "cannot perceive any possible advantage to be derived from their abolition." Very well, Warwick Associa-

tion will not *threaten*, but rather *entreat*. Nor will she assume that she is more competent to judge and act in this matter than her sister associations.

FOURTH.—In responding to the first and principal reason assigned for the abolition of constitutions, our brethren, so far as we can perceive, take no different ground from us, in their first two paragraphs. With us they repudiate those constituted or other associations which usurp authority over the churches, and so do we; they will not allow associations to legislate for the churches, neither will we. But, they do believe that it is good for churches and christians to associate together, for promoting the interests of Zion, by free discussion of the great principles of the christian religion, and so do we. With the Western associations we admit that associations are creatures of the churches, and that the churches should not be bound by any of their decisions, unless such decisions are obviously the decisions of the scriptures. But because they are the *creatures* of the churches, they are not always destitute of undue power. The Congress of the United States is a creature of the sovereign people, and the State Legislatures are composed of men delegated by the people—yet they have power to bind us with chains. We have no idea that the Old School associations at the West have any disposition to lord it over the churches; but if there are no associations at the West that do, then the West is far in advance of the East.

But our brethren inquire, if we who reject written associational constitutions have not faith in some system in which men are saved? We reply, *we have*; and every church belonging to the Warwick Association can, and is willing to show the principles of their faith defined in their constitution, and when these churches associate they hold the same faith that may be found in their church-books at home; and as evidence of this, they issue their annual letters of correspondence.

The Warwick Association has not proposed to lay aside her faith, but desires to contend earnestly for the faith once delivered to the saints; and to watch lest she should make void the law of Jesus by human traditions. Our brethren say we have our faith undefined. If we do, it has been an oversight—we have endeavored to be understood as holding the same faith which is generally held by Old School Baptists, and to stand in the way, and to inquire for the *old paths*. Our enemies, the arminians and New School Baptists, have not mistaken our position; they have set us down with our sister Licking as the objects of their persecution and reproach.

Our brethren ask their sister Warwick whence she derived fellowship for associations and corresponding meetings with whom she corresponds? We will not assume to reply for Warwick, but as an individual we say we have heard of the Licking Association, for instance, as standing upon the old apostolic platform; we have read her very interesting and orthodox circular and corresponding letters. We have seen letters from some of her able ministers and other brethren in the Signs, and without stopping to inquire whether they had a written associational constitution or not, we were constrained to love them, and to ask the privilege of an interchange of minutes. The corresponding letters of Licking have, to our certain knowledge, been read in Warwick Association, during our brief correspondence, with peculiar satisfaction; and if the Licking brethren are not losers by denying us farther correspondence, we are persuaded that Warwick will be; but if our brethren so decree we must submit, and try to be thankful for what we have enjoyed.

FIFTH.—We apprehend that we have not been fully understood in regard to our annual meetings. It is not that any body and every body may be identified with us, or because we do not think a union of faith and practice is essential to christian fellowship. The churches of our association are duly constituted,—have published the principles of their faith, and so far as we know, each church has her articles of faith, rules of order, discipline and church covenant recorded for reference in her church-book. These churches being in harmony and union, of one heart and one mind, do covenant or agree, to meet together with churches of the same faith and order, annually, for correspondence. But our brethren inquire—Wherein then does this covenant or agreement differ from a constitution? In our opinion, the difference is this:—A constitution involves the idea of a *body politic*—(and this is our principal objection.)—it supposes the existence of a religious body which is not a church, and for which, as we have said, we can find no scriptural authority. But the meeting together of churches, for the purposes before named, by mutual agreement, does not in our estimation involve the same evil, but is fully warranted by the scriptures referred to in the Response.

SIXTH.—If the first paragraph on the 9th page of the minutes was designed to apply to Warwick Association, then we stand denounced as *enemies of truth and formulas of faith*; but we have never charged that Licking Association holds her Declaration of Faith to be paramount to the Bible, and therefore we conclude this sentence at least was designed for others.

The questions in the response predicated upon the 3d and last reasons quoted from the Warwick minutes, have, perhaps, been sufficiently obviated in our preceding remarks. It was the impression of the writer that *aliens* have not unfrequently demanded of us, while we have protested against their unscriptural religious organizations, where we find Bible for constituted associations. And it is our firm conviction that any practice, doctrine, or order, which the saints of God may embrace, which is not sustained by a plain *Thus saith the Lord*, or warranted by a precept or example in the Scriptures, will prove a *cursed thing* to them; but in making the reference, we had not the least intention to charge the Licking, or the Warwick, or any other Association; but rather to give a general admonition. Without justifying the manner in which the references were made, we can but think our brethren must admit, aside from any application to the subject of discussion, that the less we are conformed to the world, the less we, as churches and associations will be infested with worldly members, and the more we are conformed to the aliens, the more they will cry after us. We thank our Kentucky brethren for their tender sympathy for the deep *humiliation* of the Warwick Association, and desire that they may never need the admonition, "Little children keep yourselves from idols." If Warwick Association has never been thus humbled, some of her members have; and, with contrition, have occasion to cry, "Unclean! Unclean!"

In conclusion, The Licking Association has evidently mistaken our meaning, and it may be that we have not correctly understood the concluding paragraph of her Response, and we sincerely hope that it may so prove; for we hardly think it possible that that association would make a *written constitution*, which is uncalled for by the scriptures of truth, a test of their christian fellowship for the Warwick association, especially when we consider that, without any knowledge of our old constitution, and without inquiring of us whether we had any, they did, at our request, consent to the cor-

respondence. But if we have rightly interpreted their meaning, churches, however sound in faith, and orderly in practice, if unassociated by written articles of confederation, are not within the pale of their fellowship. This would sweep by the board all such churches as the apostles corresponded with; for our brethren of Licking will not say that the churches of Colossia, Rome, Corinth, Antioch, &c., were associated by any other written form of constitution than that which they tell us was *written without ink and paper, upon the tables of the heart*. If this is in reality their meaning, they ought, as the scriptures are silent on the subject, to give us an approved *form* of constitution, or such a form as they will accept of, and in the absence of which no Association shall enjoy a christian correspondence with them. But if, by "*the ground taken against constitutional forms*," they only mean that Warwick must recede from what the Licking Association considered a censure upon those Associations which hold constitutional forms, then we believe the difficulty can and will be obviated; for we are sure that Warwick Association had no intention whatever to censure.

But a few years have elapsed since the correspondence between Warwick and Licking Associations was opened. Warwick knew not, neither did she care whether the Licking had a written, or printed, or oral form of constitution; but we were satisfied they were a cluster of old fashioned Bible Baptist Churches: we had read some of their circulars and letters of correspondence, also some letters in the Signs, from some of her able ministers, from what knowledge we had of them, we were constrained to love and fellowship them as our Father's children; on this ground we asked for, and obtained a correspondence with them. Now if they can find it in their hearts to discard us for abolishing that for which we can find no divine authority, we must submit; but we trust the brethren of Warwick will still cherish the kindest feelings towards their brethren of Licking Association.

What we have written on this subject, has been without consulting any of the brethren of Warwick Association: our remarks are intended as explanatory; should they not prove satisfactory, we hope they may not widen the breach; for we assure our brethren that nothing would be more painful to us.

BROTHER PIPER'S LETTER.—In consequence of absence from home, and hurry when at our post, the letter of Brother Piper has been overlooked and its publication delayed until the present number. We are glad to find brethren taking a rational view of the abuses of the public school system of our country, and of the insidious manner in which a sly, cunning, and intriguing clergy are preparing to deprive us of our dearest civil and religious rights. He has taken a correct view of our position in relation to party politics. As editor of this paper we shall raise the note of alarm only when we believe our *religious rights* are invaded, or when any political party shall attempt to dictate to us in matters of a religious nature.

In regard to the unfairness which our brother attributes to us, we have only to say, it was not our intention to treat him or any brother unfairly. The controversy in which he was, at the time alluded to, involved, was one, the merits of which we could not competently judge. We regretted much that any thing of that controversy ever found its way into our columns; for we are persuaded that a paper war of that kind is always unprofitable to the parties and exceedingly unpleasant to our readers. If we have done Brother Piper, or any other brother injustice, it has been unintentionally done.

Poetry.

For the Signs of the Times.

REFLECTIONS UNDER DARKNESS OF MIND.

Am I a child of God,
A subject of his grace,
When scarce a promise in his word
Appears to meet my case?

Where'er I look within
What depths of guilt appear!
By nature, all defiled with sin—
It fills me with despair.

This vile deceitful heart,
And most unruly tongue,
So prone from every good to part,
So prone to every wrong!

Oft darkness veils my mind,
And unbelief prevails
And sinking hope almost resigned,
And every comfort fails;

Then satan, like a flood,
Suggests a thousand wiles,
And tempts my soul to leave my God,
And oft my heart beguiles.

Old nature lends her aid
To aggravate my woe,
With fleshly lusts and worldly pride
To sink my spirits low.

Yet something seems to say,
Though great has been my crime,
That Jesus will the tempest stay,—
The tempest of my mind.

Unworthy of his grace
I bow before his throne,
Low in the dust I hide my face
And make my sorrows known.

Lord, shed one cheering ray
On this benighted soul,
And banish all my doubts away,
And make my spirit whole;

Bid every fear subside,
And let thy grace appear;
May I in thee alone confide,
And keep my conscience clear.

Grant that my every act
(And word, and thought the same)
Thy Holy Spirit may direct
To glorify thy name.

Then shall my heart rejoice
In thee, the God of love,
Till thou shalt better tune my voice
To sing thy praise above.

JAMES G. PATRICK.

CHRIST, THE DOOR OF THE SHEEPFOLD.

JOHN X. 1-16.

"The Door of the sheepfold am I,"
Saith Jesus, "come enter by me,
Your wants shall receive a supply,
From danger your souls shall be free:

The fold is immutable love,
A fence never broken by sin,
And happy are they that can prove
By me to have enter'd therein.

The voice of the Shepherd they know,
But hirelings reject with disdain,
Who constantly toil at the law,
But cannot the gospel explain:

Such pastors my sheep when they hear
Shall never attend to their lore,
Because they are taught to infer,
They never come in by the door.

The sheep of my pasture are men,
I lead them to pastures divine;
And who shall presume to condemn?
I feed them, and clothe them as mine;

I saw them when wandering from God,
And how under sin they were sold;
I ransom'd them all by my blood,
And brought them safe into the fold."

Let Jesus who died to redeem,
The Lamb from eternity slain,
Be dear in his people's esteem,
And ever exalted remain:

Ye ransom'd refuse not your breath,
Ye captives, whose fetters were strong,
Make him that redeem'd you from death,
The first and the last in your song.

THE DISCIPLES AT SEA.

JOHN VI. 16-21.

Constrain'd by their Lord to embark,
And venture without him to sea;
The season tempestuous and dark,
How grieved the disciples must be!
But though he remain'd on the shore,
He spent the night for them in prayer,
They still were as safe as before,
And equally under his care.
They strove, though in vain, for a while
The force of the waves to withstand;
But when they were wearied with toil,
They saw their dear Savior at hand;
They gladly received him on board;
His presence their spirits revived,
The sea became calm at his word,
And soon at their port they arrived.

We, like the disciples, are toss'd
By storms on a perilous deep;
But cannot be possibly lost,
For Jesus has charge of the ship:
Though billows and winds are enraged,
And threaten to make us their sport
This Pilot, his word has engaged,
To bring us in safety to port.
If sometimes we struggle alone,
And he is withdrawn from our view,
It makes us more willing to own
We nothing without him can do:
Then satan our hopes would assail,
But Jesus is still within call;
And when our efforts quite fail,
He comes in good time, and does all.
Yet we Lord are ready to shrink,
Unless we thy presence perceive;
O save us, we cry, or we sink,
We would, but we cannot believe:
The night has been long and severe,
The winds and the seas are still high,
Dear Savior this moment appear,
And say to our souls, "It is I!"

Old School Meeting.

An Old School Meeting will be held with the church at New Vernon, N. Y., on Wednesday and Thursday, the fifth and sixth days of November, next, commencing on Wednesday, at 11 o'clock, A. M.

Brethren of our order are affectionately invited to attend. Br. Barton, of Delaware, and the ministering brethren of this Association are expected.—By order of the church. N. BEYEA, Clerk.

Receipts.

Joseph Hughes,	Pa.	\$1 00
" " for Monitor,	"	2 00
W. Vail,	"	1 00
Joseph Y. King,	N. Y.	1 00
Total,		\$5 00

NEW AGENT.—Joseph B. Stapler, Mobile, Alabama.

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—D. Cole, P. Hartwell, D. Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thos. Hill, Martin Salmon, Nicholas D. Rector, D. E. Jewett, Charles Merrit, A. A. Cole; and brethren L. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Doct. Wm. B. Slawson, C. Hogaboom, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, Samuel Mead, Wm. Sharp, Jacob Winchell, Junr., A. Brundage, C. Shons.

New York city.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Suydam; and brethren Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Rittenhouse, George Slack.

PENNSYLVANIA.—Elders Hezekiah West, Zopher D. Pasco, Eli Gitchell, Henry Rowland, Arnold Bolch, and brethren Wilmot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells, Delaware.—Elders Thomas Barton, Lemuel Hall Samuel Meredith, and Joseph Smart.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., OCTOBER 15, 1845.

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GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

NEAR LEXINGTON, KY., Oct. 3, 1845.

DEAR BROTHER BEEBE:—You will learn from the Minutes of the "Licking Association of Particular Baptists," sent you, that she has requested you to insert through the columns of the "Signs," her response to the reasons assigned by the "Warwick Baptist Association," for "abolishing her constitution and all formalities."

It is desirable the Response *entire* shall appear in the same number of the "Signs."

I sincerely regret the occasion which has called forth that Response; and in all frankness I must say, I read those reasons not without some degree of astonishment. "Warwick" has appealed to her correspondents to "examine the subject in the light of the scriptures, and act as they direct." I may be permitted to say, such has been the course of "Licking," and should there be found a sentence in her Response, which may cause pain to "Warwick," she must recollect she is the aggressor; and she ought not to expect her sister associations to tacitly submit to her (at least implied) castigation.

The surrender of her constitution is hailed as a triumph by the "Campbellites," both here and in Missouri; whilst it has deeply mortified the sound Baptists both in this country and Missouri. I have examined the subject with all the care and attention of which I am capable, and confess I am unable to perceive any good that can come of the action of that body on the subject; while on the other hand, I think I see a positive evil (if she regards the fellowship of brethren) in the growing jealousies, which are already developing themselves in the inquiry, "Has Warwick become tired of the doctrine of salvation by sovereign grace? Does she want more latitude for opinion than her constitution afforded? Is she disposed to "bundle" with the Campbellites? Is she sincere when she says the door of imposition is too wide, and yet enlarge the door by taking out one side of the house?" These questions you will readily see are embarrassing, and their solution difficult. Brethren say, they once thought they knew

where Warwick stood, but now "they stand in doubt of her." I respectfully submit it to "Warwick," whether she has duly considered the apostolic injunction, "Let brotherly love continue." The principles of faith and practice understood to have been hitherto maintained by that body, furnished the basis of our fellowship for her. If she still entertains the same views, why abolish her constitution? If that instrument when thoroughly examined, has been found at war with the doctrine of the Bible, we commend her for renouncing it. But has she really changed her views in regard to doctrine or practice?

There is so much slipping and sliding among Baptists in these days, that our jealousies are, perhaps, too easily aroused—and yet I desire to see them always on the alert.

The eyes of all the other denominations are more or less on the "Old School" or Predestinarian Baptists, and so long as they remain united in faith and practice, they are a terror to the enemies of truth and godliness. But if they begin to war among themselves, and especially about "words to no profit," and they utterly fail to give some plausible reason for such war; they lose that influence which they would otherwise exert. Should we not take heed to the admonition, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

I feel confident Warwick has done herself great injustice in the reasons assigned for "abolishing her constitution and all formalities." That injustice you must see extends not only to her, but must bear with double force upon the churches and associations which retain their constitutions. Pardon me for saying, I think had brother Beebe, matured the subject properly, he could not have approved the course taken, or reasons assigned. I respectfully invite your attention again, to the last reason assigned by "Warwick," as not only making a most humiliating admission, herself, but as involving with her, all her corresponding associations:—"Last, but not least, we believe that the most effectual barriers we can raise against innovations from, or intercommunication with the camp of the aliens, is to *divest ourselves of all that belongs to them, and give them no farther occasion to cry after us, as Micah cried after the Danites, saying, 'Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more?' We think it better to obey the word of the Lord, (Deut. xiii. 17,) and let NAUGHT OF THE CURSED THING CLEAVE TO OUR HAND.*"

Now, brother Beebe, I should like to be informed, what claims the aliens have to your constitu-

tion, if it be orthodox? Should the association surrender the truth because the aliens cry after her? Whence the propriety of the former part of the sentence, if she had nothing belonging to the aliens? *How could she "divest" herself of that which she had not?* Certainly the association did not intend to proclaim to her sister associations, that *she had robbed the aliens!!!* or that those associations were *particeps criminis*, or alike criminal with herself!!! Does "Warwick" intend to charge those associations and churches with idolatry, in retaining their constitutions? If she believed the "cursed thing was cleaving to our hand," (and she knew we had a constitution,) why did she not say at once, to us, and all other of her correspondents, put away your idolatry, or we can no longer correspond with you! The implication is irresistible, that those who value their constitutions do not think it better to obey the word of the Lord. If such an opinion is entertained by "Warwick," for her own credit's sake, she should at once cut asunder the correspondence of all who do not relinquish their constitutions. If all this last reason were intended only as a good natured flourish, without design to place "Warwick" or her sister associations and churches in the dilemma which seems inevitable from the language, she has only to retrace her steps, and the difficulty is removed. The course pursued by her, was such as caused to be urged in our association, the immediate dropping correspondence with her. On the other hand it was urged that her attention should be invited to the offensive language used; and an opportunity afforded of retracting. A compromise was effected in the concluding sentence of our Response. I received a letter from an intelligent brother in Missouri, in which he speaks of the exultation of the Campbellites, at your *following in their lead!* From this letter, and what I have reason to know is the feeling here, I fear the interests of the "Signs" will be greatly prejudiced by the course of Warwick and your approval.

As ever, sincerely your brother in tribulation,
THOMAS P. DUDLEY.

P. S. We have never seen a more united and harmonious session of our body. You are aware that we are governed by the rule—UNANIMITY!
T. P. D.

MULBERRY GROVE, GA., April 16, '45.

DEAR BROTHER BEEBE:—It becomes my duty as agent to write you a few lines, as I have obtained two subscribers who wish to read the Signs of the Times. I feel deeply interested for the circulation of your paper, notwithstanding I have been but little advantage to it.

The people of the section of country I live in differ very widely in a religious point of view, and I do not expect many would read the Signs if they were sent to them gratuitously.

It seems to me that *any* doctrine will suit the people, for men have *doctrines*, but Jesus has but one doctrine, and men have just as many ways as they have doctrines, but Christ has one way, and he (Christ) is the Way, the Truth, and the Life. The reason why men will not believe the truth is because Jesus says, "No man cometh to the Father but by me." Hence, when an individual is brought by the power of God's Spirit, he wants to know nothing but the truth, and he will receive nothing else.

Now, brother Beebe, it is strange that persons professing to have an experience of grace, while some can feast on the doctrine of election, the covenant, and salvation by grace, others are ready to frown, to mock, and deride. God forbid that I should preside as judge—only form my judgement according to the scriptures. The fruit the tree bears must be the evidence. The Savior and his Apostles were persecuted by a people that professed more religion, according to human appearance, than the Apostles; but Jesus said, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not; but all their works they do to be seen of men." They make broad their phylacteries and enlarge the borders of their garments, &c. If it was so in the days of the Apostles, is it not so now? If not, I can't see the reason; for the people possess the same nature and the same spirit, and are no better now than they were then, by nature, and we do know the gospel is the same, without a shadow of a turn. Some think because there is so much change in the people, in literature, and science, and men possess so much of the wisdom of this world, that they can understand God's word; but the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If it was so in the days of the Apostles, it is so now, and will be so as long as time lasts. I must close.

Yours in gospel bonds, J. OATES.

LOWNDES Co., ALA., August 13, '45.

BROTHER BEEBE:—Having a short time ago seen your paper, (the Signs of the Times,) and liking the doctrine it contains, I wish to become a subscriber. I live where I am surrounded by New School Baptists. I stand alone in the defence of the true gospel in my neighborhood, it being about twelve miles to any other primitive Baptist. The only consolation I have is in reading my Bible and the communications of brethren who write for the papers published by Old School Baptists. It is but seldom that I see the brethren of my order, scarcely more than once a month, when I go to meeting, which is twelve miles from home. In your paper I saw the death of brother Jewett, and

was truly sorry to hear it, for I had much consolation in reading his valuable paper. I was a subscriber for the Monitor, but not knowing whether the publication will be continued, I feel anxious for the further spread of your paper.

The churches of the Old School order in this part of Alabama, are in peace and harmony, all contending for the faith once delivered to the saints. We have some able ministers with us who stand upon the walls of Zion and contend against a host of institutions and inventions for the path that leads to life eternal. We are but few in number, despised and hated of men, yet we count it as good for us, for those who love Christ must go through much tribulation to enter in at the strait gate. Christ himself was hated, despised, and persecuted, therefore his followers share likewise. Our New School friends have much confusion, many faiths and doctrines, each saying, "Do and live." It appears to me that the people in this part of the country have their eyes blinded by the god of this world, and their consciences seared with a hot iron. May the God of heaven open their eyes and turn them from their notions of working themselves into the favor of God, and they shall be turned in deed and truth. I am in hopes the people of Alabama have had their eyes somewhat opened. Protracted meetings have been going on for the last two months, here, almost without any success. Prior to this year, at these kind of meetings, many have joined and were soon excluded, though many have been retained in the church, let their conduct be almost what it might.

Brother Beebe, if you think these lines worthy of a place in your paper, publish them; if not, throw them aside, for I know they are written in much weakness, but be sure and send your paper to me and to brother Tipton.

May the God of heaven prosper, guide, and protect us from all the delusive notions of transitory things, that we may be heirs and joint-heirs with Christ in the upper and better world.

ROBERT SMITH.

ELIZABETHTOWN, VA., Oct. 12, '45.

BROTHER BEEBE:—I take this opportunity to inform you that I have, through the goodness of God, been permitted in safety to reach home from my journey East, where I had the pleasure of meeting you at the Ketocton Association; at which place we had a short, but, on my part, comfortable interview with each other; which seemed to do my soul good. Our friendly parting, and your request that I should write to you, has occupied my mind until the present moment; and now while I am writing, I am almost led to wonder why you, my dear brother, should desire to hear from so unworthy a creature as I am; for I can truly say, if I am a saint, I am the least of all saints. But I hope by the grace of God that I am what I am, a poor, despised follower of the Lord Jesus Christ; who loved me, and gave himself for me, and to the present moment, he has preserved and upheld me by his power and grace.

And if God, who has all power, be for us, who can be against us? Who shall lay anything to the charge of God's elect? Precious promise! glorious truth! God will preserve his people in spite of all the powers of earth and hell.

Dear brother, I am sometimes led to wonder if there is, or can be, a dear child of God, here or anywhere, that can dispute the electing love of God, through Christ Jesus, unto eternal life.—Surely it cannot be. Being born of the Spirit of God, they are the sons of God, and they love God because he first loved them. The Spirit leads them, and guides them, and works in them to *will and to do* of his good pleasure. They are reconciled to God, as their Father and their God, the King of heaven and of earth, who worketh all things after the counsel of his own will. God has assured us, in his word of eternal truth, even the gospel of our Lord Jesus Christ, that he has chosen his people in Christ, before the foundation of the world. "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ." Who is the *sent* of God? the Shepherd of the sheep, yea, the Good Shepherd, who gave his life for the sheep, in accordance with the will of the Father. And he has declared that he will gather them, and give unto them eternal life, and they shall never perish. How little do the notions and views of the blind guides of the present day, look like the blessed truth of the gospel. Do those *daubers* who daub with untempered mortar, tell the people that not one jot of God's truth shall fail, until all is fulfilled? Do they not tell them not to believe the gospel of our Lord Jesus Christ? do they not teach them to cast God's word from them? They certainly do. Hear them loudly proclaiming to the sinner that God has done his part, and is now waiting for them to do their part; that the sinner must exercise faith, pray and repent, and get good, or get religion some how or other; they must use means; all kind of means; if one kind fails, they must try another; if faith fails, try prayer; and if prayer fails, then come and join the church, and come to the Lord's table, for, say they, we have known sinners to be converted by these means. It is *do and live*, and so say all the opposers of that word which says, "By grace are you saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Hence it is evident that by the *means* so much harped upon, sinners are deceived; but by them they never are or can be saved. But sinners who are saved by grace, believe God's word; we do not hear them say, "I have got religion! or, I did get religion, and have lost it!" Do you think there is a christian on earth who has so learned Christ? No; for where Christ lives in the soul, the hope of glory, there is joy and peace. Come what will, all shall work together for good to them that love God, to them who are the called according to his purpose. God has pre-

destinated us to the adoption of sons, by Jesus Christ, unto himself, according to the good pleasure of his will. I often think, when taking a retrospective view of my life, calling to mind the goodness of God to my poor soul, in bringing me to the knowledge of the truth, that all his children are willing to subscribe to the glorious doctrine of electing love, and discriminating grace.

"Glory to God who walks the skies,
And sends his blessing through;
Who tells his saints of joys on high,
And gives a taste below."

Dear brother, I must come to a close, (lest I become tedious, and say but little after all.) I had some thoughts of giving you a full account of my travel through a part of Eastern Virginia, but I will only say that, from the time I left home, until I returned, which was about five weeks, I tried to preach some thirty times; was abundantly blessed of the Lord with good health, and was cordially received by the brethren, and I found them steadfast in the truth, which gave me great comfort and longings after them, in the Lord.

Now, my brother, do you recollect my giving you an invitation to visit us in the West? If you do, try and bear it in mind, for the people, with myself, would be very glad to see you here, and not only to see you, but to hear you; also: we shall look for you, and if it shall be the Lord's pleasure to send you, we shall be very happy indeed. I wish you to write me when you receive this, and let me hear how all the dear brethren do. Farewell.

Your brother in tribulation,

JAMES JEFFERSON.

BLAWRENBURG, N. J., Aug. 26, '45.

ELDER BEEBE:—Through the mercies of a covenant keeping God I am spared to this present, and am enjoying a good share of health, which was not the case when I saw you at Delaware River Association last year. I have often longed to see you that I might tell you of the edification and comfort I received under your sermon at that time, from these words, "Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast," and which I think is connected with 57th Psalm, first verse, last clause, "Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast," with perhaps this difference, in the first God calls his people to their chambers, which is himself—their hiding-place—the latter, a declaration of the saint's trust in him; for immediately preceding, he says, "For my soul trusteth in thee."

Elder Beebe, how unlike was the religion which the Psalmist had, to much of that going the rounds of the world under the name of religion at the present day. He says, "I will cry unto God most high; unto God that performeth all things for me." Moderns say, "Do your part and God will do his." Or, in other words, I have heard them say God had done all for them he could do, that he was willing to meet them, and unless they

did meet him they could not be saved. Last winter I had occasion to be in the neighborhood of one of those (so called) revival meetings. I attended four evenings, and a more humiliating scene under the name of religion can scarcely be conceived of. The last time I was there, the master spirit undertook to converse with each one separately, commencing with the females; he spent a long time with them; he then commenced with the males, keeping the converts singing all the while. I, expecting he would call on me, determined not to evade him; but he passed by; a short time after he returned, and took my hand. I inquired after his health, when the following dialogue took place. He asked if I was not a friend from Hopewell. I am a member of the Baptist church of Hopewell. Have you enjoyed our meeting? I have not. What is the reason? You try to make this people believe their salvation depends on their own works, and you keep the sovereignty of God entirely out of view. Oh! what are you doing at Hopewell? We have, I believe, a pure gospel preached. Nothing else. Saints pray for the prosperity and welfare of the church, and conversion of sinners agreeably to the word of God. Is that all? I believe that is all that is required of us in the scriptures. Have you no revivals? Don't you want a revival? We have not had one according to the common understanding of that word in a number of years; but if God should, in dispensing his grace, give us one, we should have a good one. Here he left me, and said, "Brethren, let us pray! let us pray!! let us pray!!! earnestly!" and dropping on one knee, he prayed, "Lord send us the gospel! a whole gospel!—not that poor, scribbled up gospel that took here one and there one, and left the rest: but that gospel that 'took in' ALL!" That night he told the unconverted, they were all sinners, and he had been a sinner too, by nature, as bad as any; and a dreadful sinner, and was going to relate, as I thought, some shocking acts of wickedness, but finished by saying again he had been as bad by nature as any of them, only he might not have committed as many gross sins as they! I thought of Job xxviii. 7, and 8, although the application may not be right.

Elder Beebe, will you please ask Elder H. West for his views on the above passage, through the Signs; also Elder Trott for his on Isaiah xx. 19, first clause; and if it is not asking too much, your own on Micah ii. 10.

Elder Beebe, I was about twenty-eight years among the Presbyterians. I have been a Baptist a little over three years. Now I think I can look back and see the darkness, in part at least, with which I was surrounded. Now I think I can see something of the beautiful order of God's house, and say, "Here would I dwell, for I delight in Zion."

Yours,

JOHN.

CRAIG'S CREEK, KY., Feb. 24, 1845.

DEAR BROTHER:—I have been a reader of the Signs, more or less, for the last two years, through the favor of one of your subscribers; and

I honestly confess that I have been edified in reading the communications from brethren of the Old School order, scattered all over these United States, all speaking the same things. Dear brother, how gratifying it must be to brethren of the same faith and order, thus situated, to be blest with such an opportunity of exchanging thoughts of love and fellowship with each other, on the all important subject of religion, and of uniting in one general phalanx in advocating the doctrine of our Lord and Savior Jesus Christ: and also in opposing and exposing the popular doctrines of the day, which we believe to be of antichristian origin. Brother Beebe we are often told that the doctrine of Election, is too antiquated to be profitable to preach in this enlightened age, by those who, at the same time, admit that it is Bible Doctrine. This appears like being wise above what is written, for the Scriptures tell us that all Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction in righteousness, &c., that the man of God may be thoroughly furnished unto every good work. There is also a great deal said among the advocates of modern inventions about a *chance*, or a *possible* salvation for all mankind;—they believe it is possible for all men to be saved, upon conditions something like this, *You do your part, and God will do his*; as though the creature by so doing would bring God under obligation to him, and thus demand acceptance at his hand; not thinking at the same time that he is ten thousand talents in debt, and has nothing to pay:—this is what we call salvation by works, justification by works, &c. It is what we call Phariseism, Arminianism, Fullerism, Campbellism, &c., all equally hostile to the doctrine of salvation by grace, and justification through the death and resurrection of our Lord Jesus Christ.

Brother Beebe, I believe I am so far from having faith in this *possible* salvation plan, that I believe it would terminate in the positive damnation of all mankind, and I believe the child of God feels that if his salvation depended on the least performance on his part, that imagination could invent, that he would be lost to all intents and purposes; but believing as he does, that salvation is of the Lord, he puts no confidence in the flesh; viewing him as the only way of life and salvation, and the only name given under heaven or among men whereby he must be saved.

Perhaps I have written too much already, and have trespassed upon your patience. Remember "The sword of the Lord and of Gideon," and let us not be drawn away from the truth by the enemies of the cross. Tell them that the doctrine of sovereign grace makes no man a sinner, it sends no man to hell, it saves sinners from their sins, and saves all that are saved; and may the God of peace be with you, and support and protect you through all the troubles and difficulties of this life, and save you in heaven, is the prayer of the least of all saints, if a saint at all.

JAMES C. HOPKINS.

CIRCULAR LETTER

OF THE EEL RIVER DISTRICT ASSOCIATION, [La.] FOR 1845.

BELoved BRETHREN IN THE LORD:—God, in Christ, who is the great Shepherd of Israel, supplying our needful wants, hath, in the dispensations of his providence and grace, enabled us again to participate in a good degree, in some of the many advantages arising from a Christian correspondence. Who, but those that have Christ in them, the hope of glory, translated into his kingdom, know the sweets of those personal interviews so often granted the followers of the dear Savior, having obtained like precious faith, united in the same cause, fighting under the banner of the same King, equally interested in the conquest. Who would not, under such circumstances, grasp the hand of his brother and companion in tribulation, in the kingdom and patience of Jesus Christ, and join in concert to praise the God of their salvation. The solidity of enjoyment in our holy religion, grows out of the consistency of the truth of what God is in himself, and the relation we bear to him, together with the manifestations of his power and holiness in our sweet deliverance from the consequences of sin. With this confidence in God, our Redeemer, and the blessed hope in the prospect of a glorious immortality, David said, "He that is our God is the God of salvation; and unto God the Lord, belongeth the issues from death." Psalm lxxviii. 20. This, compared with the language of the Apostle, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life," (1 John v. 20,) brings to view three points of doctrine, which stand immediately connected with the interests and happiness of the children of God. First, *The absolute and undivided divinity of Christ*, (i. e.) the word "this" demonstrates the Son of God with his Father and the Holy Spirit, to be the true God in distinction from all false and nominal deities. The testimony of the Spirit is, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." "The Word was God, and was made flesh and dwelt amongst us." And said John further, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The evidence is clear because the Spirit is truth. How manifest it is, then, that Christ is truly and really God, with all fulness dwelling in him, possessed of all the divine perfections, from the works of creation, as well as from the names and titles by which he goes, and particularly that of Jehovah, which is incommunicable to any creature; yea, John saw him in the midst of the throne and of the four beasts, and in the midst of the Elders, as it had been a lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth in all the earth, precisely in accordance with what the prophet Isaiah said, (Isa. ii. 3,) in relation to the Branch spoken of by Zechariah—iii. 8, "The Spirit of the Lord shall rest upon him, the spirit of Wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: &c., which manifests this truth—"In him dwelleth all the fulness of the God-head bodily; yea, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

Secondly. The eternal union or oneness, and the everlasting love of God, (which is the bond

thereof,) that exists on the part of God with and toward his people or chosen in Christ, which are the securing and preserving cause that makes the gift and choice of God, to and in Christ, effectual to their salvation: which will be carried on and completed by the power and strength of the Spirit of Elijah's God, through Jesus Christ, as purposed by the Apostle when speaking of God as having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself. Thus it is evident that the gathering of the members of Christ's body (or church) together, by the distinguishing grace of God, their being born of incorruptible seed, is making known his divine will and purpose which he had purposed, (not in human means or effort,) but in himself; that he will in the dispensation of the fulness of the times, gather together in one all things in Christ—that is, one body or church, whether they be things in heaven or things on earth, even in him—chosen in him before the foundation of the world, gathered together in him, created in him unto good works. Again, because they were sons and heirs, God hath sent forth the Spirit of his Son into their hearts, crying, *Abba*. Father, making manifest their interest in the eternal inheritance in reserve for them. How abundantly evident it is, then, that they are sanctified by God the Father, preserved in Jesus Christ and called; thus manifestatively the body of Christ, and members in particular; members of his body, of his flesh and of his bones—a bone of him shall not be broken. Again, "All thy children shall be taught of the Lord; of all that the Father hath given me I shall lose nothing, but shall raise it up again at the last day." John vi. 39. All the foregoing chain of divine truth referred to, goes to prove that he of whom we speak, is God and changes not; therefore the sons of Jacob are not consumed, for he shall come, he, God in Christ—"he is like a refiner's fire and like fuller's soap; he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Lastly. He is not only the true God who is the God of our salvation, and the near kinsman of his people, but also eternal life to whom belongeth the issues from death, and in whom all his will be ransomed from the power of the grave and redeemed from death, for in him is eternal life, and he gives it to his people. Accordingly Jesus lifted up his eyes toward heaven and said, "Father, glorify thy son, that thy son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Again, "my sheep hear my voice and I know them, and I give unto them eternal life and they shall never perish."—And now, since he, the Son of God, hath come and given us an understanding whereby we may know him that is true, and a blessed assurance that we are in him that is true, and the foregoing so emphatically setting him forth to be the true God and eternal life, what is to prevent the accomplishment of the declaration that God hath made by the prophet Hosea, (Hosea xiii. 14,) "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes,"—which doubtless implies the wrath of God due to sin, which God's elect people are justly deserving, and consequently from the curse of the law, being made a curse for them; also from eternal death, the equivalent to that which he suffered, which he

did by paying the ransom price, his blood, his life, yea, himself. It is indeed equally true that the ultimate consequence will be the redemption from corporeal death and from the grave; not as yet, for the ransomed of the Lord die as others, and are laid in the grave, the house appointed for all living; but in the resurrection morn, there will be a redemption or deliverance of the bodies of the saints from their graves, mortal death and corruption; yea, from the mortal corruptions of sin and all its defilements, as well as from affliction, diseases, and from death itself, which shall have no more dominion over them. In confirmation of this truth, Paul, in the fifteenth chapter of first Corinthians, introduces the gospel embracing the death, burial, and resurrection of Christ, the basis on which the resurrection of the dead, called by by the Apostle the gospel, is predicated, that being the most important article in the faith of God's elect, it formed a considerable part of the Apostles' ministry, to the grief of the Sadducees among the Jews; to the scorn of the Gentile philosophers, and to the faith, hope, and comfort of the saints—it is the sum and substance of the word of faith and doctrine upon which the whole depends; the word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach—that if thou shalt confess with thy mouth, the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. The resurrection of the bodies of the saints is intimately connected therewith and assured thereby. This is the gospel, good news, glad tidings, that the bodies of the saints shall be raised like the glorious body of Christ, when he that raises him (Christ) from the dead, shall quicken them (their mortal bodies) by his Spirit that dwells in them, and they shall live with him (Christ) to all eternity. Were this out of the gospel, it would not be gospel or good news; it would be one of those things John alludes to, wherein he says, Little children, keep yourselves from idols. That is, the idolatrous curiosity of the skeptic. Yea, faith would be a vain thing, and hoping and believing christians would be of all men the most miserable. Read 1 Cor. xv. 12—20, inclusive—As was before proven by ocular testimony, preached and asserted; and now resumed and concluded from the glaring contradictions and dreadful absurdities that would exist in case of a non-resurrection, or a denial of it. But being risen, he became the first fruits of them that slept, which is respecting the saints that died before the resurrection of Christ, whose bodies arose and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. If Christ is the first fruits of them, there is no difficulty in conceiving how he is the first fruits of them that have died since. No subject is more clearly brought to view in the scriptures of truth than this.

We will close for the present, by remarking that, in order thereunto, the Apostle informs us that the mortal bodies of saints shall be quickened, or their vile bodies changed, which is the same thing, fashioned like Christ's body; and yet to every seed his own body, which clearly proves to us that the same body that is sown, or laid in the grave, will be brought forth in the resurrection.—And although it is the same body that is sown that will be raised, yet there will be as much difference between them as between corruption and incorruption—mortality and immortality—natural and spiritual—yea, between sin and holiness. For in illustration, he speaks of the difference of the glory of celestial and terrestrial bodies—of sun, moon, and stars—for as one star differeth from another star in glory, so also is the resurrection of the dead. It is sown in corruption, in dishon-

or, in weakness—a natural body; it is raised (the same that was sown) in incorruption, in glory, in power—a spiritual body. Here the use of the pronoun “it” in the scriptures again and again is to express the identity of the body sown and raised. Again, I will shew you a mystery—we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, &c. Wherefore, our dearly beloved brethren and sisters, in hope of conquest in the destruction of the last enemy, which is death, given to us of God, through our Lord Jesus Christ, may our hearts be fraught with thankfulness toward him, and he enable you and us, through grace, to be steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labors not in vain in the Lord, is the prayer of your brethren in the bonds of love.

When the last loud trumpet
Shall rend the vaulted skies,
And bid the entombed millions
From their cold beds arise;
Our ransomed dust revived,
Bright beauties shall put on,
And soar to the blest mansions
Where our Redeemer's gone.

As it respects our correspondence, we esteem it an invaluable privilege of christian enjoyment.—The brethren of our correspondence in the ministry, came to us in the fulness of the blessings of the gospel of Christ; and we desire to continue our correspondence with you, for which we have chosen our beloved brethren, as named in our minutes, to bear this our epistle of love to you. Receive them as faithful brethren in the Lord. Farewell.

The Miami Baptist Association, O., to the Churches of which she is composed, sends christian salutation.

DEAR BRETHREN IN THE LORD:—Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part, we cheerfully comply. The subject we shall call your attention to in this address, is Fellowship, and a close adherence to the Scriptures, as the man of our counsel, “for in them,” the Savior saith, “ye think ye have eternal life, and they are they which testify of me;” the blessings arising from Christian love and fellowship, together with a close adherence to and walk with the Scriptures, are many and great. The Apostle saith, “let each one esteem his brethren better than himself,” in the exercise of which we manifest not only to our brethren but to the world that we possess a pure and heavenly principle, which carries convincing evidence of the reality of our profession, for, says the sacred Word, by this shall all men know that ye are my disciples, if you have love to one another, for love worketh no ill to his neighbor: but is a manifestation of our being born of God, for by this ye shall know that ye are passed from death unto life, because ye love the brethren. Having this decisive witness, and enjoying the fellowship of the children of God, then is it that peace & union adorn the borders of Zion; then is it she appears and moves on in the strength and majesty of an army with banners. In this exercise Zion can resist the waves of the flood of errors which her foes are daily opposing to the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. When we have this faith in exercise we strengthen each other's hands in the christian warfare—soothing, comforting, and admin-

istering consolation to the wounded hearts of the disciples of the Lord Jesus Christ. Love to God and to one another strengthens and supports the disconsolate hearts of the ministry in their labors of love among you; it affords peace and happiness at home, and commands respect abroad. These are some of the advantages arising from having fellowship one for another, together with many more which cannot be dwelt upon in this short address.

And now, dear brethren, we will say something about the heart-rending scenes which arise for want of love to God and fellowship for one another, for where this is not you will find brethren falling out by the way; they will bite and devour one another, and say all manner of evil of you; out of which grows division of churches and associations, causing the enemy to say that we are not christians, for we find to be christians is to be Christ-like, and we find that he was meek and lowly—that when he was persecuted he reviled not; and we find if we have not the Spirit of Christ we are none of his: therefore brethren let us attend to the advice of the Apostle—let each one look upon his brethren as better than himself, and remember that “All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;”—for what? why, “that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy iii. 16, 17. Now, to the churches we would say, guard well your pulpits, and whosoever doth not preach a crucified and risen Jesus for salvation, without condition to be performed on the part of man, receive him not into your houses, neither bid him God speed. In your church discipline take the word of God; make that your standard, and mark them that are contentious and busy bodies in other men's matters, for they are enemies to the cross of Christ. Finally, brethren, farewell: May the God of grace preserve you in love, peace and fellowship, is the prayer of yours, in the gospel bonds.

CORRESPONDING LETTER

The Miami Regular Baptist Association, to the several associations and brethren with whom she corresponds, sendeth Christian love.

DEARLY BELOVED BRETHREN:—Through the abounding goodness and tender mercies of our Heavenly Father, we are again permitted to associate with our sister church at Mercer's Run, Green County, Ohio, at our 46th Anniversary, and to enjoy the happiness of meeting many of our dear brethren and sisters, children of our Heavenly Father, born of the same Spirit, taught in the same school, belonging to the same family, and all speaking the same language, and having (as we hope) one Lord, one faith, and one baptism: and also, to see the faces of other associations with whom we correspond;—all associating together in love and unity, and greeting one another as of one Parent, and heirs of the same inheritance, and children of one glorious kingdom. These are blessings which are very humiliating, and for which we should be very thankful, and although we are strangers and pilgrims here upon this earth yet we have our hopes in our blessed Redeemer, and our treasure laid up in heaven.

But, dear brethren, as God has ordained that we shall pass our time of sojourning here below through much tribulation and through a wilderness where many sorrows await us, and there are many in this time of much darkness, crying—lo, this is the way, and others, lo, that is the way. Let us mind the old way, and look well to its way marks, the Scriptures, for our guide, for verily, we

should take heed to that admonition, see that you fall not out by the way, and to maintain that sweet fellowship which ought to be among brethren.—We should look well to the rule given by our blessed Master: for encompassed about by our enemies on every side and our own infirmities within, we should try to keep closely united, lest the enemy break our ranks, to our great distress and sorrow. But, brethren, our consolation is that we know that our Redeemer liveth and has said, “As I live ye shall live also,” and although our enemies should gather their hosts, Gog and Magog, and combine their forces from earth and hell, yet, with our Captain at our head, we have nothing to fear, for he ruleth all nations with a rod of iron, and will slay his enemies with the sword of his mouth: and shall put all enemies under his feet, &c.

We continue to solicit your christian correspondence, and may grace, mercy and peace, from God the Father, and the Lord Jesus Christ, be multiplied to you and us, until we may safely enter the haven of our eternal rest, Amen.

Our next session, if the Lord will, is to be with the Church at Indian Creek.

THOMAS CHILDERS, *Mod.*

R. A. MORTON, *Clerk.*

EDITORIAL.

NEW VERNON, NEW YORK, OCTOBER 15, 1845.

RED RIVER ASSOCIATION, TENNESSEE.

By request of the Red River Association, we insert the following preamble and declaration, in regard to the misunderstanding which grew out of brother Gammon's letter; and as brother G. has published a reply to brother Buck's letter, and explanations have been mutually exchanged between the parties, we hope there will be no farther occasion for agitating the subject through the Signs. Whatever may have been preached by visiting brethren at the session before the last of that association, we are happy to find her washing her hands from the heresies of *Two Seedism*, and non-resurrection of the dead.

May our heavenly Father still preserve them from these and all other heresy, and lead them into all truth for his name's sake.

MEADOW GROVE, TEN., Sept. 22, '45.

BROTHER BEEBE:—I send you a minute of the Red River Association, held with the church at Barren Spring, Christian County, Kentucky, in August, 1845. You will perceive from the 5th Article of Monday's proceedings, that the association, at the request in the letter from the church at Meadow Grove, had under consideration the letter of brother Gammon, in the Signs of January last, and what they have said about it; and although as clerk the association requested me to write on to you to have it inserted in the Signs, yet I did not think it necessary to have such an article inserted in the minutes.

Please give the article one insertion, as it explains itself, without my giving further detail.

Your brother in affliction,

PETER C. BUCK.

“5. Whereas, We regret to say, that we saw a letter published in the “Signs of the Times,” in January last, signed John H. Gammon, setting forth what doctrine he heard preached at the Red River association, held with the Church at Sulphur Fork, in August, '44, saying in that let-

ter, he heard preached at that Association, an eternal devil, and non-resurrection of the dead. Both of these ideas this association enters her protest against, and does not believe. It is true, we thought on Sunday it was pretty plainly hinted, and even preached, so as to induce an inference that the preacher believed in an eternal evil, though it was not so plainly named. As to the resurrection of the dead, we did not so understand its being preached or believed; but perhaps brother Gammon supposes the two ideas go together, and are dependent one upon the other. We are very far from believing brother Gammon had any intention of injuring the association or the feelings of its members. Nor has the association any design in wounding brother Gammon's feelings, or to affect his standing, either as a Christian, or minister of Jesus Christ; but the object of this association is to set herself right before the Christian world, and especially before the Associations she corresponds with."

ASSOCIATIONAL CONSTITUTIONS.

Brother Thomas P. Dudley's letter, which will be seen on the first page of this sheet, came to us since the publication of our last number. From this letter it appears that the Licking Association does not consider the correspondence between them and Warwick Association, absolutely terminated, but awaits the further action of Warwick upon the subject.

In regard to the exultation of the Campbellites, we have but little knowledge of them, farther than by their publications, as we are not aware that there are any of them located within the bounds of our association—our action was therefore without any reference to them. The great question with us, was, whether God had authorized any other religious organizations than his church, as standing bodies? Whether the association, as an organized body, having a Constitution distinct from that of the church, is the church? And with the Licking Association we were forced to the conclusion that associations are *creatures* of the churches, and with us, the question whether churches had a right to originate such *creatures* or not, was very weighty.

That christians, and christian churches, are divinely authorized to *associate*, to correspond, and to speak often one to another, we had no doubt; therefore we had no idea of "forsaking the assembling of ourselves together, as the manner of some is," but felt resolved, as God should permit, to continue our annual meetings, for the social worship of God,—for correspondence and mutual edification. Not one word has been said among us about abolishing our faith, or any declaration of it which we have formerly made. On this point, br. Dudley, as well as the association, has mistaken us. And this explanation, we think, ought to satisfy those "sound brethren of Kentucky and Missouri," who inquire if Warwick has become tired of the doctrine of salvation by sovereign grace? &c. We venture to say for Warwick Association, on our own responsibility, that she has not become tired of sovereign grace; it is her meat and her drink—she esteems the precious doctrine as marrow and fatness to all who love God, and are led to understand the truth. But we cannot perceive how our *sound brethren* gather such an idea; especially as our Minutes, containing a record of what we had done, also contained our circular and corresponding letters, in which we frankly made a public declaration of our faith. If our brethren

had read the very first sentence of our corresponding letter, to which the language which has unhappily given offence, was appended, they would have found these words, clearly setting forth the faith of Warwick Association upon the subject of sovereign grace, viz: "His (God's) distinguishing grace, discriminating love and sovereign favor, are displayed in preserving, defending, and comforting his people."

Does it appear rational to our sound brethren, that with the above open and public declaration in our mouths, we were becoming tired of the sentiment which we were proclaiming? And how the abolition of a constitutional form of association could be construed so as to warrant a conclusion that we were becoming tired of the doctrine of sovereign grace, we cannot see, especially as our only object, so far as we knew our own hearts, was to manifest our love for divine sovereignty, by refusing to do aught in our religious capacity, which our Supreme Sovereign has not commanded.

"Does she want more latitude for opinion than her Constitution afforded her?" So far from wanting more latitude of opinion, we were fearful that we were assuming too much, in having a Constitution, and it was to circumscribe ourselves to the dictation of the New Testament, that we determined to lay the "creature" aside.

"Is she disposed to 'bundle' with Campbellites?" By no means. So far as we are informed of that people, we have understood that they deny the special work of the Holy Ghost in regenerating the children of God; and we know of no affinity between the Campbellites and Warwick Association.

"Is she sincere when she says the door to imposition is too wide, and yet enlarge that door by taking out one side of the house?" When our sincerity is questioned by *sound brethren*, it may be more becoming for us to be mute, until our brethren shall be less suspicious of our honesty.—*Brethren say that now they stand in doubt of Warwick Association.* How can it be otherwise, so long as they question her sincerity in what she publishes as her sentiment? If the doctrine contained in our published epistles of correspondence, and the declaration of the faith of our churches, and the public ministry of our Elders, are no index to our faith, and nothing but a form of associational constitution will satisfy our brethren that we are sound, do they not attach more importance to a formal Constitution than they do to our profession of faith and letters of correspondence? If Constitutions were of such *vital* importance as a test of christian correspondence, would not some definite direction for them been furnished in the scriptures? and can we be "thoroughly furnished to every good word and work" without such direction?

Brother Dudley himself appeals to Warwick, whether she has duly considered the apostolic injunction, "Let brotherly love continue"? In behalf of the Association, we venture to say we have earnestly desired the continuance of brotherly love and christian correspondence; and if our brethren

of Licking Association do not discontinue it, Warwick is disposed to adhere to the injunction; and even if they decline to correspond with us, we firmly believe that our love to them as brethren shall still continue.

The principles of faith, understood to have been held by us, says brother Dudley, formed the basis of their fellowship for us. This is precisely as it should be. We know of no other proper basis of fellowship, but unity of faith and practice; nor do we believe that our brethren were mistaken as to our faith; and the same faith which we held when they consented to the correspondence, we hold now. We have not abolished, nor revised our faith, nor any part of it. Nor do we decline a full, free, and explicit declaration of it in the most unequivocal and emphatic terms that we can command. And should we copy the summary of faith from the records of the churches of Warwick Association, we know of no particular wherein they would differ from the faith professed by the churches of Licking Association. But, says br. Dudley, "If she still entertains the same views, why abolish her constitution?" As this last question, in our opinion, covers the whole ground, it merits a full and candid reply.

By the word "CONSTITUTION," we only mean those articles of compact entered into by the churches, at the time of the original constitution of the association; by which we became an organized religious body, agreeing mutually to be governed in this compact, by a certain set of regulations called "*By-Laws*." The faith which these churches held, was the same that they severally held before they formed the compact, and therefore in the abolition of the latter, the former is still retained. No new articles of faith were entered into at the constitution of the association, nor are any articles of faith annulled by dispensing with the Constitution. The undisguised declaration of the faith and order of the churches, forms the basis of our union; and so long as our churches maintain that faith and order, we are agreed to associate annually, if the Lord permit, for worship, edification, and christian correspondence. Had Warwick Association conceived, that the rejection of her original form of compact, required a sacrifice of one principle of the faith of the gospel, we are confident she would not have consented to lay aside the Constitution; but no such sacrifice was either contemplated or designed. Warwick Association has not changed her views in regard to faith; and in regard to practice, only so far as to meet annually, as stated above, without a form of constitution, which we conceive to be of questionable divine authority.

There is, as our brother has justly remarked, a great deal of slipping and sliding among those who are called Baptists of the present day, and enough to excite the jealousy of those who are tenacious for the purity of the faith and order of the church of God; and this we do as sincerely deplore, as do our brethren of Kentucky. Brother Dudley believes that Warwick Association has done herself great injustice in the reasons assign-

ed for abolishing her Constitution, and by implication, done still greater injustice to sister associations who still hold constitutions, &c. To these remarks we shall attempt no other defence than to repeat what we said in our last number. That the reasons referred to, which were appended to the corresponding letter, were written by order of the association, but were not written until after the adjournment, and consequently were not submitted to the association for their approval or revision. As the writer of those reasons assigned, we say, as we have before said, the association gave no orders to implicate sister associations, nor was it intended by the writer; but the instruction was, simply to append to our corresponding letter the reasons of our action; and this, we doubt not, was designed to be done in the most respectful manner. We do not justify the manner in which we discharged the office, and in view of the mischiefs which we have occasioned, we sincerely regret that the work had not fallen into more judicious hands, or that we had not used terms less exceptionable, and better calculated to reflect the precise meaning of the association.

BURNING THE MORMON HOUSES.—In the worst days of the Goths and Vandals when every thing was laid waste by fire and sword, there was some excuse, some apology—they were barbarians, but a link separated from the brute creation, without government, without laws, without restraint. But what will be said of our own citizens, in a free and happy land in the nineteenth century, so conducting themselves towards the women and children of the Mormons as to compel them to set fire to their own dwellings and take to the woods for refuge!! It is an awful state of society in Illinois, a condition of things which would warrant the Government in marching a force into that state to afford them protection. Can it be said that there is not power to put down a few hundred lawless men who are committing these depredations? What will other nations say of us in reading of such acts of vandalism?—*N. Y. Sun.*

The above speaks volumes on the state of society, and the progress of those who have undertaken to evangelize the world by humanly invented machinery. Millions of dollars have been expended on the western states, under the direction of various religious societies, to reform and christianize the people, to repel Catholicism, and to establish some other *ism*; and now we find the state of society in those places where the mightiest efforts have been made, as much worse than it was before, as it was before worse than it should be.

But not only in a religious light would we view this exhibition of the intolerant spirit manifested against the poor deluded Mormons, but the effect these lawless outbreaks must have upon our civil rights. The popular opinion seems to be, that there is no danger of persecution for religious opinion's sake in our country; the people are too enlightened, too democratic; and withal, too much divided into sects and denominations to admit of concentration of effort to annoy or proscribe any one religious sect, &c.

Our people can see the houses and chapels of

the Catholics wrapped in conflagration by the incendiary hand of religious fanatics, and the streets of a neighboring city literally flowing with human gore; the laws of our land put at defiance; the militia confronted by a lawless mob, who have been excited and maddened by a designing clergy; and yet, the same security is felt,—the people are too learned, too pious and patriotic to invade each other's inalienable rights.

That the Mormons are a poor deluded people, we have not the least doubt; nor shall we pretend to deny that they may have been aggressors upon the lawful rights of others; still, as religionists, they are entitled, by our laws, to as much protection as the most apostolic religionists in our country; and for their unlawful acts, if they are guilty of any, they should suffer the penalty as transgressors, when legally convicted, the same as others; but not as Mormons, or religionists.

The same spirit that can persecute the Catholics and Mormons, if let loose, will also persecute other religious sects, and none but the dominant sect can be safe if this course is winked at by the people, who now have the power to remedy the evil by contending for "EQUAL AND EXACT JUSTICE TO ALL MEN, OF WHATEVER STATE OR PERSUASION, RELIGIOUS OR POLITICAL."

LIGHT READING.—Rev. Mr. Baldwin, writing from the Sandwich Islands says:—"Our greatest hindrance is the untold amount of trash in the shape of novels which is spread over the world by ship-loads—the refuse of a glutted market at home, floated off for auction—the captain and crew often seeming as eager to devour their contents as thousands of their number are to swallow bottles of liquid ruin—the one as deadly a poison to the soul, as the other to both soul and body." He wishes three good tracts were written, on novel reading—on licentiousness—and on sabbath whaling, chiefly addressed to owners at home.—*N. Y. Sun.*

Wonder if his reverence means to include all the light reading, fictitious stories, old wives' fables, &c., which emanate, in the shape of religious tracts, from the "Benevolent Societies" under religious patronage, in the United States? or does he only wish to suppress another description of light reading, so as to enable the Tract and Missionary societies to monopolize? *Do tell!*

OUR TRAVELS, &c.—REASONS FOR THE DELAY OF OUR PAPER.

During the past spring and summer, we have visited Maine, New Hampshire, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and the District of Columbia. We have attended the Baltimore, Delaware, Warwick, Keetocton, Rappahannock, and Ebenezer Associations; also Old School Meetings at Turin, N. Y., North Berwick, Maine, Woburn, Massachusetts, and Penningtonville, Pa., besides many other appointments at distant places. We have travelled since the commencement of the season nearly 4,000 miles, which has, of course, occasioned our absence from home a considerable portion of the time. Yet, notwithstanding the extent of our journeyings, our mind has seemed to outstrip our

locomotion, and we have desired greatly to visit other portions of the Master's heritage, but have found it impracticable.

It would be difficult indeed to express how much we have been refreshed by the privileges we have enjoyed with our brethren in Christ, at the several meetings we have attended. The churches and associations all seem to be in a healthy state. It is true some of them are complaining of a want of greater activity, but a general union and hearty fellowship prevails among them; and some of them are enjoying refreshing seasons from the presence of the Lord. The sessions of all the associations which it was our privilege to attend, were harmonious; and the preaching which we heard at them was such as we believe to be the gospel of our Lord Jesus Christ, in truth and soberness.

The above statement is designed as an explanation and apology to our subscribers, for the irregularity of the issues of our numbers. We have found it impracticable for us to issue our numbers at the time of their regular dates, without abiding constantly at our post. But as we can advance the interests of the paper more, and at the same time comply with earnest solicitations of distant brethren, and contribute something towards a more general correspondence of our Old School churches and associations by journeying, we have indulged the hope that our brethren would cheerfully consent. Having presumed upon their kind indulgence, we are enabled now to assure them, that, without some unforeseen hindrance, we shall soon be up with our dates, and by the 15th of December next, issue the last number of the current volume, and be ready to begin our Fourteenth Volume on the first day of the New Year.

We are encouraged to hope that our brethren, agents and readers in general, will use some exertions to extend the interests of the Signs, and to collect and transmit to us balances which are due, to enable us to meet obligations which are accumulating against us.

LELAND'S WORKS are now ready, as we believe, for distribution. A quantity of them will be sent in a few days to brother John Gilmore, 96 Sixth Avenue, New York; brother William H. Crawford, corner of North Seventh and Willow streets, Philadelphia; James Lownds, Baltimore; Elder John Clark, Fredericksburg, Virginia; George F. Hupp, Strasburg, Virginia; and to Elder A. C. Booten, Meadow Grove, Page County, Virginia; also a lot to Henry Bell, Merchant, Lexington, Ky., where our friends can be supplied at \$2, 12 1-2 cents per copy. And measures will be taken to forward to other distant places, parcels to supply those who have subscribed, as soon as necessary arrangements can be made.

The distant location of subscribers from each other, precludes the possibility of their being supplied by travelling agents; the books must be sent to such cities as can be reached by "Express" freighting establishments, and subscribers obtain their numbers from such depositories. Farther notice of the establishment of such depositories will be given through the Signs.

Poetry.

For the Signs of the Times.

PRAISE TO GOD FOR THE SALVATION OF SINNERS.

Let saints and angels join to raise
A song of thankfulness and praise
To our exalted King:
He reigns on his eternal throne,
In dazzling brightness all his own,
Where Heaven's high arches ring.

When we in blind rebellion ran
The downward road to endless pain,
He stopped our mad career;
And in his own appointed time
He taught us by his grace divine
To seek his face by prayer.

He saw our grief, he heard our cry,
And sent his Holy Spirit nigh,
And by his grace alone
Convinced our souls of guilt and sin,
That we by nature were unclean,
Poor, helpless, and undone.

In mercy he applied his word,
And showed himself a pardoning God;
Yet just and righteous too;
He showed our sins were all forgiven,
And we by blood prepared for heaven;
Redeem'd from endless woe.

He bore our sins and misery
In his own body on the tree,
And made our peace with God.
O! for such condescending love
Let every heart with ardor move
To extol our gracious Lord.

Then spread the praise of Jesus' name,
(And endless ages sing the same,
Who sav'd us from the fall.
Let all creation swell the sound
Till heaven and earth re-echo round,
That he is Lord of all.

REVELATIONS XIV. 1-7.

On Zion's mount behold the Lamb
With those that bear his Father's name,
Their voice, like many water's sound,
As mighty thunders shake the ground.

The sacred anthem which they sung
To golden harps so sweetly strung,
No man could learn that song divine
But those that in his image shine.

These are the virgin souls that stand
Before the throne, a glorious band,
That follow'd in their Savior's path,
Redeem'd to God from off the earth.

No spot nor wrinkle on their dress,
They're clad in robes of righteousness,
And in their mouth no guile appears
But each a crown of glory wears.

They boast not of their wealth nor fame,
But shout the praises of the Lamb,
Who raised them by his sovereign grace
From depths of woe to realms of bliss.

Dear Lord, in us thy grace display
To guide and keep us day by day,
And by adoption may we be
Made heirs of God, and dwell with thee.

Then will we count thy mercies o'er
Where sin and death shall be no more,
There join the spotless blood-washed throng,
And endless glory crown the song.

J. G. PATRICK.

OBITUARY.

BROTHER BEEBE—With an aching heart, I am called to announce the death of two lovely children, **LEWIS** and **JOSEPH BEAKS**. Dark and mysterious, truly, are the dispensations of our God. If he who killeth and maketh alive, had locked the hand which is now employed in addressing you, in the icy vice of death, it would have been what I have been long looking for; but it has pleased God to take my dear children, and I am spared.

When my eldest child first complained to me of a distress in his head, I felt a presentiment that the rod of my Lord was about to be laid upon me, and I cannot describe the sensations of my heart. The disease by which they were taken away was called the *putrid* or *malignant* *soar throat*, a complaint I was altogether unacquainted with. Lewis was taken ill on the 22d day of August, and died on the 29th, aged 9 years, 1 month, and 23 days. Joseph died on the 27th. of September, aged 3 years, 4 months, and 23 days. Their sufferings were very great, but they seemed to retain their senses until the last. I read the hymn which is subjoined to this notice, to Lewis; he listened to it attentively, and said it was very good. I feel assured that the Lord has taken them away from the evil to come, and I desire to be still and know that he is God. He is too wise to err, and too good to be unkind.

ABIGAIL BEAKS.

MAMAKATING, N. Y., Oct. 22, 1845.

"God of my life look gently down,
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will.

Diseases are thy servants, Lord,
They come at thy command;
I'll not attempt a murmuring word
Against thy chastening hand.

Yet may I plead with humble cries,
Remove thy sharp rebukes;
My strength consumes, my spirit dies
Through thy repeated strokes.

Crush'd as a moth beneath thy hand,
We moulder to the dust;
Our feeble powers can ne'er withstand,
And all our beauty's lost.

This mortal life decays apace.
How soon the bubble's broke!
Adam and all his numerous race
Are vanity and smoke.

I'm but a sojourner below,
As all my fathers were,
May I be well prepared to go
When I the summons hear.

But if my life be spared a while,
Before my last remove,
Thy praise shall be my business still,
And I'll declare thy love." WATTS.

Old School Meetings.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, have appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?
Yours as ever, JAMES BICKNELL.

BROTHER BEEBE—The Ramapo church have appointed a Regular Old School Meeting, to commence at our meeting house, in Ramapo, Rockland Co., New York, on Tuesday the 11th day of November, 1845, at 11 o'clock, A. M. We affectionately invite all our Old School brethren to attend, especially brethren Beebe, Conklin, Hartwell, Harding, Broom, Pitcher, Goble, Curtis, Forshee, Dunn and Bishop. In behalf of the church.
WM. SPRINGSTEEN.

An Old School Meeting will be held with the church at New Vernon, N. Y., on Wednesday and Thursday, the fifth and sixth days of November, next, commencing on Wednesday, at 11 o'clock, A. M.
Brethren of our order are affectionately invited to attend. Br. Barton, of Delaware, and the ministering brethren of this Association are expected.—By order of the church.
N. BEYEA, Clerk.

Receipts.

Wm. Ray,	N. Y.	\$1 00
Eld. J. Bicknell, for S. Mix,	"	1 00
Col. N. Beyea,	"	1 00
Daniel Godfrey,	"	1 00
A. Ivory,	"	1 50
John Romine,	La.	1 00
Total,		\$6 50

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The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII.

NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 1, 1845.

No. 21.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st and 15th of each month,

GILBERT BEEBE, EDITOR:

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—Although disappointments are nothing new with me, I feel disposed to notice through the Signs, a little incident in which I experienced a rather painful disappointment, a short time since. I went to the Post Office, and among other things, received a paper which on opening I found to be a Minute of the Licking Association, with this address;—*Elder Samuel Trott, from T. P. Dudley.* I put it in my pocket, and went homeward with my mind exercised with some pleasing recollections and reflections.

The time had been when there was a degree of intimacy between brother Dudley and myself, and I was accustomed to receive yearly, from him, a copy of their Minutes. This intimacy had ceased from circumstances connected with the discussions on justification, and associations, and the views I had published in opposition to the tri-personal view of the God-head. On receiving this Minute, with the formerly familiar address, I thought perhaps he was willing to revive our intercourse, and on reflection did not so much consider me a Sabellian, and my views of justification as an excrescence growing out of Sabellianism, as I had understood he had represented the matter in a certain letter; or else that he was willing to pass it by as an error not so important. I had always considered *Elder Dudley* (for perhaps it may not be so acceptable to call him *brother*) in many respects a worthy brother, and would willingly, at almost any time, have had our intercourse renewed; but was debarred from making a move to that effect whilst I supposed he viewed me as a Sabellian; because I could not think of asking any one to pollute the hand of fellowship, by extending it to me as a heretic. When, therefore, I supposed he had made a move towards reviving our intercourse, I felt pleased, and was thinking how I should respond to it. When I came home and began to look over the Minute, I soon discovered that in addition to the usual circular and corresponding letters, it contained a *Response to the Warwick Association*; and I concluded that perhaps it was to this circumstance I

owed this favor of which I had been so much pleased; still, however, not thinking of anything with which I had to do, as I was fully sensible of the ability of the Warwick Association to defend her own course. But on reading it, I found in connection with some things in the circular which might be intended in part for me, that in the Response, were one or two strokes evidently aimed at me personally over the back of the Warwick Association. But I regret, that both in their circular and Response, they should have indulged in giving such incorrect views of the sentiments they attack. Thus, for instance, in the Response, instead of the *formalities* which the Warwick resolution and letter mentioned, they substitute *formulas* of faith, and adapt their arguments to that. I think there is nothing lost in a just cause, by stating candidly and honestly the sentiments we oppose.

In noticing what is aimed at me in the Response, it is not my intention to intrude my services to defend the stand of the Warwick Association. I leave that to abler pens to which it belongs. And, brother Beebe, permit me to suggest, if you take up the subject, as you have two pens, the one rather keen and satirical, the other more sober and argumentative, and though the Response might seem calculated to call out the former, that you principally use the latter, so as, if possible, to convince the Licking brethren of the false ground they occupy, without wounding them. There are excellent brethren there.

One instance in which they strike at me, is connected with what they say about *heated controversies* in the Signs, and is this; "Yea, has not one proceeded so far as to declare that his antagonist was as ignorant of the matter under discussion, as Nicodemus was of the new birth"? I said in reply to Eld. G. on the resurrection, after quoting some of his words, "I do not wish to be severe, but really, these expressions imply that Eld. G. is as ignorant of the new birth as was Nicodemus." (Signs Vol. 10, page 28.) I was at the time so forcibly struck with the similarity there was in the idea of the new birth being a resurrection, that is, a revival, a new animation of the same, with Nicodemus' view of the new birth, (John iii. 4,) that I inconsiderately used the above expressions without reflecting on the construction which would naturally be put upon them. My remarks in the connection, however, showed that I had reference to a similarity of idea. The moment I saw the sentence in print I was convinced it would be taken in a worse light than I intended; I therefore immediately wrote the *Reconsideration* of that reply, which was published in

No. 6 of same Vol. Signs; in it I expressed my regret at having used those expressions, and gave further explanation of the idea I intended to convey. I cannot imagine that this thing has any kind of connection with the Warwick Association's giving up their Constitution. If it had, and there was a just occasion to refer to it, Elder D. (who I presume was the writer of the Response,) might in candor have noticed the recalling of those expressions in their more offensive import. Hence I can but consider the notice of it as a going directly off the track to inflict a sting. When in passing near a hive without interrupting the bees, one flies out and stings us, we conclude they were in a cross mood, and think it best to keep at a distance. So in this case; instead of the pleasing reflections I had entertained, I have concluded I must content myself with being held still at variance. I will just remark in addition, that as it has been some little time since I received the Minute, the poison of the sting is so far dissipated, that I think it will cause no more pain or swelling; and that I thank Elder D. for his attention in sending me a Minute, so that I am not left in the dark as to the state of separation in which not only myself, but also the Corresponding Association, as well as the Warwick Association, are held by the Licking brethren.

In the same connection with the above dab at me, is a statement that some had declared non-fellowship with *brethren* who differed from them. And I presume, from the connection, that they would have this understood also as having occurred in the Signs. I recollect of no such declaration being made, except against New Schoolism, in the Signs, but in one instance, and that was in my asking the question whether in view of certain sentiments concerning the resurrection, I was not required by what Paul said to Timothy (2 Tim. ii. 16—18,) to withdraw fellowship. (Signs, Vol. 10, page 30.) Here was a conscientious reference made to the requisition of scripture in the case; and though I have been abundantly blamed for it, and accused of having written under an excitement, &c., no one has showed that I did not rightly view the requisition of that text. But right or wrong in my view of it, the Licking brethren need not have brought it up, seeing that they in the same production, have virtually declared, if not as churches, yet as an association, non-fellowship with the Warwick Association, and that, not for a departure from the scriptures, but simply because the churches of that Association have concluded that they could continue in unity, and meet, and hold correspondence together, in peace and harmony, under the influence of brotherly love, without being bound by the ligaments of

a constitutional compact. As the Licking Association has requested that their *Response* should be published in the Signs, and their request I presume will be complied with, I have thought it not amiss to let them know through the same channel that I am not insensible of the particular and un-called for attention they have paid to me in it.

If, brother Beebe, you and the other brethren of the Warwick Association will pardon my intrusion, I would propose a few queries for the consideration of the Licking brethren, in reference to one sentence in their *Response*, viz:—"May a thirst for *novelty* never lead us away from the simplicity of the truth." I would ask them candidly, what is the true standard by which we are to test *novelty* in religion? Is it the Confession of Faith set forth by the Baptists in England two hundred years ago? or that Confession as modified by the Virginia Baptists? Or rather, is it not the scriptures of truth? If the latter be the true standard, is it *novelty* to go back to that simplicity of doctrine and order set forth in the scriptures? Or will you, brethren, contend that those who first constituted the Licking Association, or those, who two hundred years ago, first put forth a Confession of Faith for the Baptists, and first introduced the order among them, of establishing schools for qualifying young men for the ministry, and of constituted associations, eminent and excellent brethren as they were, possessed such a perfect knowledge of what the scriptures teach concerning the doctrine and order belonging to the gospel, that christian modesty would lead us just to receive what they believed, as truth and order, without presuming to search the scriptures for ourselves, and that whatever we find the scriptures to teach differing from their belief, must be regarded as *novelty*? I think you will hardly assume that ground. What then do you mean by the term *novelty* as you have used it in your *Response* and *circular*? Permit me to remark that in your case, is illustrated one very serious objection I have to a church or association being constituted upon a particular *formula of faith*. You or your fathers' publishing what you truly believed to be the leading points of the doctrine of Christ, and what you practised as his established order, is well enough in itself; to this no honest Baptist would object. But your fathers were not content with a simple declaration of what they then believed and practised; in constituting the Licking Association upon that *formula* of faith and practice, they pledged for the churches to abide by just those views in substance of what they then entertained of what the scriptures taught, without making allowance for any different light which might be given to any brother or church, on any point, being entertained, unless at the expense of being rejected by the body. They thus establish, (I presume without exactly so designing,) their *formula of faith and practice* as the one *standard* for the churches of your Association, by which to test the soundness and correct order of any church applying for admission, or association applying for correspondence: and so you evidently still hold

that formula. Hence you say in your circular of this year, concerning your *principles of faith and practice proclaimed in your Constitution*; "Innovations on which, or departures from which we cannot tolerate on the part of correspondents."—Again you say, "We have professed to believe. The scriptures contain everything needful for us to know, believe, or do, in the service of God."—And you well ask, "But do we prove our faith by our works?" Candidly, brethren, how stands the case with you on this point? Supposing a church should apply for admission into your body, believing as you do on other points, and of the same order, and believing that God exists as *Three* and *One*, but refusing to subscribe to your *article of faith* which represents the *Three* to be *three distinct persons* because you cannot give them any direct, *divine or apostolic authority* for the *Three* being *three persons*, would you receive them? I presume not; and why? because they do not come up to your summary of faith on that point; thus making your Articles of Faith and not the declarations of scripture the standard of soundness. Again, supposing an association whose soundness in doctrine and general order you do not question, wishes a correspondence with you, but they inform you they have laid aside their Constitution and the formalities which it required, because they were not authorized by scripture, will you correspond with them? No: your proceedings in the case of the Warwick Association in proof.—Brethren, I have referred to your case particularly and with plainness, not because you are more faulty than other associations, but if possible by bringing the thing home to you, to show you that, occupying the ground you do, you are actually placing human composition in the place of the scriptures, as the test of soundness and gospel order. And hence do you not denounce as a *thirst for novelty*, the inquiry as to what God has taught and commanded, rather than what certain men have believed and practised? Brethren, do you not believe that all of Zion's heaven-born children are taught of the Lord? that so far as they are thus taught, they will all speak the same things, and be able to show direct scriptural authority for what they thus believe? Do you not therefore believe that if the children of God would be satisfied with that knowledge of the things of God which the Spirit of God has taught them, there would be unity of belief among them, that they would be found on the platform of the scriptures, to the exclusion of all other platforms? If you believe these things, and were to acknowledge this belief, would not all your arguments for the utility of Confessions of Faith be at once given as chaff to the winds?

Brethren, regardless of whatever opinion you may have of me, weigh these things calmly and carefully, and may you be led clearly to distinguish between the teachings of the Spirit of God, and the traditions of men. I should be pleased to see a candid answer to the queries I have proposed. If spared, I think of shortly examining some of the points in your circular, and I shall do it for the truth's sake, I think.

Yours with christian regards, S. TROTT.
CENTREVILLE, Fairfax Co., Va., Oct. 23, '45.

For the Signs of the Times.

BROTHER BEEBE:—As a member of one of the churches of Warwick Association, I feel a deep interest in the subject which is now being discussed in regard to Constitutional Formalities, and Creeds, &c. I do most sincerely regret that any unpleasant feelings or unprofitable controversy should arise, but as our brethren of the Licking Association have written and published a "Response" to the reasons assigned by the Warwick Association, for the abolition of our old associational Constitution, and as that body of brethren have requested a republication of their *Response* in the Signs of the Times, the subject is, at their instance, now fairly open for investigation. I am one of those who think that a calm, candid and christian discussion of any subject connected with the religious faith and order of the people of God, is calculated to edify. Our divine Lord and Master has told us that, He that heareth his sayings and doeth them, is like a man, who digged deep and laid his foundation upon a rock, and when the storm and winds beat violently upon his house it fell not, because it was built upon a rock; but he that heard his sayings and was not governed by them, was like the man who without a foundation built upon the sand, &c. I cannot understand this passage of scripture as relating to the foundation of our justification or eternal deliverance from condemnation and wrath, for other foundations, in that respect, can no man lay than is laid, which is Jesus Christ. But in regard to our *doings* as the professed disciples of Christ, it is essential that we should dig deep; first, the turfy covering of tradition should be thrown off, then we should dig through the *hard pan* of popular opinion, and if we find some *strata* of human wisdom, or *quicksands* of carnal reason, we must still dig, until we come down to the solid word and authority of our Lord Jesus Christ. His word will sustain the religious course of all his disciples, so far as they build according to what he has said.

The subject now being discussed, should be brought to the test of his words, and retained or cast away as it may stand supported or unsupported by the "Rock." If therefore those constitutional formalities for which the Kentucky brethren contend, are really based upon direct authority of Jesus Christ, and sustained by the sayings of our Lord, no action of the Warwick Association can overthrow them; nor can any storm arise, from any quarter, to shake the order which the words of Jesus sustain. But if on the other hand, the brethren of the Licking Association can find nothing in the sayings of Jesus to sustain the formalities for which they contend, they may rest assured, although they may survive the action of Warwick Association, yet the storm will arise which shall demolish their unwarranted formalities, and *great shall be their fall*, as our Lord has told us.

"To the law," then, "and to the testimony." With all the segacity and candor I can command, I have examined the "Response," with the sole object to learn what scripture authority our

brethren would bring to sustain their views of this subject, and, I must say, that those sayings of Jesus, (or passages of scripture which they have quoted in their *Response*,) look as much to me like supporting Tract or Bible societies, as the formalities for which they contend. I will not venture to say that our brethren cannot bring Bible authority for the continuance of those very articles of compact which Warwick Association have laid aside, for that would be to dogmatize, and if I know my own heart, I will bow as low to anything they can bring which God has said in his word upon this subject, as any of my brethren. It is true, I have sought the sacred pages of the sayings of the King of Zion with deep solicitude, to learn what he has said upon the subject under consideration, and I can find no other religious society, or constituted body authorized, but the church of the Living God, which is the ground and pillar of the truth. Throughout the apostolic writings I cannot find a single allusion made to any other religious organization by them countenanced, but that alone which I have named.—Despairing of my ability to find example or precept in the New or Old Testament, except it be Isa. viii. 9, I have glanced over the early history of the church, and for about three hundred years, the church existed without any such articles of compact as the Warwick Association has abolished; nor can I find that, until the days of Constantine, the church of Christ held any other written creed than that which we have in the New Testament. That period in the history of the church, which records the establishment of other forms of christian union and constitutional compact, creeds, &c., also presents the introduction of popery. If our brethren of Kentucky are more mighty in the scriptures than those of Warwick, or are better learned in history, it is proper that we should listen attentively to them, and that we should follow them, so far as they follow Christ, but no farther.

The scriptures to which our brethren have, in their *Response*, referred us, show ample authority for christian intercourse, correspondence fellowship, communion, &c., and in all these particulars they are observed as the rule of our practice, so far as we understand them—and if they will give us as good authority for holding those forms which we have abolished, I, for one, shall contend for a re-adoption of them. All arguments I have ever heard used in support of constituted associations, have been based principally on expediency; but will our Old School Baptist brethren allow themselves to be governed by such expedients as their combined wisdom may suggest; or can they without virtually rejecting Christ as holding the office of King in Zion? Do we—can we reflect his honor and majesty, in the assumption of the right to adopt expedients? If so, why not, if we be so minded, adopt expedients for supplying our destitute churches with ministers, by erecting colleges and theological schools for the preparation of pious young men for the ministry, and many other things which Licking would be as

slow to go into as Warwick? But there is evidently a difference of judgement between the two associations even upon the expediency of those formalities; the one holds them to be very useful in protecting associations and churches from innovation, and disorder, the other considers them to be an innovation, and an order for which Christ has given no authority, either expressed or implied. Indeed, if I have rightly comprehended the meaning of the *Response*, our brethren consider their constitutional form of association as a more definite and effectual security against innovation and disorder than the scriptures! Can this be possible? I will not say that I have correctly comprehended them; I hope I have not, and that they will demonstrate the reverse. They will, I trust, pardon me for my dullness, if I have mistaken their meaning, when they review their own words upon this point. But if indeed such was their meaning, I should feel myself bound, from that very reason, even in the absence of other reasons, to dissent from them upon this subject, as I want no better, more effectual, or efficient rule than the New Testament of our Lord and Savior Jesus Christ. But they tell us that their articles of associational compact are based on the scriptures,—this, let them remember, we have not disputed, and presuming they were not antagonistical to the scriptures, we solicited a christian correspondence with them, and were still desirous to perpetuate that correspondence. But if their articles are but a compendium of what they honestly believe the scriptures teach, why resolve that, unless Warwick Association shall retrace her steps, the correspondence can proceed no further, when Warwick holds those very scriptures, of which they hold a compendium, as her only rule of faith and practice. If the Licking Association can show that we have departed from any rule laid down in the scriptures for our guide, then she is justifiable in taking such ground. But if while she does not attempt to sustain any such charge against us, she rejects us for dropping the articles of confederation which human wisdom originated, she says, by her act, that she holds the articles to be more sacred than the inspired word of God. If she can take such ground, I think I shall be among the last to complain of a discontinuance of correspondence.

Although the language of the *Response* evidently conveys this meaning, yet I am very unwilling to believe that she had seriously considered the plain import of her own words. I am persuaded there are many good and talented brethren in that association, who upon mature reflection, would not presume to dictate to the churches of Warwick Association what business she shall do, what steps she shall retrace, or what articles of association their social meetings shall be governed by, and that too on pain of proscription or excommunication.

I am rather inclined to think that *Response* was written under an impression that the reasons appended to our corresponding letter, were intended to reflect on those associations who pursue

their own course in regard to articles of Association, and that the writer felt as though the association was charged with idolatry, and with holding an accursed thing, and that the association acted on the spur of the moment, in adopting the *Response*; and certainly, brother Beebe, we must admit that some expressions in the reasons given, were liable, very naturally, to such construction, although I know they were not so intended.

Another point I had intended to notice, but I fear I shall become tedious, which is this; our brethren seem to charge us with, either abandoning our faith, or of refusing to give a full, emphatic, and unreserved declaration of it; and of taking shelter where Campbellites and others do, "that the Bible is our faith," but in this they have mistaken us. We give a declaration of the doctrine of our faith, and our views of what the scriptures teach, in every circular and corresponding letter which we publish, and if our brethren on comparing our letters with the standard of our faith, the Bible, can detect a discrepancy, then are they at liberty to condemn our faith so far as it discords with the scriptures.

Seeing that this subject has come before the public for investigation, let the discussion of it be dispassionate, and in the fear of the Lord. Brethren who may take part in the discussion will remember, that the eyes of the world are upon us; we as Old School Baptists are narrowly watched by those who would rejoice to witness discord and strife among us. Let us all remember that "A soft answer turneth away wrath." And may the blessed Lord so lead us all by his blessed Spirit, that we may be, when we come fully to understand each other, of but one mind and one heart, is the sincere desire of

A UNIT.

CORRESPONDING CIRCULAR

OF THE CORRESPONDING ASSOCIATION, [Vol.] FOR 1845.

The brethren met with the Occoquan Church, Prince William County, Va., in a meeting, for mutual correspondence and mutual edification, through the ministry of the word—held August 8th, 9th and 10th, 1845—to the churches whose messengers some of us are, and to the Associations and other meetings from whom we have received communications, we would reciprocate the expressions of love and fellowship, which they have extended towards us.

FELLOWSHIP, what is it? A mutual participation. And what is the fellowship of the gospel? that is, of what do the children of God mutually partake? Not much of which the unregenerate have a desire to be sharers in; for from the world, the child of nature's home and beloved portion, they receive naught but scorn, contempt and tribulation. And have these things any desirableness in them to the child of grace? Not to the old man, but to the new man they are valuable. First. Because thereby they are fellow-sharers with their Lord, in the reception and treatment he received from the world; and it is enough for the servant that he be as his master—loving him as they do, as the chiefest among ten thousand, and the one altogether lovely, he has given to the thorny path he trod a preciousness in their estimation, which is not found in all the fine accommodations of the world—1st., because in walking

in it they are following in his precious footsteps. 2d. They are therefore enabled to show their love to him, as being greater than their love to the world. 3d., because it shows that in the estimation of the world, they have a likeness to him.—Again, they esteem this fellowship valuable, because of the blessings in it; as tending to keep them humble, and also by reminding them continually that this is not their rest; it leads them to stretch forward their souls in anticipation of that glorious inheritance, and that sweet rest which awaits them beyond this vale of tears—also, drives them while here to seek peace in Christ.

But their fellowship consists not alone in what they receive from the world; it is a mutual participating in the things of the Spirit of God. In that spiritual life, with its holy affections, with which they have been mutually quickened. In being stripped of all their own righteousness and of all confidence in the flesh. In faith in Christ; receiving him as alone their hope of pardon, their righteousness, their whole salvation, and in trusting alone in him to present them faultless before the throne of God. In being led into the same one gospel doctrine and order; *the one Lord, one Faith, and one Baptism*. Is it surprising that a fellowship that manifests so near a relationship; so great a similarity; such a oneness of views, of feelings and of hope, and that for eternity; and which is so peculiar from anything that can be found in the world, should be esteemed by those who are sharers in it, too precious to be bartered for gold, for the pleasures of sense, for the pride of life, or any of the world's favors?—And being thus precious, that they should manifest an earnest desire to extend and maintain it, that is, the evidence of it—that they should require decisive evidence of it, before they acknowledge it by the New Testament signs—that they should not only be willing to endure such self-denial to keep alive the evidence of it in others, and much deprivation and difficulties to keep up a communion and intercourse with those whom we esteem sharers in it, that the evidence and experience of it may be increased; and that enjoying the manifestations of fellowship with the little despised flock of Christ, we should show a disregard to the frowns of the world, and smile at their rage.

Brethren, we have but touched on this subject, but enough we trust has been said to lead you on reflection to decide whether your fellowship is with us; and on deciding that such is the case, the importance of keeping up the manifestations of it by frequent intercourse with each other; and by shunning a conformity to the world in all their old things of religion.

To the churches we would say, that the letters from them are rather encouraging than otherwise; to some the Lord is making some additions—others, though mourning over their coldness, are kept in peace, in adherence to the truth and order of the gospel, and in an earnest desire after the communion of saints, rather than to seek a share with the popular religionist, in the smiles of the world.

To the Associations, we say, that we have been peculiarly encouraged by finding that some have been convinced of the propriety of laying aside the formalities of constitutions, and have carried the same into effect. We thank our heavenly Father, that our few little weak churches are no longer left to be a gazing-stock to our brethren, for our peculiarity from them all in dispensing with the forms of constituted associations. We thank the Associations, for their tokens of fellowship, in sending their minutes and messengers with us. We hope for both a continuance and an extension of these favors, by sending us more of *their*, and *our* brethren as Messengers.

The Chappawamsic Old School Church, Stafford County, Va., having invited a meeting to be held with them, we recommend to the Old School churches and Associations, to meet with them by Letters and Messengers, on the Friday before the second Lord's day in August, 1846, and to continue the meeting during the two following days. We not only recommend, but request the same.

EXTRACT.

From the Goshen Clarion.

A NATIONAL THANKSGIVING DAY.

The editor of the New York Sun says: "A National day of thanksgiving should be adopted throughout the Union. We commend the thought to our cotemporaries, and if they will, this year may see the custom established. He then suggests, as a 'fitting day for the solemn jubilee of the family of States, the 25th day of November, the day on which the British soldiery evacuated the city of New York, as the accepted and national day of thanksgiving. Our Governor, (he says,) will no doubt *lead the way* at once, and every one of his compeers, capable of realizing how much these silken ties tend to bind our congregation of Republics, will follow his example."

The Governor of this State is then called upon to "lead the way" for establishing a National thanksgiving day. If it were possible for government to answer for the misdeeds of individuals at the bar of God, then would it be proper and right for the Governor, not only to recommend, but that the law should compel the people to worship in the way that government should direct. But it so happens that religion flourishes best without the aid of law. The duty of magistrates is not to direct or recommend to the people the best time for them to worship. Their duty is merely to see that each individual is protected in his mode and time of worship, and to use the civil sword only when disturbed in that enjoyment. Is it to be supposed that the people are so ignorant that they do not know the proper time for them to return their thanks to the Almighty for his goodness? and that, therefore, the Chief Magistrate should direct them to the most *fitting* time for such worship? As it is supposed by many that a uniformity of sentiment in religion and form of worship would conduce to the happiness of mankind, therefore, the Chief Magistrate had better direct what form of worship would be most acceptable to the Almighty. But before the Governor of this State should proceed to "lead the way" in recommending a National day of thanksgiving, we would recommend him to read the following, from the great Apostle of Liberty, Thomas Jefferson, when called upon, by the Rev. Mr. Miller, to recommend a day of fasting and prayer. He said: "It is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. I do not believe it for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determine for itself the times of these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it."

EDITORIAL.

NEW VERNON, NEW YORK, NOVEMBER 1, 1845.

"ARISE YE, AND DEPART; FOR THIS IS NOT YOUR REST: BECAUSE IT IS POLLUTED, IT SHALL DESTROY YOU, EVEN WITH SORE DESTRUCTION."
MICAH II. 10.

A correspondent, in our last number, requested our views on the above text; and although we have no very special light upon the subject, we will offer a few general remarks. The time of the prophecy of Micah, as the introduction of the first chapter will shew, was in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, and the burden of his vision had reference to Samaria and Jerusalem; the former being the location of the revolted tribes, and the latter the seat of the National government, and the worship of Judah; or that portion of the family of Jacob which adhered to the house of David after the revolution of the ten tribes in the days of Rehoboam. The judgements predicted by this prophet, were for the transgressions of Jacob, which were Samaria, and the high places of Judah, which were Jerusalem. The whole tenor of the prophet's message, set forth the degeneracy and abominable wickedness of Judah and Israel—their transgressions of the covenant under which they had been organized as a nation—and the idolatry of their high places; the impending storm of wrath which should suddenly fall upon them, and which should ultimately scatter them like the chaff of a summer threshing floor. The corruption of the lords and nobles, as well as that of the prophets, priests and masses of Israel, is set forth in very strong language. They were charged with devising evil upon their beds, and executing their abominable devices in the morning. They coveted fields, and took violent possession of them—they oppressed the poor—they hated the good, and loved the evil—they plucked off the skin, and the flesh from the bones of God's people, which were among them. Their choice of prophets and ministers, was that they should *walk in the spirit and falsehood, and lie, and say, I will prophesy unto thee of wine and strong drink: even such should be their prophets*; while those who spake only truth unto them in the name of the Lord, were subjected to have their bones broken; they were chopped in pieces, as for the pot, and as flesh within the caldron. The day when God would avenge the blood of his slaughtered people upon that wicked generation, was hastening on apace. A few brief centuries should show the fulfilment of all the judgements which were written against them.

To our mind it appears clear that the portion of the prophecy on which our views are called for, had reference to the time when the sceptre should depart from Judah, and the lawgiver from between his feet,—when the Breaker should come up before them and they should be utterly broken up. Or, in other words, when the Son of God should be revealed as the Shepherd of his people, when he should put forth his own sheep and go

before them, when he should call them by name and lead them out from Judaism, and they should hear his voice and follow him, and then the house of Israel should be left desolate, according to Matt. xxiii. 38. This view is strengthened by the closing words of the chapter, "And their King shall pass before them, and the Lord on the head of them." Also, the prediction in the connexion, that "The mountain of the house of the Lord, shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it; and many nations shall come and say, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob," &c.

"Arise ye, and depart; for this is not your rest." This was typically a rest unto Israel from their trials in the wilderness; but as such it was figurative of the gospel. The legal dispensation affords no rest to the weary and the heavy laden children of God, and God had such a people in the midst of National Israel, at the time when the *Breaker came up*, which were in Israel as the new wine is in the cluster; but their rest was not in their connection with the *worldly sanctuary*, nor in the carnal ordinances of National Israel; yet they required to be informed that *that* was not their rest. There was in them a strong inclination, as there also is in Christians at this day, to look for rest where it is not to be enjoyed—in a system of works—a covenant gendering to bondage, and among a people who are nominally called the Lord's people. But that rest which remaineth for the people of God, is only realized by believers in Christ, who are brought out from the yoke of bondage, and unto Jesus who giveth his beloved rest.

"Because it is polluted." God's hidden ones he will not suffer to rest in a polluted place.—Their rest is the gospel, not the law; their resting place is Jesus, not Moses. Their companions—the spiritual children of that Jerusalem which is above, which is free, and which is the mother of them all.

"It shall destroy you, even with a sore destruction." "You" in the last quotation, is supplied by the translators, as also the words *is* and *your*, in the former part of the text. The legal dispensation presented a ministration of death, of condemnation, destruction, and wrath; and therefore could not afford rest to the people of God; but the gospel is a ministration of life, of peace, safety, and assurance forever, and of it the Lord has said, "This is my rest forever," &c.

As what was written aforetime was written for our instruction and admonition, may we not learn from the figurative import of this part of the history and condition of Israel, that under the present anti-typical dispensation, there should come scoffers in the last days—corruptors of the word; men of corrupt minds, who should be turned away from the truth and turned unto fables—covetous, boasters, proud, blasphemers; and that men in this condition should heap to themselves teachers, *having itching ears*? And do we not find these

scriptures being fulfilled before our eyes? These teachers heaped, like those of old, must be men *walking in the spirit and falsehood, who do lie*; men who will *prophecy of wine and strong drink*; or of something which will intoxicate and bewilder their deluded hearers, and make them fancy that they are rich and increased in goods, and have need of nothing, even when they are in reality poor, and blind, and naked, and miserable. For "there were false prophets among the people, (ancient Israel,) even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious way, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you; whose judgement now of a long time lingereth not, and their damnation slumbereth not." 2 Peter iii. 1—3. And to all the dear people of God, situated among those *filthy dreamers*; those clouds which are without rain, driven by the tempest,—do not the words of the Lord by Micah very appropriately apply, Arise, depart ye, this is not your rest? Can God's children rest among those who walk in the spirit and falsehood and do lie? The wicked are like the sea that *cannot rest*, that continually casteth up mire and dirt.—But as judgements were hanging over those guilty Israelites of old, so hang the dreadful bolts of wrath which God has prepared for the corruptors of his word; and as the angel cast the millstone into the sea, so with great violence shall Babylon sink down beneath the avenging wrath of God, and be found no more at all. "Come out of her," then, "my people, that ye may not be partakers of her wickedness, nor receivers of her plagues." "Arise ye, and depart, for this is not your rest."

EXPERIMENTAL RELIGION.

There are many kinds of religion in the world. The apostle Paul speaks of having been brought up after the manner to the Jews' religion; and the Jews' religion, although it acknowledges a God, and the authenticity of the scriptures of the Old Testament, differed as widely from the Christian religion, as enjoyed by the regenerated sons of God, as spiritual worship differs from carnal ordinances. The religion of the Jews, could never fit its possessors for the enjoyment of spiritual things here, nor for the songs of the redeemed in the ultimate state of their glory.

The Pagans also were a religious people, extremely devotional and zealous, but knew not the author of their existence as God. They worshipped and still do worship a variety of gods. Mahometans are religious, and their alcoran is by them regarded as an infallible and sacred oracle. Catholics and Protestants of numerous sects claim to be Christians—profess the Christian religion, and some of them are remarkably zealous in making converts to their religion—compassing sea and land—employing thousands of agents, and expen-

ding millions of money in spreading their religion; but all these are essentially different from the primitive disciples of our Lord Jesus Christ. And although the Catholics and the Protestants will not like to be classed with Jews, Pagans, and Mahometans, a careful investigation of their several claims will show them to be equally distant from the kingdom of Christ. The religion of the Jews was taught as a science; the religion of the Pagans was taught as a science; the religion of Mahomet was taught as a science, so is that of Catholics and Protestants, as also the preparation of their priests and ministers, together with the religious instruction of their children. All are ready on every occasion when opportunity serves them to establish their religion by law, and to enforce it with the edge of the sword. The regenerating power of the Holy Ghost, is by none of them considered an indispensable prerequisite to their religion. Jews, Pagans, and Mahometans, pretend to no such qualification; Catholics and Protestants profess to believe regeneration to be necessary, but hold it to be a work which can be performed through the instrumentality of men and means.—The Pope is considered competent to forgive sins, and the Episcopalian priest or bishop to absolve and confirm sinners: Pædo-Baptists generally, as well as Campbellites, hold what they administer for Baptism to be equivalent to regeneration, or a rite by which unregenerated children are put into the covenant of grace; that all who are in the covenant are saved, and all out of it are lost. Arminian Baptists, or more properly, *Baptized Arminians*, differ in no very essential points from their Protestant and Catholic brethren, except in name and spirit of competition. Like all other false religionists, they can teach their religion as a science: and make converts by the power of what they call *moral suasion*; the same kind of instruments used by the others in the propagation of their religion is also used by them. And all, Jew, Pagan, Mahometan, Catholic, Protestant, and Baptized Arminian, hate and despise, and dispute the doctrine of salvation by sovereign discriminating grace alone.

All false religion must agree in the particulars noticed above, for if regeneration were a prerequisite to a knowledge of false religion, as it is to a knowledge of experimental religion, false religion could not be propagated, for the Holy Spirit will not qualify men for the reception or practice of false religion. But experimental religion cannot be taught or learned as the sciences, or as every description of false religion can. "Except a man be born again he cannot see the kingdom of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The religion of Jesus is not a science; but purely a revelation. Flesh and blood did not reveal it to Peter. Paul knew nothing of it but by revelation; "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me; that I

I might preach him among the heathen, immediately I conferred not with flesh and blood." God has hidden these things effectually from the wise and prudent, and REVEALED them unto babes. It is indeed a distinguishing provision for the New Testament saints, that They shall no more teach every man his neighbor and every man his brother to know the Lord. The knowledge of the Lord is eternal life, "For this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Men may with quite as much propriety undertake to give eternal life to dead sinners, as to give them a knowledge of the true God, and of Jesus Christ; for the one is equivalent to the other.

But experimental religion is not only radically dissimilar to all other kinds of religion, but there is also a wide difference between the practice dictated by pure religion, and the experience of that pure religion. Men may have the form of godliness while they know not the experience of its vital power in their hearts; but no man can possess the experience of godliness in his heart without its producing an effect upon his deportment. The difference between true and false religion is known by their respective fruits. Those who possess the experimental power of religion in their hearts, work from life already possessed, while all others work in anticipation of life expected.—Such as are born of God, desire and pray that they may be reconciled to God; all others desire and pray that God may be reconciled to them. God's people are exercised by faith; all others profess to exercise faith. Experimental christians love God—love his truth—love his service, and desire with their whole heart to live in obedience to all the precepts of their spiritual King; but others sometimes have been heard to say, if they believed that their eternal destiny was unalterably settled in the purpose and decree of God, they would take a fill of sin.

On the whole, a religious education, a constrained, or even voluntary form of godliness may exist where there is no vital relationship to God; where the power and experience of the religion of God is unknown; and what an awful state must that be, where the form of godliness is possessed and the power thereof is denied.

Before we close these remarks, we will observe for the encouragement of some of the trembling lambs of the Redeemer's flock, that the experience of vital religion in the heart, is not always attended with an unfaltering and clear evidence that such is the case. We have thought there are no people on earth so exceedingly jealous of the evidences of their own personal interest in the religion of Jesus, as the children of God are. The reason is obvious; they both see and feel the corruptions of their own natures. Grace has made them sensitive; and that which would occasion no pain to a hypocrite, is felt and mourned by an heir of heaven. None can know the experience of vital religion, who do not feel the opposing corruptions of their fleshly nature.

This number of the Signs may reach the eye of

some one of those tried, afflicted, tempted, doubting, and tempest-tossed children of God, who feels almost ready to conclude all former exercises are but delusion. Such a tried, sighing soul may reason thus: If a child of God, why so dull? so stupid? so barren and unfruitful? why so tempted, perplexed, and doubtful? or why so little of the spirit of grace and of supplication? why hungering and thirsting for righteousness, never able to see myself as I would wish to be? Poor soul—all this is christian experience. No christian escapes these trials of their faith. No graceless hypocrite ever experienced these trials. Therefore "Count it not strange, as though some strange thing had happened unto you." The trial of your faith is more precious than the trial of gold which perisheth. Therefore count it all joy, when you fall into divers temptations, for

"Your God shall make the tempter flee,
For, as thy days thy strength shall be."

CHRISTIAN UNION.—A proposal has been made that a great meeting of Evangelical Christians, of different Protestant churches and countries, should be held in London, for the purpose of associating and concentrating their strength, and promoting the interests of Christianity throughout the world. A preliminary meeting took place in Liverpool the first of October, attended by some of the leading European minds.

Where is Dr. Ely? He should be a delegate to this Convention from the United States.—*Goshen Clarion.*

What will our friends, who feel so much security against religious monopolies, persecution, proscription, &c., from the divided state of the religious world, say to the above proposition? It is what we have long been looking for. Indeed, in our own country there has been every preliminary measure taken to favor such a result as is contemplated by the projectors of the above convention. The several branches of *Protestant anti-christ*, in our country, and in various parts of Europe, have been concentrating their energies in the formation of what they call "Benevolent Societies," for years past; and in our own state, the Prussian Public School System, together with colleges and academies, patronized by the Legislature, and dictated by the clergy, are contributing largely to the concentration of ecclesiastical power, which, when once established, will effectually blot out the last guarantee of religious rights from the constitutions of our States and Nation.

Can all the self-styled evangelical churches, which protest against the Catholics, form an alliance, concentrate their power, and become a unit, without endangering the dearest rights of non-conformists? Divided as they now are, they have managed to prevail on our Legislatures, to dictate to us what days we shall observe religiously—to tax us for the support of an army of chaplains—and in many other ways to encroach upon our constitutional religious rights. What may we reasonably expect when they shall concentrate all their power in one grand *hydra monster*?

"MY KINGDOM IS NOT OF THIS WORLD."

Thus spake the Son of God, when mantled in the flesh, he stood arraigned at the bar of Pilate; and when, if there had been anything in the elements of this world which could contribute to the defence or benefit of his kingdom, they must have been called forth into action. All the interests of the kingdom which he claimed as his own, centered in him, and the destiny of that kingdom, for weal or wo, was at that important moment hinged upon the result of what was at that time progressing. None of the princes of this world knew him; he had not made a revelation of what he was, even to those who sat empowered to deliver him to death. He had not labored in his ministry to make himself familiar to the crowned heads of the nations of the earth;—he had proposed no treaties or terms of alliance with them; nor had he called on them, or any of them, to propose terms for his acceptance; for the nature of his kingdom was so radically different from every kingdom under heaven, that it was not possible that an alliance could be entered into that could subserve the true interests of either party. His kingdom truly was destined to encounter the violence, enmity, wrath, strife, and persecution of kingdoms and men, both in her King, and in the subjects of her government. The powers which should oppose him in person and in his people, were not such as he was compelled to succumb to for want of power to resist, for he reminded Pilate that he would not have had any power if it had not been given him; and on another occasion he declared that he was able to call on his Father, who would instantly honor his requisition for more than twelve legions of angels—a force sufficient to overwhelm all earthly powers engaged against him; but how, in that case, could the scriptures be fulfilled? Not an intimation was made of raising up an earthly force to resist the assaults of the enemies of his kingdom, even if a force had been requisite, he would have called them from the heavenly world. We may well conclude, that if in that most trying hour, when his holy soul was pressed within him, he had nothing to ask of the rulers of this world, there never could a period arrive when the powers of earthly princes should be required to defend him or his cause. To those who tempted him with their question concerning tribute money, he said, Render unto Cæsar the things which belong to Cæsar, and unto God the things which belong to God;—thus clearly intimating that the governments were not only distinct from each other, but that the distinction should be perpetual; and that the requisitions of Cæsar, or of the governments of the nations had to do with men, as citizens of the world, and that their obligation to earthly magistrates and rulers was not relaxed, nor abolished, by the administration of his laws. And again, that the things of God were not to be rendered to Cæsar, but unto God.

Things of a civil nature, relating to the natural rights of men, were to be settled by God's own providential appointment, by human legislation;

but the things aside from a respect for and obedience to, earthly potentates, in natural matters, belonging to God; such as matters of faith, of conscience, of religion, were not things over which the kings of the earth had any supervision or power, and things in which his subjects were not at liberty, under any circumstances, to submit to the dictation or legislation of any other than God himself.

The kingdom of Jesus is not of this world, in its origin, elements, provisions, policy, protection, government, or destiny. Its origin is heaven—it is a heavenly kingdom. The King is the Lord from heaven; he said, I proceeded forth and come out from the Father; and again, "What and if ye shall see the Son of Man ascend up where he was before," &c. The subjects of his kingdom are of the same origin; for, "Both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren;" and he said, "Thine they were, and thou gavest them me." "According as he hath chosen us in him before the foundation of the world," &c. The laws for the regulation of this heavenly kingdom are not of earthly enactment. Christ, the anointed of the Father, is the sole Legislator, and he, by his Spirit, writes his law upon, and sets it up in the hearts of his children. The elements, or component parts, viewed separately or collectively; are all of God, and every plant that the heavenly Father has not planted shall be rooted up. The provisions on which this kingdom is sustained, were given us in Christ Jesus before the foundation of the world, and being prior to, could not be of the world. Grace, mercy, peace, righteousness, and truth, with all things else necessary for the consummation of the everlasting and unchanging decree of God, were treasured up in the Head of the church before the world began; and all the provisions of his spiritual house on which his poor are fed, were brought down from the abounding and overflowing fountain from which every good and perfect gift cometh. And he will abundantly bless her provisions, and fill her poor with bread.

The policy of this kingdom is from above, "For our conversation is in heaven," and it is therefore as becometh the children of God. All earthly religions have to depend on human policy—human wisdom, and humanly devised means: but not so with the kingdom which no man can see except he be born again.

The protection of that kingdom is of him who is a wall of fire round about it, and a glory in its midst. All anti-christian religious establishments desire the arm of human government—regal power, and human means, for their protection; but not so with the kingdom of Jesus Christ,—the eternal God is the refuge of his people, and underneath them are the everlasting arms.

All provision on which the subjects of the kingdom of our Lord are fed, comforted, instructed, and secured, are spiritual; and therefore cannot emanate from any other than a spiritual fountain. Although the world, the flesh, and satan, have

volunteered, like the aliens about Jerusalem in the days of Nehemiah, to furnish God's people with food, the order of the government forbids the traffic with them; and it is impossible that the children of the kingdom should be fed with any other food than that which God has graciously provided, and abundantly blessed.

Should the government of the kingdom of our Redeemer be to any extent divided with angels or men, whatsoever part or portion these should administer, must necessarily detract so much from the power and glory of Christ. "The government shall be upon his shoulder; and of the increase of his government and peace, there shall be no end." So stand the records of the Holy One. The subjects of his government are forbidden to call any man *master*, or *father*, as their Master and spiritual Progenitor is in heaven, and nothing can be born of the flesh but flesh; so that without being *born again* no man can see the kingdom of God. A legislature of unregenerate men who cannot see the kingdom, would be very poorly qualified to legislate for a kingdom which is to them absolutely invisible; and if there were none but regenerated men seated in legislation, they being by the new birth qualified to see the kingdom of God, would to a man, know by the same illuminating work of the Spirit, that they could do nothing to aid in the legislative or executive departments of Messiah's kingdom.

The destiny of the kingdom of which we write, differs essentially from that of all other kingdoms. The best systems of human government, are destined to crumble to the ground. In the providence of God, empires are founded, kingdoms and republics are raised up—they reach their climax, and then decline, and finally cease to be reckoned among the things that be;—but the kingdom of Jesus is an everlasting kingdom, and a dominion that shall never end. It shall never be changed, superceded, or transferred to other hands. The mountains shall depart—the hills shall be removed,—the earth and sea shall pass away, and all the elements of this world shall be dissolved: but the kingdom of our God shall survive them all, and flourish in eternal bloom. How presumptuous, then, for monarchs of the earth, whose transient glory is a withering flower, or human legislatures, which God shall obliterate, to prepare the way of the rising empire of his Son, to reach forth the guilt-polluted fingers of their power, to point out the course in which God requires his children to move.

Seeing, then, that we look for such things—seeing that we have received a kingdom which is not of this world, which cannot be moved,—let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

We have copied the Corresponding Circular of the Corresponding Meeting held last August at Occoquan, Va., from the "Primitive Baptist."—Brother Clark sent us a few copies of the Minutes, but we, expecting a greater supply, gave what we had to the brethren at the Old School Meetings in Maine and Massachusetts. This will account for the late appearance of it in the Signs.

From the Goshen Clarion.

REMOVAL OF DR. REESE FROM THE OFFICE OF COUNTY SUPERINTENDENT OF COMMON SCHOOLS.

The Board of Supervisors of the city and county of New York, after nineteen special meetings, and a careful and impartial investigation of the charges against him, have removed D. M. Reese from the office of County Superintendent of Common Schools, by a vote of 11 to 5. The following charges were presented against him, and sustained by large majorities of the Board.

[Here follow six charges against Dr. Reese.]

During all these sittings, the nineteen members composing the Board were entitled to \$2 each per sitting, which amounts to \$722, besides other incidental expenses, amounting in the whole to a large sum of money, which must be drawn directly from the pockets of the people. Hereafter, it is to be hoped, the people of the city will look to those men who are to be appointed to this *useless* office, and see that they are not narrow minded, bigoted sectarians. The whole of this controversy has grown out of the desire of Dr. Reese and his coadjutors to have the Bible read in the schools. Why this anxiety to have the Bible read in the schools? Is it because it is better adapted for instructing our children in the art of reading than many other school books now in use? The truth is, that the intellectual improvement of the children is not what is so eagerly sought to be obtained; it is but a subordinate object with them; the design is to teach them religion, and that sectarian. We have many fanatical politicians and nominal clergymen at the present time, who are interfering and endeavoring to turn everything to their own interest, (or, as they say, to the interest of the church,) which must, in the end, result in a connection of the church with the state.

During the last few years (says a cotemporary) the public schools have been in the arena of politics, tossed about, here and there, in every direction, and made the sport of sectaries, and fanatics and politicians, until hardly a single vestige of their original good character and good system remains. We are afraid that we never shall have peace in the public school system under present circumstances, until all parsons and politicians are banished entirely from any participation in their management. Intriguing politicians and parsons must be eradicated, root and branch, from the management of the public institutions, or else we will have to lament over their utter and irreparable ruin. We trust that the movement has commenced; therefore let us all unite in endeavoring to exterminate this *hydra monster*, before he shall have, by his pestiferous, sectarian breath, poisoned all the children of the land.

Since writing the above, we learn by the city papers, that this subject is not disposed of, by any means; as this fanatical doctor has appealed to the State Superintendent from the decision of the Supervisors, which, it was supposed, would be the means of suspending further action, and prevent the appointment of another superintendent in Dr. Reese's place. But we also learn, that at a late meeting of the Board of Supervisors, Wm. A. Walker, Esq., was appointed County Superintendent of Common Schools, in the place of Dr. Reese, removed.

Letters from brother Trott and from "A Unit," or Member of the Warwick Association, on the subject of the Response of Licking Association, will be found on pages 161 & 2. A judicious discussion of the subject involved, it is hoped, may bring brethren to a more perfect understanding of each other. Only let that meekness, forbearance, and christian love, which should always characterize our communications, be studiously observed.

Poetry.

For the Signs of the Times.

THE SHULAMITE.

What see ye in the Shulamite
Inspires the mind with such delight?
Two armies every christian views,
A dreadful conflict there ensues.

Arrayed in martial order stand
His fleshly lusts, a powerful band.
While grace and truth are on his side
He can defy them in their pride.

By nature he's a child of sin,
By sovereign grace he's born again,
His sinful passions are controlled
Although his sins are manifold.

Ere God the Spirit changed his heart,
The tempter, with his fiery dart,
Would wound him deep, and lay him low,
Although he could not keep him so.

His Captain, Jesus, in command,
Brought the dread enemy to stand—
The gospel banner was unfurled,
And satan from his seat was hurled.

This warfare has been carried on,
And many victories were won
In ages past, (the Scriptures tell),
Where many in the conflict fell.

The flesh and spirit can't unite,
As we see by the Shulamite;
Although we fall we'll rise again,
And then we'll triumph o'er the slain.

Thus, tempted souls who feel within
Their hearts by nature prone to sin;
Yet still in Jesus they delight
To be a fighting Shulamite.

JOHN PATRICK.

JESUS THE TRUE SHEPHERD.

The voice of the Shepherd
His flock shall convene,
And lead them to pastures
All fertile and green;
But unto the stranger
They will not draw near,
Who calls to deceive them,
"Lo here, and lo there."

The blood of this Shepherd
His flock did redeem;
Grace, mercy, and peace,
Came to sinners by him;
'Tis he who hath told them
Of such to beware,
Who cry as deceivers,
"Lo here, and lo there."

He calls them by name,
And before them he goes,
To guide, guard, and succor
His Lambs from their foes;
And, glory to Jesus,
His church is his care,
Tho' oft they are halting,
'Twixt "Here, and lo there."

Deceivers shall come,
As the scriptures aver,
And thousands to final
Destruction shall err;
Yet, proving their calling,
The saints persevere,
While hirelings are bawling,
"Lo here, and lo there."

Those gospel rejecters
The fence shall leap o'er,
And enter the sheep-fold,
But not by the door:

And fraught with delusion,
And harden'd to fear,
Shall cry in confusion,
"Lo here, and lo there."

The way of the Father
Is Jesus the Son,
In all that he suffer'd.
In all that he's done;
And this shall the heralds
Of Jesus declare,
Till folded in Zion,
His sheep shall appear.

CHRIST A REFUGE FROM THE STORM.

Great Rock, for weary sinners made,
When storms of sin assault the soul;
Here let me rest my weary head
When light'nings blaze and thunders roll.

Within the cliffs of his dear side,
There all his saints in safety dwell;
And what from Jesus shall divide?
Not all the rage of earth or hell.

Blest with the pardon of her sin,
My soul beneath thy shade would lie;
And sing the love that took me in,
And others left, in sin to die.

O sacred covert! from the beams
That on the weary traveler beat,
How welcome are thy shade and streams,
How blest, how sacred, and how sweet!

And when that awful storm takes place,
That hurls destruction far and near,
My soul shall refuge in thy grace,
And take her glorious shelter there.

To shake this Rock thy saints are in;
Tempest or storm shall ne'er prevail;
'Twill stand the blast of hell and sin,
An anchor sure within the vale.

Old School Meetings.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, have appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?
Yours as ever, JAMES BICKNELL.

BROTHER BEEBE:—The Ramapo church have appointed a Regular Old School Meeting, to commence at our meeting house, in Ramapo, Rockland Co., New York, on Tuesday the 11th day of November, 1845, at 11 o'clock, A. M. We affectionately invite all our Old School brethren to attend, especially brethren Beebe, Conklin, Hartwell, Harding, Broom, Pitcher, Goble, Curtis, Forshee, Dunn and Bishop. In behalf of the church,
WM. SPRINGSTEEN.

There will be an Old School Baptist Meeting held with the church at Liberty, Sullivan Co., N. Y., on Wednesday and Thursday, the 10th and 11th days of December, 1845. Old School Brethren are affectionately invited to attend.

MARRIED.

At Otisville, on the 18th ult., by Elder Gilbert Beebe, Mr. HORACE VAIL, of Mount Hope, to Miss MARY ELENOR, daughter of William Baker, of the former place.

At Warwick on Thursday the 23d ult., by Elder P. Hartwell, Mr. DANIEL S. WOOD, to Miss CHARITY WOOD, all of Warwick.

Receipts.

Wm. Sayer,	N. Y.	\$1 00
CJ Elmandorff,	"	1 00
L A Seybolt,	"	1 00
Jacob Winchell,	"	7 00
Total,		\$10 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII. NEW VERNON, ORANGE COUNTY, N. Y., NOVEMBER 15, 1845. No. 22.

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GILBERT BEEBE, EDITOR :

To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

AN EXAMINATION

of certain points of doctrine referred to in the Circular of the Licking Association, for 1845.

BROTHER BEEBE:—I remarked in my communication touching some things in the *Response* of the Licking Association, that if spared, I would examine some points handled in their Circular. I also remarked that some of the things touched therein might have reference to what I had written in the Signs; those points, and those only, I shall attend to.

One of these points is introduced in these words, "*There are those who attempt to minister in holy things, who tell us that the foreknowledge and decrees of God are synonymous. Now that the foreknowledge of God comprehends all events, past, present, and future, we presume no christian will deny. But that God has irrevocably decreed all that he foreknew, is not so clear. Does not the sentiment necessarily declare God to be the author of sin?*"

There may be in Kentucky, those ministers who would make the above declaration, but I will venture to say, they are very scarce, there or elsewhere, at this day. But it looks so much like the misconstructions frequently given of the doctrine of predestination, that I suspect that is the doctrine alluded to. If they did mean by those expressions to represent the doctrine of predestination as advocated by Old School Baptists through the Signs and other Old School papers, they have greatly missed their aim. No such doctrine as they describe has been advocated in the Signs. I know of no one who holds such. It is true the Licking brethren may find some apology for substituting the word *decrees* for *predestination*, from the fact that Doct. Gill and other old writers frequently use the term *decrees* in the sense of *predestination*, and represent the decrees of God as including all things and events. The term I think is so used in the Philadelphia and old English Confessions of Faith.

Does not the Licking Association in her Constitution refer to the Philadelphia Confession of

Faith as containing a more full and explicit summary of their faith than what they have expressed? Is it a *thirst for novelty* which has led that Association now to controvert so important an article in that Confession, which was so long held as the standard of orthodoxy among the Baptists? and does it comport with their strong advocacy of Confessions of Faith? I will here remark, that the terms *decree*, *decreed*, &c., are used in several hymns in Watts and Rippon, I think improperly, for *purpose* or *predestination*.

The *absolute predestination*—not decreeing—of all things, is what has been advocated in the Signs. The reason why some have opposed predestination, I apprehend, is their confounding it with decrees. The ideas conveyed by the two terms, according to their natural import, and as they are used in the scriptures, are quite different. *Decree* signifies an *edict*, or *established ordinance*; and to decree is to make known an ordinance by command or proclamation. Of course when the *decree* refers to intelligent beings, it is what they are required to observe; and when it refers to inanimate things, it points out the order which God has established for them. So it is evidently used in the scriptures. The term *decree* is used, denoting an act of God, in reference to the *rain*, &c. Job xxviii. 26; in reference to the *sea*, Job xxxviii. 8—11; and Prov. viii. 29; in relation to the heavens, Psalms cxlviii. 6. The term is used to denote that order, &c., which should be established and made known for Zion by her King, "I will declare the decree," Psalm ii. 7; to inform Nebuchadnezzar that he must submit to the humiliation which God had appointed for him, Dan. iv. 17 and 25. So the resolution adopted by the apostles under the guidance of the Holy Ghost, for the rule of the Gentiles (Acts xv. 28 and 29) is called their decrees. Acts xvi. 4. We find the word repeatedly used in the scriptures, to denote the edicts and commands issued by the kings and rulers of the earth to their subjects. Thus according to the uniform use of the word *decree* in the scriptures, we may say that God's decree concerning Adam was, that he should not eat of the tree of knowledge of good and evil; that in the day he eat thereof he should surely die. *Predestination*, on the other hand, though given in some of our dictionaries as synonymous with *decree*, from the use of it in scholastic divinity, is a formation from two Latin words, *præ*, (before,) and *destinatio*, (a purpose, destination, determination, &c.,) so to predestinate is formed of *præ* and *destino*, of like import. Hence to predestinate is to purpose, to determine beforehand. So the Greek word rendered to *predestinate*, signifies to *define*, to *bound*, to determine, &c., beforehand. Hence

predestination is a counselling, purposing or determining beforehand. And these words, as is well known, relate to the conclusion a person arrives at relative to his own future management, rather than to a rule to be observed by others.—Thus men predestinate, not absolutely, at least not with certainty, for whilst all is certainty with God, *time and chance happeneth to all men*. A man predestinates to build a house; he predestinates the size, the form, the kind of materials, the class of workmen he will employ, &c., and if he knew, as God knows, he would predestinate the exact time and expense it should take; and this predestination is to govern his own arrangements in contracting for, and ordering the building, &c. So God's predestination is that according to which he governs the world; and conducts all things relative to salvation and glory. It extends with the utmost precision to every event that occurs under his dominion, even to the fall of a sparrow, and to the hairs of our head, and to the small dust of the balance; for nations are counted as the small dust of the balance by him; and his infinitude extends as directly to the notice of the one as the other. Matt. x. 29 and 30; Isa. xl. 5.—So the term predestination is evidently used in the New Testament; as in Rom. viii. 29, "He also did predestinate to be conformed to the image of his Son." This is not given as a rule to which the elect must conform themselves, but a declaration of what God by his grace will do with, and for them. And so in Eph. i. 5.

Thus while God's decree forbade Adam's eating of the tree of knowledge, he predestinated his eating of it; that is, God foreknowing with certainty that Adam, if left to encounter the temptation in his own creaturely weakness, would sin, predestinated so to leave him to meet the temptation, and to permit the temptation to be presented to him. So every sin which God permits to take place in the world, from the greatest to the least, from the crucifying of Christ to the parting of his garments among the soldiers, God predestinated its taking place and its working for the greater good. Acts ii. 23; and iv. 27 and 28; and Psalm xxii. 18, compared with Matt. xxvii. 35.

This predestination is not a constraining the will of the individuals, but a leaving them to act it out under the attending circumstances. Thus God works all things after the counsel of his own will, (Eph. i. 11,) permitting sin to transpire where he sees it for good, and restraining it in other cases; and constraining by his providence, or grace, to acts of goodness, &c.

As to our saying that the foreknowledge and predestination of God are synonymous, if that is what the Licking brethren mean, we do not say

so. We say that from the nature of things, they must go together, and be mutually dependent one on the other. We do not admit that God predestinated any event merely because he foreknew it would take place, but because from his foreknowledge of all things and circumstances, he in infinite wisdom saw that it would be for the greater good. God cannot foreknow any event unless it is certain, because his foreknowledge is unerring; and it cannot be certain unless he has determined concerning it, and all circumstances leading to it. Thus the prophecies of God in their accomplishment, are a standing proof of his absolute predestination in all things.

We pass to another item in their Circular. It is thus introduced; "*Another error is becoming too common, even among those claiming to be Old School Baptists, viz: Denying personality in the Trinity or Godhead.*" In the course of their remarks they have also this remark, "Yet, say some, the Son is not a person." What is this? Professed Old School Baptists denying personality in the Godhead; that is, denying individuality or distinct intellectual existence in or belonging to, the Godhead! They who would deny this, must be avowed atheists. And are there Old School Baptists found who say that the Son is not a person? that He who represented his people under the law, and represents them in heaven, and who is King in Zion, declared to be the Son of God, with power, &c.; He who is God, the Almighty, the Jehovah, is not a *real individual being*? Socinians would not thus degrade the Son of God. Certainly our Licking brethren are not justifiable in publishing such charges against Old School Baptists, and giving them to the wind to be scattered among those who are ready to catch at anything to reproach us with. If those sentences were written inconsiderately, the association ought not to have let them pass under their sanction. If they were so worded, to render obnoxious the sentiment of those who would confine their views to just what the scriptures reveal on this point, instead of receiving what Constantine's counsel presumed to prescribe as the mode of God's existence, it is worse. I hope it was inconsiderateness of expression. If they had reference to the denial of a *tri-personality*, or the existence of *three persons* in the Godhead, and of the Son being a *person* distinct from the Father and the Holy Ghost, I acknowledge myself to be one who thus denies; and I do it because God has not declared himself as so existing.

To suppose that so important a point of faith as this is represented to be, and as it would be, if God was thus three persons or individuals, is left to be inferred from the incidental use of the pronouns, would be to reflect on the faithfulness of the Holy Ghost, of whom Christ told his disciples, "He shall guide you into all truth." But as our brethren have referred to the use of the pronouns as proof to the point, I will examine their use. That they are distinctly used in reference to each of the Three who bear record in heaven, I admit. But though they are called personal

pronouns, and mark definitely the distinction between first, second, or third persons, in grammatical construction, I do not admit that they uniformly point to distinct persons, or to persons at all; if not, then their use in reference to the Father, Word, and Holy Ghost, is not proof of their existing as three distinct persons: and if not *distinct persons*, then they are not persons distinctly. I make this last remark, because our brethren do not use the qualifying word *distinct* in their remarks, and I do not use it to misrepresent them, but to qualify what I say. That the pronouns do not always point to persons, is evident; for they may be used in reference to a horse, and yet no one would say that a horse is a person; and yet in grammatical construction *horse* is here of the *third person*. And that they do not always, in their use in the scriptures, point out distinct existing persons, I will now prove.

I bring as proof a use of the pronouns which is frequent in the scriptures, and which, for instance, is illustrated in the text, Psalm cxvi. 7 and 8, "Return unto *thy* rest, O my soul; for the Lord hath dealt bountifully with *thee*; for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." See also Psalm xi. 1; ciii. 1; and other places. Our Licking brethren certainly will not say that the use of the pronouns *thy* and *thee* in this text from Psalm cxvi. proves David's soul to have been a person, distinct from himself, or from his body. And if they do not prove a distinction of persons in this case, how can a similar use of them in Hebrews i. 8 be proof of a distinction of persons? I do not understand this address, nor other instances where the soul is addressed or spoken of in distinction from the body, or speaker, to be mere figures of speech. There is a reference to that real distinction which exists between the soul and body of every man. This distinction is no mere nominal thing. The soul of David was a distinct something, and so was his body; and yet they were together but one and the same person—the one David. There was a propriety in David's thus addressing his soul distinctly in this case, for the rest to which he refers, is not that final rest of which the soul and body of the believer both shall share in glory, but that rest which, in this life, the soul of the believer particularly enjoys by faith in Christ. The oneness of the person is thus preserved; for it is David that addresses *his soul*, &c. But I refer not to this instance to show that the existence of soul and body in one person is a correct illustration of the Trinity in unity, but to illustrate the propriety of the use of the pronouns distinctly in reference to the Father, the Word, and the Holy Ghost, though they be not three persons, or individuals, but one individual being—one God. But again; if the use of the pronouns in Heb. i. 8—a text which our brethren take as proof—be admitted to prove the Son to be a person distinct from God who addresses him, it proves more than they would allow, for it by the same rule proves him to be a *distinct God*. *Thy throne, O God*, is the address. If he who addresses the Son is also

proved to address him as a distinct person, and he addresses him as God, (see verses 1 & 9,) then each in his distinct individuality is a God, surely this makes two Gods; for a person is an individual, and an individual is a single one of a species. Can our brethren by any ingenuity get clear of the conclusion of two Gods in this case, if two persons? But they will perhaps say that they do not use the term person in its proper sense as denoting a distinct individual; if so, they certainly use it improperly. Why will they persist in the use of a word which they admit does not properly convey the idea which they intend; and even make it a test of fellowship?

That use of the pronouns which I have shown the scriptures to authorize, is adapted to that revelation which God has made of himself, as *Three* and *One*, as in this text (Heb. i. 8) God addresses the Son in his distinctive relation, and therefore addresses him as a second person, in grammatical construction, yet at the same time addresses him as one with himself, for he addresses him as God, and God is one—one *being*, and therefore *one and the same person*. Certainly our brethren must see that they cannot sustain their position concerning three persons in the Godhead, as a truth revealed of God, without they can produce better proof than is to be derived from the use of the pronouns. But they do produce what they would have received as another proof, viz: Heb. i. 3, "Who being the brightness of his glory and the *express image* of his person." They ask, "If the Son were not a person, how could he be the express image of his Father's person?"—True, if he were not a person, and if he were not a divine person, a *divine intellectual being*, how could he? But after examining the passage, let me propose one or two questions for the consideration of our Licking brethren.

On examining this passage, I find the antecedent to the *his* in these sentences, is not the term Father distinctly, but it is, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets;" (verse 1,) and I do not believe that the Holy Ghost made a mistake in indicting the common name *God* instead of the distinctive name *Father*, though the name Father would be very convenient here for those who want to force a proof from this third verse, in favor of tri-personality.

If it can be showed that the Father distinctive spake thus by the prophets, it can also be showed that he who is distinctively known as the Redeemer, the Son, thus *spoke unto the fathers*. See among other passages, Isa. xliii. 10—15; & xlv. 23—25, compared with Rom. xiv. 10—12, and Phil. ii. 10 & 11; and also that the Holy Ghost thus spake by the prophets. 2 Pet. i. 21. Not to insist now on the proof here afforded relative to the sonship of Christ, it must be manifest from the above proofs that it is God, and not the Father distinctively, which the Apostle here has in view. Again, the word *person* in this text; the original word is not that which is generally used for person or persons, but is one which means

one's *subsistence*, or *real being*. Again, the Son is not an *image* merely; in that case he might have been supposed to be another being or person; but he is said to be the *express image*, the very representation, or as the original word denotes, the *distinct character*, or that by which one is known from all others. Now I would ask our brethren whether they believe that any one short of him who is God in all his fulness, can be the *brightness of God's glory*, and the very representation of God's *real being*? Is there any that can be like God, or that can be compared unto him? Isa. xl. 18. Whatever therefore you may think, brethren, as to the Son's being some other person, or being, like or equal to the Godhead, I must conclude that the Apostle's design in these expressions was to show that whilst the Son appeared among men as God's messenger, he was the very God, having all the *fulness of the Godhead dwelling bodily* in him. So Christ said to Philip, "He that hath seen me hath seen the Father," John xiv. 9; and Paul speaks of him that "*God was manifest in the flesh*," 1 Tim. iii. 16; and his name *Emmanuel*, is *God with us*. Neither in these nor in other passages, is he said to be a *distinct person of the Godhead*, but, *the God*. Why will not our brethren be satisfied with the revelation which God has made of himself as Father, Son, and Holy Ghost, Three, distinguished by different names and relations, &c., and yet each in his distinct relation being God manifested in all his divine attributes, the same one glorious being, and divine person; instead of representing the Son as another person, being but the image or likeness of God, or the Father if they please, as their construction of this text would imply? Hence if our brethren can bring no clearer proof than they have produced for their *three-personal* scheme, I for one cannot receive it as a scriptural doctrine. And if not found in the scriptures, however antiquated it may be, even though it can be traced back to the Nicene Council, and to the persecuting Athanasius as its father, and was established as the creed of the church by the ambitious Constantine, it is not sustained by the proper authority, and is too *novel* for Old School Baptists to subscribe to it with consistency. At least so I think for myself, but I would not wish to prescribe or think for others. However, I would like for my brethren to show me direct or clearly implied proof in the scriptures, for their views on this point, or at least show that the reasons offered herein for not receiving what they have presented as proof, are not good, before they set me aside as a heretic for not receiving their doctrine on this point.

S. TROTT.

CENTREVILLE, Fairfax Co., Va., Nov. 5, '45.

For the Signs of the Times.

SING SING, Nov. 2, 1845.

BROTHER BEEBE:—Although for some time I have kept silence, yet I have not forgotten you, nor the cause in which you are engaged. I have a desire to write something for your paper, but oftentimes my mind appears so dark and beclouded

that I know not whether I can write anything that will be read by my brothers and sisters with any profit. How often does the child of God experience the feelings of Job when he cried, "He (the Lord) "shutteth up a man and there can be no opening. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." The poor soul seems almost forsaken and forgotten of his God; his ways and dealings with him seem dark and mysterious, and he is led to cry, "Bow down thy ear unto me, and hear me, O Lord; for I am poor and needy." Sometimes he can call to mind the blessed time when the candle of the Lord shone upon his head, and when by his light he walked through darkness, when the light of his countenance was lifted upon him, and he was happy in the enjoyment of the love of God shed abroad in his heart, which passeth all understanding; he lays his hand upon his mouth and cries, "Unclean! unclean!" "Enter not into judgement with thy servant, O Lord; for in thy sight shall no flesh living be justified." And here, without power to extricate himself—unable to move hand or foot, the poor trembling soul lies and cries in deep and heart-felt distress, for the almighty, delivering hand of the God of Israel to appear in his behalf; nor does he cry in vain; for when the set time for his deliverance arrives the Lord suddenly appears. Like Joseph of old, before his brethren he can no longer refrain from manifesting himself in all the love of his heart, softening and melting down the soul in love and gratitude for his mercy. The manifested goodness of God leads him to repentance—his captivity is turned, and like Zion of old, he is like them that dream; his mouth is filled with laughter, and his tongue with singing;—the language of his soul is, The Lord hath done great things for me, whereof I am glad; praise his blessed name, all ye his saints; the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. My beloved is mine, and I am his, and he hears with delight the voice of the heavenly bridegroom, saying, Thou art all fair my love; there is no spot in thee. O how these gracious visits from the King of kings lighten and gladden the souls of God's children; they forget all their sorrows, and their troubles, and the difficulties of the way; for, though as the Psalmist describes it, they have been wandering in the wilderness, in a solitary way, having no city to dwell in, hungry and thirsty, their souls fainting in them; yet when they are enabled to cry unto the Lord in their troubles, he delivereth them out of their distress, and shows them that notwithstanding the dark and mysterious way he has been leading them, yet it is the right way, that they may go to a city of habitation. He fulfils his promise unto them in leading them in a way they knew not, and in paths they have not known. In making darkness light before them, crooked things straight, and rough pla-

ces plain. Blessed be his name. These things he will do unto his children, and not forsake them. And these seasons of sorrowing and rejoicing, of adversity and prosperity, all God's people experience to a greater or less degree; and those who know nothing of it are out of the secret; for the secret of the Lord is with them that fear him.—Mere professors and hypocrites in Zion know nothing of this way; it is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it. Job xxviii. 7.

But we should never forget, that if we differ from the rest of mankind, if we know the truth, and are led to rejoice in it, it is all owing to the distinguishing grace and mercy of our God—it is he alone maketh us to differ, for what have we that we have not received? We should rather pity than rail against those who oppose the truth, ascribing all honor and glory to the name of Jesus, who has redeemed his people with his own blood, and ransomed them from the power of the grave; shown unto them their own nothingness, vileness, and pollution, and led them into a knowledge of the only true God, and Jesus Christ whom he hath sent. O, may the dear children of God continually live, forgetting the things that are behind—press toward the mark of the prize of the high calling of God in Christ Jesus.

"Did Jesus leave a world of bliss
To save from sin and hell?
A love so wonderful as this
Calls for a glowing zeal.

Those who to Christ for refuge flee
Should in his footsteps tread:
Our Prophet, Priest, and King should be
Both trusted and obeyed."

JAMES MANSEY, JR.

For the Signs of the Times.

BROTHER BEEBE:—I have had it on my mind for some time to let you know something of the goodness and kind dealings of the Lord with me, a poor, helpless sinner; but being such an unworthy and imperfect creature, I scarcely dare attempt to write, but I will venture to give you a little of the exercises of my mind.

When I was in my seventeenth year, I trust the Lord led me to see what an awful sinner I was; I had set under the sound of the gospel a number of times, but never did it reach my case until that day; it was a sermon preached by Eld. Warren, his text was, "Remember now thy Creator in the days of thy youth." It seemed that every word was spoken to me, but yet it condemned me. I was so troubled in mind that I thought I could not live to get home; but I begged of the Lord to spare my life a little longer, and I promised to mend my ways and try to do better. The more I tried, however, to do better, the worse I got. I took every opportunity of going alone where no one could see me, to try to beg for mercy; but all was in vain. When I read the scriptures, all were against me, until I was almost in despair. Sometimes when I tried to pray it seemed as though the enemy was ready to take hold of me; and so it continued almost a year that I was in this gloomy way. One night,

which I can never forget, when in such conviction of soul, that I thought I could not live to see another day, it seemed as though I viewed a gaping hell ready to receive me, where I thought I must sink into eternal misery, I viewed the Lord to be such a just being that I thought he could not save such a wretch as I was; for I viewed myself to be one of the most awful sinners that ever lived on the face of the earth. But, blessed be the name of the Lord, in that distressing hour I trust he spoke peace to my soul: these words came to me, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It seemed as though I could view my blessed Saviour reaching out his hand to me, as the words came into my mind; but O, the comfort I then enjoyed! I then could pray, and sing praises to his great and glorious name, though of myself I found I could do nothing, but praise a pardoning God for saving such a poor, helpless sinner as I was. But in a short time, there arose doubts and fears in my mind, because I was not free from sin; I thought that a christian ought to be perfect, without sin; but my wicked heart was a burden to me, but I could not get the same burden that I had before; but yet, I was unbelieving, and full of trouble; these words came into my mind,

"Tis a point I long to know,
Oft it causes anxious thoughts,
Do I love the Lord or no,
Am I his, or am I not?"

But I did not let any one know about any of my exercises for some time, my earnest desire was, that it might be revealed more plainly to me that my sins were forgiven; and one day being in much trouble these words came into my mind,

"There is peace now in heaven, and peace upon earth,
The angels rejoice at a poor sinner's birth;
Your sins are forgiven my Saviour did say,
O, witness, kind heaven, on this my birth-day!"

O then my burden fell off, and my interest in Jesus, as I then saw it, cast out all fear, and, "Come unto me" my Jesus did say. I then was strengthened to tell what the Lord had done for me, a poor sinner. I wanted

"To tell to all around
What a dear Saviour I had found;"

of his wonderful goodness to such a poor sinner as me. Within a few weeks, the Lord gave me strength, and showed me my duty to go forward in the ordinance of baptism; and I united with the Baptist church in Olive, and it has always seemed like a home to me, although I have been deprived of the privilege of meeting with my brethren and sisters a great part of my time on account of my health, I think I know what it is to pass through many trials and afflictions; but sometimes I can say, like David, "It is good for me to be afflicted," because I am such an unworthy being, but the blessed Lord is all my comfort, and a present help in time of trouble. O, I cannot give praise enough to my great Redeemer, for his wonderful goodness to such a sinner as I am; I am so prone to do evil continually, I can say like Paul, "When I would do good evil is present with me. I know that in me, that is in my flesh,

dwelleth no good thing; for, to will is present with me, but how to perform that which is good I find not: but thanks be to God who giveth us the victory; and who has kept me till this day, and will continue to keep me, if I am one of his children; for he will not suffer them to be persecuted and afflicted more than they are able to bear. I feel sometimes like one all alone, when I hear of my brethren and sisters meeting together to hear the precious gospel, and I cannot meet with them; yet I feel to rejoice,—

"My soul doth wish Mount Zion well,
Whate'er becomes of me;
There my best friends, my kindred dwell,
And there I long to be."

But yet I trust I have a feast, at times, of that sweet provision that flows from my heavenly Father's table, which bears me up under all my trials; and then I am made willing to bear all that the blessed Lord pleases to lay upon me.—Why should we murmur or complain about present chastisements, when it is for our good to be chastised?

All my strength, hope, and comfort, is in leaning upon that blessed hope, if I am not deceived, which is in Jesus,

"Where I shall ever be at rest,
Leaning on my Savior's breast;
There dwell in Christ, and Christ in me,
From pain and sickness ever free."

I now come to a close, leaving you to do with what I have written as you think best, considering I am not capable of writing to you, I hope you will look over my errors, for I would not wish to do anything to dishonor the cause of God.

I venture to subscribe myself a lover of truth.

ELIZABETH LANE.

OLIVE, Ulster Co., N. Y., Oct. 12, '45.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The communication from our brother Joseph in a late number of the Signs, deals many home thrusts which, no doubt, our churches and ministers will feel as well as read. I could but imagine that many of your subscribers upon reading that article were ready to say as brother Reis once said the Pharisees would say to themselves as soon as he advanced a little in his discourse, viz: "*He means me,*" and I presume that Joseph will have no objection to say to all such as brother Reis did to the Pharisees on the occasion referred to, to wit: "*You are the very one I do mean.*"

Joseph, however, omitted to mention some important points on the subject, and you, brother Beebe, very promptly and opportunely supplied the omission, in part at least, and I will add a few thoughts still in addition.

The practice you name of some of our ministers preaching so earnestly against the New School dandies and others who preach for filthy lucre, is not to be blamed, if it is done in a proper spirit and the reproofs administered are scriptural. But we are prone to extremes. Instead of drawing the scriptural line in preaching for money proper, for that as the prime and moving

cause, and preaching the gospel, with the glory of God and the salvation of his people as the first and last end, and with this contending that *They that preach the gospel should live of the gospel*; instead, I say, of drawing the proper distinction here, our ministers in their zeal to denounce the "greedy dogs," sometimes very strongly intimate that they would not receive a cent for preaching. And some I have known, whose circumstances would justify it, have actually taken ground not to receive any pecuniary aid at all from the brethren for preaching, and consequently refuse all contributions tendered to them.

This is decidedly wrong; it is anti-scriptural, and is attended with bad consequences. It cannot be wrong for our ministers to receive aid as the Apostles did, who delivered the laws of the King to the churches, requiring of them to attend particularly to this matter. Such a course is an implied censure against those ministers who are in indigent circumstances, and cannot afford to lose all their time without any consideration in return, and this is the condition of a large majority of God's ministers. My views of the duty of a minister in regard to receiving pecuniary aid, or *temporal things*, may be wrong. I know they are *peculiar*—but such as they are, I give them.

I do not believe a minister is at liberty to refuse a *gospel contribution*. To do so would be virtually declaring non-fellowship for the donor. The minister in this case would place himself in the same situation that the church would be in, who, having received the *spiritual things* from the preacher, refuse to give him her *temporal things*; which, as Joseph justly remarks, would be a declaration of non-fellowship for the preacher.

Is the minister bound by the commission and laws of the King to *preach*? Then the church is bound by the same law to *support him*; and does it not follow from this, that the minister is bound to receive the support tendered? If he is in affluent circumstances and can do without it, that does not alter or change his obligation to *receive*, nor the church's to *give*. If he has no need of it, let him give it to those who have, and more too if it is in his heart, for his Master has said, "*It is more blessed to give than receive.*"

There was a minister some years ago in the State of Ohio who was made to pay dearly for his *show of independence* in the early part of his ministry by refusing contributions offered to him for preaching. He was at that time in possession of much of this world's goods, and so waxed fat and kicked against the Lord's arrangement in his kingdom. Well, the brethren were content to let him have it his own way, and every thing appeared to work well, in this apparent *disinterested and independent way*, until the minister found that his riches had *wings*, which, to his sorrow and mortification, was demonstrated by their *flying* from his possession. He is reduced to poverty. And what now must be done? If it was wrong for him to receive *temporal things* from his brethren years ago, it is wrong still: his *necessity* could not con-

vert wrong into right. Alas for him! he could not well retrace his steps, and as he had been instrumental in forming and settling the churches in certain habits, he found it difficult to change them. Being a minister of Christ he could not stop preaching, and was, consequently, led to feel the smart of his youthful indiscretion through all his pilgrimage.

The parade and show which some professors of religion make about raising contributions for their preachers is truly ludicrous.

I heard of one case some years since when travelling in Eastern Virginia, that was calculated to excite the risible faculties not a little. A minister had been "called" to the care of a church, with the usual pomp and parade, and having accepted the "call," was regularly "installed" in the pastorate. He prosecuted his labors with zeal and ability for about three years, and gave pretty general satisfaction, during which time nothing had been said or done about giving him any of the "milk of the flock." Connected with the church was a brother whose zeal upon any subject that occupied his attention was commendable, and who withal was quite independent, in the parlance of the world—was rich. This brother all of a sudden became stirred up upon the subject of "doing something for their pastor." The preacher saw the sign, and felt encouraged that as this rich brother had taken the matter in hand something indeed would be done.

Well this brother—A I will call him—moved the matter in the church meeting, made a speech or two, urged the importance of the subject, their past neglect, the necessity of the case, &c. The preacher from all these favorable signs commenced building castles—he numbered the sum in hard cash that he would no doubt receive from brother A—\$100—it would be but a mite for him to give—only a small portion of the interest of his capital. The next meeting brother A invited the preacher home with him and intimated that he was ready! The preacher accepted the invitation, and after dinner the all absorbing subject is renewed by brother A, but with an allusion to the "hard times," which made the preacher fall in his estimate to \$50. But presently he saw brother A in close conversation with his wife in an adjoining room, and in a few minutes he returned to the preacher and informed him that he had just had an interview with his wife upon the "subject," and invited the preacher into the room where his wife was. The preacher immediately rose in his estimation to \$100, the first calculation, as sister A had united in the business, knowing that the sisters generally are more liberal than the men. Well, now they are all seated together, and the harrangue preliminary to "forking over" the \$100 delivered by brother A, with all the solemnity befitting the occasion, and with a countenance indicating how much he felt the subject upon which he discoursed, in substance as follows:—

"Brother B, you have been preaching for us now about three years, and we have never done

anything for you. My wife and myself have had the matter under consideration for some time, and I have urged upon the church also to do something; and here, brother B, we having recently sheared our sheep, have saved for you from the finest marena fleece, wool enough to knit you a pair of fine socks"!!

Alas for all the castles of the preacher! The debts he intended to pay with that \$100, and the corn and meat, &c., he had perhaps already bought in his imagination, all proved to be but the "baseless fabric of a vision."

This, however, is an extra-ordinary case, especially if it is literally true; but no doubt that many cases could be cited in our churches that would at least resemble this.

There is another matter, grievance I will call it, which might be very properly considered in connection herewith, but as this communication is already lengthened out beyond my prescribed limits, I must pass it over for the present. I mean the duty of members attending their meetings, as well as the duty of the preacher to meet promptly all his appointments. And also to criticize the conduct of those brethren who have "itching ears," and who are found running to hear the New School, the Methodists, and all the clerical jugglers of our day, under the excuse, sometimes, that they have nowhere else to go, and at other times that they (such preachers) say some good things, &c. And sometimes when their own meeting comes on they have somewhere else to go. Or they can neglect their meetings under excuses which will not keep them from Court, Musters, Political Meetings, &c.

May the time soon come, may the Lord hasten it in his time, when all our Father's children shall be found "walking in the truth," as well as professing it. AMEN. BENJAMIN.

EDITORIAL.

NEW VERNON, NEW YORK, NOVEMBER 15, 1845.

PROSPECTUS

FOR THE

SIGNS OF THE TIMES

AND

Doctrinal Advocate & Monitor FOR 1846.

The current volume of the Signs is drawing towards its close,—two numbers besides the present will complete the work for the year 1845. We have made an arrangement with sister Jewett to merge the two publications into one, the arrangement to take effect at the commencement of the new volume on the first of January next. The reasons of the new arrangement are briefly these,

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in continuing its publication as a separate periodical.—Before the decease of our lamented brother, when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it

could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4th. In the arrangement made, sister Jewett will be entitled to 20 per cent. on every subscriber added to our list by her, who shall in the course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe in yielding to their solicitations; but after waiting from May until the present time to learn the amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgements, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at \$1.50 per year, or if paid in advance, \$1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the subscribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the "SIGNS OF THE TIMES AND MONITOR."

AN APPEAL

TO THOSE WHO ARE INDEBTED FOR THE MONITOR.

The preceding *Prospectus* will show that the estate of brother Jewett is insolvent. Sister Jewett is now laboring to settle the accounts as well as her means will allow, and it is hoped that every delinquent subscriber will make an effort to forward the balance due, without unnecessary delay. Those who can more conveniently transmit to us, for the Monitor, shall be receipted in our list in the usual way for all they will send to us. Those who have taken the part of the volume of the Monitor, the publication of which has been arrested by the death of brother Jewett, will, we trust, in consideration of the amount of unrequited labor of that dear departed brother, and of the embarrassments entailed to his afflicted family in consequence of his having bestowed so great a portion of his valuable life to their service, without hesitation accept the portion of the volume as the whole, and those who have not paid for it, remit the balance to Mrs. M. M. Jewett, *Mott's Corners, Tompkins County, New-York*, or to us, for her, without delay.

THE CHAPLAINCY.

The season is approaching when another grand rush will be made to obtain the lucrative business of mocking the divine Majesty of heaven, under the patronage of the two houses of Congress. To see a group of some fifty or sixty professed ministers of Jesus, including nearly all sects and sorts, creeds and professions, Catholic and Protestant, Calvinistic and Arminian, Unitarian and Trinitarian, electioneering about the Capitol of the United States, jogging the elbows and pulling the button-holes of the members of Congress, in order to secure the favor of a vote for the offices of chaplains to the Senate and House of Representatives, praying that they may be put into the priests' offices, that they may have a "morsel of bread," is calculated to do more—ininitely more—to support the unhallowed cause of infidelity, than to call down the blessings of heaven upon the councils of our nation. What can be more disgusting to a humble christian than the profanation of the name of the Lord by those speculators in divinity, who, having by art or intrigue supplanted their less artful competitors and obtained the births, with a sacrilegious flourish earn their eight dollars per day, for spending about two minutes at the opening of each day's session, with what they impiously call prayer? Yet such is the force of example borrowed from despotic governments, aided by the wire-workings of a greedy priesthood, that very few, however infidel in their sentiments, or licentious in their practice, dare raise their voices upon the floor of Congress to arrest the robbery of the people's treasury to pay these mockers of the last days.

It is true, for a few years past, some two or three, who have more moral courage than to be frowned into abject acquiescence with the popu-

lar tide, have ventured to question the constitutionality of feeing chaplains with the money earned by the masses of the people, for a service in which the people can have no interest, and over which they are allowed to have no control. A few sessions back, a Mr. Cooper of Georgia, if we mistake not, raised his voice manfully against the appointment of chaplains to Congress, but he received a torrent of abuse. For one or two sessions last past, Mr. Pettit, from one of the western states, has labored with great talent for the abolition of the custom of hiring clergymen to say prayers for Congress, and paying them with the funds of government.

If we understand the position occupied by these gentlemen, they have no objection to the members praying, or of their employing some person to pray for them, provided they will pay their hirelings out of their own pockets; but they cannot conveniently expand their consciences so far as to rob the public treasury, and violate the constitutional rights of the people, by taxing them to pay the hire of clergymen in whom they (many of them) have no confidence as ministers of the gospel. Could it be known that none would be hired but God-fearing men, christians would object to the legal provision for their pay; but we are inclined to the opinion that no christian would consent to be hired and paid by Congress with money which they have no just right to appropriate for such a purpose. With our own money in our own hands, we dare not apply it to the building up of anti-christ; how then can it be right for Congress to assume the dictation of our consciences and our funds, and do for us that which we dare not do ourselves?

We understand that Mr. Pettit will hold a seat in the House of Representatives this winter; would it not be proper for such of the people as approve of his praise-worthy efforts, to encourage him in the work by sending petitions to Congress, directed to his care, praying for the abolition of the office of chaplains?

It certainly is the privilege and duty of all christian people to pray for our magistrates and rulers, as the Apostle has enjoined, but to levy a tax upon the people of the state to pay hirelings for making a burlesque of prayer, is not according to the word of truth and righteousness.

EXTRACTS.

From the Gospel Standard.

BALLAST NEEDFUL.

My dear Mr. and Mrs. B.—Your affectionate letter duly came to hand, for which I feel obliged, and that for two reasons; first, for your kind inquiries after my health, and not forgetting me in your prayers; secondly, for informing me of your spiritual welfare, which I feel extremely glad to receive.

I can bear the burden of affliction with you, not being a stranger to it; and I can intermeddle with your joys, believing them to be in our precious, ancient, glorious, unchanging, never-failing covenant Head, Christ Jesus the Lord. Vessels laden with the most precious spices from the east need ballast, to serve in their voyage to the

destined port. We must expect storms and tempests, winds and boisterous waves; and so prove, my dear children, that we are vessels of mercy, rightly freighted by the grace of God. With "Christ in us the hope of glory," we need afflictions to keep us from carnal security, spiritual pride, and top-heaviness, lest we should make shipwreck of faith and a good conscience; and whilst on our way, homeward bound, we need storms of sorrows and boisterous waves to prove the ability of the glorious Pilot, Jesus, and experimentally to teach us that even the winds and the waves obey him.

I have often been deceived in what I have supposed to be fair winds, and, spreading all my fleshly canvass, have hoped to enter soon the harbor of refuge where sorrow and sighing have fled away, and where Satan cannot approach or annoy us; but I have steered on to some lurking shoal, where my poor crazy bark has (in feeling) almost been made a total wreck, and I have been ready to give up all for lost. But what a blessed God is our God, who "keepeth the feet of his saints," and, when they are reduced almost to despair, comes in, repairs the breach sin has made, and again enables us to go onward to our long looked-for home and prayed-for port! How were the children of Israel led about, and instructed, forty long years, before they were put in possession of that land concerning which he had said to them, "I will give it to you!" We, therefore, must expect trials and tribulations here; but yet it is the right way to bring us to "a city of habitation."

I am always glad to hear from those over whom I am placed as overseer, that they may have the word of God from the mouth of God himself, and from him only. "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." It then comes, as it were, hot out of the oven; and it is to us the joy and rejoicing of our hearts.

It is very precious when we are privileged to enter into the audience chamber of the King of kings. We then can sing and feel,

"What time in communion with Jesus I spent
It was heaven all over, wherever I went."

In that chamber, he displays many wonderful trophies of victory, and mementos of love. When the Holy Ghost has presented me, and enabled my eye of faith to see him who is invisible, sitting on his throne of audience, it is then that I have beheld the head of Satan bruised; the book of Moses closed and sealed, fiery darts quenched, a lion strongly chained, the precious drops of blood, and the river of the water of life. Yea, the Lord has shown me his hands and feet; and then I have beheld the love he bore for me in eternity, on Calvary, and for ever. Alas, alas! these seasons are not of frequent occurrence, and I am left to mourn for a departed Lord. Yet I must bless his dear name, that he does not suffer me to cast away the confidence I have of his returning for my joy. Why should I question it? Has he not said, "I will see you again?" O, yes! and he will come at his set time. Doubts and fears must all fly, Satan recede, and corruptions hide themselves. He will not be disturbed whilst he speaks unto us.

But I must close. I commend you to God, the only Keeper of Israel, the sure Guide of his people, the Builder of Zion, the Upholder of the fallen, the Raiser of the sinking, the Refresher of the fainting, the Strengtheners of the weak, and the Confirmer of the strong.

I am yours for Jesus' sake,

S.

HOPE MAKETH NOT ASHAMED.

My Dear Friend,—I received your last, and I must say that I feel a little shame that I did not answer you sooner; but my hands have been very full of work, and I have but little heart to write. It may seem strange to you, but there are times when I do not feel as if I could write a single page were I to have the world for doing so. Indeed, I feel so shut up now, that I am unable to say much, but am just sending a few lines to let you know that I have not forgotten you. I am always glad to hear from you; so that if I do not write, you must not forget to write to me.

I am glad to find that the dear Lord now and then affords you a few moments' sweet intercourse with himself. This is one of the greatest blessings we can enjoy. The comforts of this life are great blessings; but to enjoy the Lord Jesus Christ as our Lord and our God, our Portion, and our eternal All, is a blessing indeed. O my dear friend, what an indescribable mercy it is for such poor sinners as we to be raised up to the sweet enjoyment of Christ! This is entering blessedly into the solemn truth contained in that portion of the word of God, "The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail." (Isa. li. 14.) You know, my dear friend, what it is to be in the pit, and to be there in bonds too; and, through matchless grace, you can truly say, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. xl. 2.) But you must not expect all fair weather, and always to walk in a smooth path. Had we no storms, we should not so highly prize the glorious Hiding-place; if we had no dark moments, we should not understand what it was for the Lord to make darkness light before us; and had we no rough places and crooked things in our path, we should be at a loss to know experimentally what it was for the Lord to make crooked things straight and rough places plain. But our dear Lord has promised to do all these things for us, and not forsake us. Sometimes we shall be beset without and within, and go mourning because of the oppression of our enemies; and their weapons will be like swords in our bones, as though they were determined to cut in pieces and destroy all our hope, and then laugh us to scorn, saying, "Where is now thy God?" Thus they treated David, but the Lord graciously propped up his hope, and enabled him to say, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." (Ps. xlii. 11.) I know well that "hope deferred maketh the heart sick;" but this is a blessed truth, that however long hope may be deferred, and however sick the child of God may be in consequence, true hope shall never be defeated, and in God's own time, he will appear, and crown hope with divine confidence, for "*hope maketh not ashamed.*" When hope is deferred, it becomes us to cry unto the Lord, "O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."—Psalms xliii. 3.

W. GADSBY.

MANCHESTER, February 20, 1835.—*Id.*

A LETTER FROM THE LATE MR. VORLEY.

Dear Friends,—According to your request, I send these few lines, wishing that grace, mercy, and peace may be multiplied unto you in the enjoyment of them in your own souls, that you may

look to and live in the great Head of the church by faith, in whom "dwelleth all the fulness of the Godhead bodily," and who hath all things put under his feet; so that nothing can go wrong. To suppose that anything under his management can go wrong, is to suppose that there is some fault in his personal perfections, or some flaw in his system of government, which cannot possibly be the case. It is our mercy that we are put and placed in such a Christ, who is faithful in all his Father's house, to do the will of him that sent him, and safely to keep those that are given to him.—Christ is God's gift to us, and we are God's gift to Christ. In this is strong consolation for such worms as we, that are shaken with every storm that blows upon us, oftentimes thinking that the next wave will overwhelm us in trouble and despair; which can never be; for if Christ is in us the hope of glory, if we sink, he must sink with us, and the oath of a covenant God be annulled and made useless. If this could be, what would become of God's honor, of Christ's work, and of the Holy Spirit's offices? He is faithful who hath called you, who also will do whatsoever he hath spoken, nor shall all that we are the subjects of ever prevent it. Not all the attempts of hell shall ever shake the covenant of love. "I will be their God, and they shall be my people," is the voice of Father, Word, and Spirit. If any motive out of himself could have moved him to have loved us, motives out of himself might move him against us; but our ever-gracious God, being ever moved by his own sovereign will to choose a people for himself, cannot but will them to be with him forever; and that *that* will may stand to his everlasting honor, he has not rested one title of it upon such changeable creatures as we, but has chosen his own way for the accomplishment of it, to secure the glory to himself, as he saith, "My glory will I not give to another." On this solid ground God's church stands firmer than rocks or mountains of earth, for the time will come when these will be moved; but God resteth in his love, and will do so for ever. Well might an apostle exult in this: "Nevertheless, the foundation of God standeth sure." In all the shaking things that take place either in us or about us, God is still the God of all comfort, a sure refuge in time of trouble. Christ will never desert his sheep, nor leave them a prey to their enemies; they are in his heart at all times; and in every case his love, blood, and word, fully show how near and dear they are to him. God truly hath commended his love to his saints in such a way as no creature ever did or ever can: "As the heavens are higher than the earth, so are my ways higher than your ways." O the depths of the riches of that grace which hath blessed us with *all* spiritual blessings in Christ—a precious *all*, that cannot be exhausted in time, nor to all eternity.

Dear brethren, what are all the trifling things of this life, when compared with what God has laid up for those that love him? Our life is a vapor that passeth away, and when we can enter into these things, we care not how soon; for the sweet enjoyment of the things that are above, swallows up and eclipses the things that are beneath. One taste of God's love has such powerful influence, that it sets the affections on things at God's right hand; every earthly beauty is infinitely exceeded by the beauty of a precious Christ, and dies as the light of a candle before the bright rays of the sun. But you may say, "All this is good and true; I doubt not God's love to his own, nor Christ's work being complete; but am I the subject of that work of God the Spirit which proves my interest in those things? if not, you know all is of no use to me." Again; you may say, "I feel many things so contrary to what I think those

do who are God's children, that I can trace few marks of my being a child of God, and of having the image of the new man." If so, does this prove that there is no mark of grace in you? Is not this the way God brings his children out of themselves unto himself? So long as a man can find anything in and of himself to yield comfort, so long will he trust to it. Grace, free and full, cannot stand in one part of a sinner's salvation, and works in another. What, if our unrighteousness commend the righteousness of God, how shall we know it, but by feeling the one, that is, our vileness, that we may stand in that grace by faith which hath from everlasting fixed our standing in Christ? The very nature of the Spirit's work in the heart is to root up the people of God from all trust in self. We can never enter into the all-sufficiency and fulness of free grace until we see ourselves as nothing and helpless. A new lump admits of no old leaven to mix with it. Thus judging, whose work is it in me to bring down my high looks into shame, and to lift up Christ as my All in All? It is not in nature thus to debase itself; it must be that grace given in Christ and communicated by the Holy Ghost. As to all the workings of my wretched heart, they are permitted and designed by God to keep me where grace has laid me, at Christ's feet. The Lord knows we must have a daily cross to carry, or we should not feel a constant need of God's help to support and keep us. I therefore consider that everything we meet with or feel, come it from what it may, is ordained by a good and gracious God for our good, that we may find nothing in self, and all in him. If our faith be tried by fire, it is for good, to show us our dross, which, without such trial, we could not have known was in us. God knows what he is about in all things; and I wish that you and I may be enabled to give up all into his hands, saying from our heart, "Thy will be done."

I hope you are all well, and that God is amongst you. Give my love to all friends.

EDWARD VORLEY.

GROVE, Sept., 15, 1830.—*Ibid.*

A DONATION.—We learn that Mr. Wm. Hagar, of New York, a very worthy man, engaged in the type-foundry business, has made a donation of a printing press, valued at \$500, to the Presbyterian Board of Missions. Mr. H. is a member of the Baptist denomination. The scriptures inform us that Abraham had two sons, the one by a *bond maid*, and the other by a *free woman*. We should suppose that this Mr. Hagar, by affinity, was one of those sons, and that he was born of *Hagar*, the bond maid, for he who was of the bond woman was born after the flesh.—*Goshen Clarion*.

SIGNS OF THE TIMES.—The Governor of Illinois has issued his proclamation appointing the last Thursday in November as a day of thanksgiving, and so forth, which is all very well; but the reason with which the proclamation sets out is a singular one, viz: *By request of the Synod of the Presbyterian Church, &c.* "Church and State," then, are not so irreconcilable after all, even in Illinois, for we have here a Governor acknowledging to the world as a reason for an official act, that it was not done on his own sense of propriety, but because the Synod of the Presbyterian church had made known its will and pleasure on that subject. Signs of the times, truly.—*Id.*

Perhaps Gov. Ford expects the Mormons and Anti-Mormons to unite in the solemn farce which is to come off at the time appointed, provided, of course, that they have sufficiently wreaked their vengeance on each other by that time.—*Ed. Signs*.

Poetry.

For the Signs of the Times.

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it."—PSALMS CXXXII. 13-14.

The Lord hath chosen Zion's hill
Forever for his dwelling place;
Here he makes known his sov'reign will
And shows the beauties of his face.

Though the high heavens he makes his throne
And earth is placed beneath his feet;
Though all creation is his own,
Yet, here is not his chosen seat.

Mount Zion is his place of rest
Here he hath fixed his blest abode,
Proclaims the wonders of his grace,
And shows himself his people's God.

Upon this mountain he prepares
Provision for the hungry poor;
Marrow and fatness here abound,
And grace, an all-sufficient store.

Here, on the poor and contrite heart
A look of mercy he bestows,
Bids every pain and fear depart,
And kindly heals his numerous woes.

Not from the law, nor Sinai's mount,
Will God make known his gracious store;
'Tis from Mount Zion he commands
The blessing, life for evermore.

Here Jesus condescends to dwell,
And smiles in mercy on his saints;
He strengthens every fainting soul
And lends an ear to their complaints.

Let Zion, therefore, now rejoice;
Her trust is in Omnipotence:
Safely she rides through ev'ry storm—
God is her refuge and defence. J. MANSEY, JR.

BOASTING EXCLUDED.

In all the acts of sov'reign grace
Jehovah can display,
Free grace alone exalted is,
And boasting done away.

Since creature-deeds can't gain the crown
Nor purchase heaven for men,
Merit must sink forever down;
And where is boasting then?

'Tis by the cross of Jesus laid,
Where sinners ought to lie;
No more to lift its hateful head,
'The grace of God to buy.

From sin, to God could sinners turn,
And make their natures clean;
Then incense to their shrine should burn,
And Christ had died in vain.

But where the sov'reign grace of God
Hath set the guilty free,
His only hope is Jesus' blood,
The worst of sinners he.

Thus grace triumphant keeps the throne,
Without a rival there;
While mercy shines in Christ alone,
In rays divinely clear.

THE GOSPEL OF CHRIST.

God, in the gospel of his Son,
Makes his eternal counsels known;
'Tis here his richest mercy shines,
And truth is drawn in fairest lines.

Here sinners of an humble frame
May taste his grace, and learn his name;
'Tis writ in characters of blood
Severely just, immensely good.

Here Jesus, in ten thousand ways,
His soul-attracting charms displays;
Recounts his poverty and pains,
And tells his love in melting strains.

Wisdom its dictates here imparts,
To form our minds, to cheer our hearts;
Its influence makes the sinner live,
It bids the drooping saint revive.

Our raging passion it controls,
And comfort yields to contrite souls;
It brings a better world in view,
And guides us all our journey through.

May this blest volume ever lie
Close to my heart, and near my eye,
Till life's last hour my soul engage,
And be my chosen heritage.

MARRIED.

At Wallkill, on Sunday evening the 9th inst., by Elder G. Beebe, Mr. WILLIAM CONKLIN, to Miss JANE ANDERSON, both of Wallkill.

On Saturday the 15th inst., near Bloomingburg, by the same, Mr. JOEL H. CARPENTER, of Van Burenville, to Miss ARMINDA, daughter of Mr. Daniel Godfrey, Jr., of Mamakating.

At New Vernon, on the same day, by the same, Mr. HARRISON HARDING, of Mamakating, to Miss CAROLINE, daughter of Col. Nathaniel Beyea, of New Vernon.

On the 1st inst., by Elder Gabriel Conklin, Mr. WILLIAM SCOTT, to Miss SARAH M. CURTIS, all of Minisink.

On the 14th ult., by the same, Mr. LEWIS HAVENS, to Mrs. JANE BUSH, both of Sussex County, N. J.

On the 9th ult., by the same, Mr. FREEMAN FORGERSON, to Miss ARMINDA EATON, all of Minisink.

On the 4th ult., by the same, Mr. JESSE HOLLY, to Miss ELIZABETH ELSTON, all of Minisink.

DIED.

At Monticello, on the 15th inst., Mr. DAVID CAMPBELL, formerly of Otisville, aged about 80 years.

Old School Meetings.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, has appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?
Yours as ever, JAMES BICKNELL.

There will be an Old School Baptist Meeting held with the church at Liberty, Sullivan Co., N. Y., on Wednesday and Thursday, the 10th and 11th days of December, 1845. Old School Brethren are affectionately invited to attend.

Receipts.

Eld. T. Barton, for Dr. Rd. Lemmon,	Md.	\$3 00
" for Elder W. Staton,	"	2 00
" " Hern & Dennis,	Del.	1 00
" " Isaac Wooten,	"	1 00
" " William Hitch,	"	3 00
" " Philip Short, for Monitor,	"	1 00
A. Hoyt,	N. Y.	1 00
Joseph Conklin,	"	2 00
David Clark,	Mass.	5 00
Erastus Maynard,	Pa.	1 00
Joel Terrel,	"	1 00
Elder James L. Fullilove,	Ky.	1 00
Total,		\$22 00

New AGENTS.—Wm. Hitch, Laurel, Sussex Co., Del.

Elder Nathan Morris, Lexington, Mi.

Deacon Hynson G. Cahee, Cow Marsh, Delaware.

List of Agents.

The following agents are duly authorised to collect, receipt and transmit to the editor all moneys due to the Signs of the Times:—

MAINE.—J. Bailey, J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Wm. Eustice.

NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

MASSACHUSETTS.—D. Cole, T. Hovey, D. Clark.

CONNECTICUT.—Elder A. B. Goldsmith, William Stanton, William N. Beebe.

NEW YORK.—Elders G. Conklin, Reed Burritt, Thos. Hill, Martin Salmon Nicholas D. Rector, P. Hartwell, Charles Merritt, A. A. Cole; and brethren L. L. Vail, J. Vaughn, Thos. Falconer, Wm. Murray, Doct. Wm. B. Slawson, C. Hogaboom, Lemuel Earle, Gideon Lobdell, Charles Woodward, Titus Bishop, C. Shons, Wm. Sharp, Jacob Winchell, Jun., A. Brundage.

New York city.—Samuel Allen, [70 Lispenard street,] and John Gilmore, [96 Sixth Avenue.]

NEW JERSEY.—Elders Christopher Suydam; and brethren Peter Hoyt, Jr., George Deland, Col. Wm. Patterson, Wm. Drake, Jonas Lake, J. B. Rittenhouse, George Slack.

PENNSYLVANIA.—Elders Zopher D. Pasco, Eli Gitchell, Henry Rowland, Arnold Bolch, and brethren Wilmot Vail, Nathan Greenland, William Stroud, J. Hughes, J. W. Dance, John Carson, Andrew Lynn, Wm. H. Crawford, [corner Willow and Seventh streets, Philadelphia,] Barnard VanHorn, James Wells.

DELAWARE.—Elders Thomas Barton, Lemuel Hall and Joseph Smart.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

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COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—Brother Jewett, in the No. of the Doctrinal Advocate for May, 1845, proposed that I, or some brother, should treat on the connection which may exist between the doctrine of

Sovereign Grace and Good Works.

When I first saw the proposition, I shrunk from it as a task less befitting me to undertake than others of our brethren, seeing that my practice or feelings seemed less corresponding with the gospel than was the case with others. But on further reflection, I thought that my experience in the case might have its use, and would be more consoling to some of the children of God than would a treatise from those who have been enabled more uniformly to keep under the awful corruptions of their nature; if indeed mine is the experience of a child of grace. I therefore commenced writing on the subject previous to brother Jewett's death; and I have since thought that perhaps what I had written might not be unacceptable to some of the readers of the Signs; I have therefore finished what I had to say on the subject, and changed the address to the Signs. I have no doubt that some positions which my experience will oblige me to occupy will astonish some brethren.

Brother Jewett rightly qualified this subject by defining it as a *spiritual reception of the doctrine of Christ*; for a mere theoretical reception of sound doctrine, or having only the natural judgment convinced of the truth of it, is but a *dead faith*, and of course brings forth no spiritual fruits. A connection between the doctrine of Sovereign Grace and Good Works was evidently understood by Paul, to exist; for after making a full representation of the sovereignty of God as manifested in the experience of salvation, (Titus iii. 3—7,) he immediately adds, (verse 8,) "This is a faithful saying, and these things, I will, that thou affirm constantly, that they that have believed in God might be careful to maintain good works." He thus teaches not only that this doctrine has a tendency to good works, but also that this is the

proper theme to excite believers to them. How different this, from the notion that this doctrine tends to licentiousness! When the natural judgment alone is convinced that salvation is by grace, and there is a reliance on that only for escaping future punishment, there may probably be a tendency to licentiousness. And it is no wonder that the opposers of this doctrine, who know nothing but natural reason as their guide, should view the doctrine of grace in this light. But we may be assured that whoever can deliberately draw such a conclusion and act under its influence, gives decisive evidence that he is ignorant of that *hidden wisdom which God ordained before the world unto our glory*, even that mystery, that *it is God that worketh in us both to will and to do of his good pleasure*. 1 Cor. ii. 7; and Phil. ii. 13.—Such know nothing of that implanted desire after holiness which belongs to the new man.

In coming more directly to the subject in view, I will first try to determine what *good works* are in a gospel sense.

The old scholastic definition of good works, is, that they are such as are *done from a right principle, by a right rule, and to a right end*; but I would prefer a definition more simple. Indeed, good works do not require so much to be done by rule; they are not like positive institutions which require a strict observance of the letter of the command. Hence our Lord has resolved all rules upon this point into one, "Therefore all things that ye would that men should do to you, do ye even so to them." Matt. vii. 12. The term explains itself, for *good works* are such works as are *kind and beneficial* to others. Hence the Apostle defines them by saying, "These things are good and profitable unto men." Titus iii. 8. Many seem to suppose that good works principally consist in religious exercises. Hence the great stress they lay upon a round of what they call duties, or upon a certain kind of bodily exercises; and being attentive to these, they are not careful to avoid covetousness, dishonesty, hatred, &c.—They suppose that they are to *do good* to God, and that for this goodness he will reward them; as though if they kept the Sabbath strictly, or gave their money for religious purposes, God was thereby benefitted. Even Eliphaz, the Temanite, had a better view than this of these things; he says, "Can a man be profitable unto God as he that is wise may be profitable unto himself?" So Elihu, "If thou sinnest, what doest thou against him? or, if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him, or what receiveth he of thy hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."

Job xxii. 2; and xxxv. 6—8. The Psalmist in evidently personating Christ says, "O my soul, thou hast said unto the Lord, Thou art my Lord: my *goodness* extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." Psalm xvi. 2 & 3. Religious exercises, such as waiting upon God, come more properly under the idea of privileges, than of works, though there is an obligation resting upon the believer to observe the institutions of the gospel, and to honor God in all his ways. Good works are set forth in the scriptures as a carrying out the spirit of the second table of the Decalogue. Thus Paul in his exhortations to the Romans, sums all up by saying, "Love is the fulfilling of the law." He before said, "For this, Thou shalt not commit adultery, Thou shalt not kill, &c., and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" and adds, "Love worketh no ill to his neighbor."—Rom. xiii. 9 & 10. By an examination of all that is said on this subject in the New Testament, we shall find they are presented to view as both positive and negative: that is, they consist in being beneficial to others, or in doing good *unto all men, especially unto them who are of the household of faith, as we have opportunity*, and also in a faithful discharge of the duties of every station in relation we may sustain in life, both civil and religious; as well as in refraining from whatever would be injurious to others. But then good works, in a gospel point of view, or as evidences of a gracious state, consist in something more than a mere performance of the act. Many acts which in themselves are beneficial to others, are performed in a spirit or from a motive that is not good, but evil. Such is the case manifestly with much of that display made of what they call charity, and self-denial, &c., by the religious multitude at this day. They are done either to be seen of men, or as a means of bringing those to whom they are done, in some way under their influence; or to make up a sum of righteousness on which to rest their hopes of salvation; or perhaps in a real infidel spirit, to show how good they can be and how much better human nature is, than those who believe the scriptures, describe it to be. There is a meekness, a kindness of feeling in doing good works, a fear of God and regard to the honor of his cause, in shunning to do wrong, which are more decisive evidences of a gracious spirit, than the mere doing or shunning the act. Yea, the humility and self-condemnation frequently manifested by the children of grace, for doing what they ought not to have done, and for not doing as they ought, gives more assurance to others

of their true love to God, than would the not doing or doing the acts. The child of grace does nothing for mere ostentation and show, but from a sense of duty and a love to uprightness. Neither is a studied secretness, unless on some peculiar occasions, necessary. Some are so sly in what they do for the poor, and for the support of the gospel ministry, as almost to lead to the belief, that they are ashamed to have it known that their religious impressions disposed them to kindness to the one, or fellowship for the other.

But to come to the existing connection between a *spiritual reception of the doctrine of Christ* and *good works*; we will remark.

First, That such reception of the doctrine of Christ, implies the being born again—not of corruptible seed, but of incorruptible; consequently it implies that the law in its spirituality has been written in their hearts, or that the love of God has been implanted therein. In this change, is at once presented the principle of good works. Love to God leads to a desire to be like him, and to a delight in his law after the *inward man*. This change also produces in equal proportion a loathing of sin and of ourselves on account of it, and consequently we desire not to be under its influence. But the inquiry looks to the idea, whether soundness of doctrine as received by faith tends to the maintaining of good works. Its direct tendency evidently is towards the maintaining of good works. The notions of conditional acceptance with God, by obscuring the holiness of God, in supposing that he can be pleased with impure or imperfect obedience, and by hiding the exceeding sinfulness of sin so as to make the creature satisfied with his imperfect and unholy performance of duties, tends to make him careless about motives, so long as he can keep up the appearance of religious devotion, and about the performance of good works or religious duties, any further than he expects to be rewarded for them, or than he supposes necessary to secure his acceptance.

But the doctrine of Christ gives such enlarged views of the holiness of God as to lead those who receive it so to feel the hidden abominations of their own hearts in contrast therewith as to destroy all confidence in any of their own acts, and to pant after more holiness in heart and life. In addition, sound doctrine gives such a view of the riches of the love and grace of God towards vile, unworthy sinners, that whenever faith gives a glimpse of it, every power of mind is captivated thereby, and they are made earnestly to desire to glorify God in their bodies and in their spirits which are his.

Again; a belief in this doctrine, by giving us a deep sense of the deceitfulness of our hearts, and the depravity of our natures, leads us to be guarded against trusting to our own hearts, or depending on our own resolutions and strength, and to seek frequent supplies of grace and strength to resist temptations, and to overcome the corruptions of our nature, and to do that which is right. And what was Paul's experience, is the experience of

every believer, "When I am weak, then am I strong." 2 Cor. xii. 10. And again, "I can do all things through Christ which strengtheneth me." Phil. iv. 13. Whenever we go forward carelessly or with self-confidence, we are sure to come short or fall; but none is ever confounded whilst, sensible of his own weakness, his heart truly trusteth in God. Once more, that faith which receiveth and resteth upon the doctrine of Christ, is that which overcometh the world: "This is the victory which overcometh the world, even our faith." 1 John v. 4. Faith, taking hold of the immutability of God in his purpose and promises, leads us forward as disciples of Christ, to face the frowns and scoffs of the world; presenting to us the certainty and fulness of salvation in Christ Jesus, it shields us from the fiery darts of the adversary, and strengthens us to meet the sword and faggets of the persecutor; assuring us of the love and mercy of God to our poor souls, and the beauties of the Savior, it drives away those death-chills which the world by its influence tends to throw over the graces of the Spirit and our soul's comforts; and presenting to our minds the declarations of God's word, it foils the tempter in his aims to ensnare us, as for instance, when satan would persuade us that we might indulge in this gratification of the flesh, or that, without reproach to the cause of Christ, as it would not be known, &c., faith brings forward such antidotes as these, "Be sure your sin will find you out."—Num. xxxii. 23; "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities." Amos iii. 2; or as temptation is varied, so faith brings from the treasury that which meets it.

There are an abundance of inducements connected with the reception of sound doctrine, to maintain good works. 1st. As already noticed, the love and mercy of God towards us invites to gratitude, and a strong desire to show our love to him by a denying of ourselves, and a walking in obedience to his ways. 2d. From our love to the doctrine, the very reproach and opposition it meets with, tends to increase in us the desire to show forth its holy and beneficent nature in our lives and conversation, and to avoid occasioning reproach to it. 3d. The promises of grace and strength, and of escape in the time of temptation, which this doctrine shows to be *Yea and Amen in Christ Jesus*, encourage us to pursue the path marked in the New Testament, regardless of the difficulties we may meet with. I will add, the fear of experiencing the frowns of our heavenly Father, and of being left to ourselves, and to mourn in darkness, is a strong inducement, to those who have known what it is to have peace with God through our Lord Jesus Christ, to watchfulness and prayer against temptation. So that with these and the like inducements, the child born into gospel liberty needs not to go back to the letter and bondage of the law, to find in its demands and threats that which will excite him to good works.

I have thus sketched the direct tendency of

sound doctrine to good works, and the consequent connection between them. But do we at this day see this connection fully manifest in ourselves and others generally, who, we hope, believe the doctrine of Christ? I think not; though in none is there as great a deficiency, perhaps, as in myself. How are we to account for the failure? I might briefly answer, from the weakness of our faith, and the prevalency of that *sin which so easily besets us*, viz: unbelief. But I wish to be indulged in some extended remarks on this point.

In the first place, we are to bear in mind, and we shall be often reminded of it to our sorrow, that whilst we are made partakers, if children of the kingdom, of a life that was *created in Christ Jesus unto good works*, and therefore in the new man delight in holiness, yet the old, the Adamic man is not changed, but is in itself as earthly, sensual, and devilish as ever. Hence the warfare in the believer, between the flesh and the spirit, between Christ and Adam. Here I wish, if I can, to present the subject of the warfare in its different bearings in a true light. For just here it is that the formalist who, turning the grace of God into lasciviousness, bolsters himself up in his own self-importance, and trusting to his own self-taught belief of the doctrine of Christ, he walketh after the flesh without remorse of conscience.—And here it is, that the child of grace finds an abundant source of doubts and fears.

The position I have above laid down, that there is no change of nature, is correct; but still the implanting in us of that *life which is the light of men*, has given us to know the hidden depravity of our hearts, has convinced our natural judgments, that *the law is good*, and that *the commandment is holy, just and good*, and that a departure from the principle of love to God and love to our neighbor, is evil and sinful. And we know, as men, that an indulgence in sin, and a neglect of our obligations as Christians, bring darkness and sorrow, and convinced of the truth and consistency of the doctrine of Christ, and our minds and affections participate in the joys and sorrows of the new man. Yet after all this, our passions, appetites, self-love, &c., are left in their natural strength and depraved bias; and not only show themselves as such in the breast of the believer, but come forward with their demands for gratification. I am led to the conclusion, from the confidence which natural persons have in their power to keep themselves, and from the equanimity of mind and the strict morality that many such are able to maintain, contrasted with the bitter complaints the children of grace make of themselves, that the depravity in believers is frequently stirred up, and made in one shape or another, far more turbulent in their breasts, and impudent in its demands for gratification, than in others; so that if it were not for the opposition of the new man, and its leading them in their straits to look to God for deliverance, they would be overwhelmed in their corruptions. Not only are their sins revived, stirred up at first by the demands of the law being set home, but God, as in

the case of Israel in the wilderness, (Deut. viii. 2.) will have his people from time to time know what is in their heart, and therefore suffers Satan to stir up their corruptions.

At one time a temptation will be presented for indulgence, under so much disguise, and with so much plausibility, and at another time it will come so suddenly and unexpectedly, that the poor believer is almost swept away by it, and would have been quite, had not the Lord made a way for his escape. At another time some temptation from without will unite with some inward corruption, and make and pursue its demand for indulgence in such an insinuating manner and with such perseverance, notwithstanding all the remonstrance of the judgement, and all the abhorance of the spirit at the idea; and perhaps at times the spirit and judgement both appear to be asleep, and the affections seem to contemplate with pleasure the indulgence, so that when the mind is again aroused to a sense of the danger, the poor, ashamed, and confounded soul, concludes that he is gone, and carried away he must be by the temptation, and becomes discouraged, and almost arrives at the conclusion that it is of no use any longer to contend against it. Perhaps in this state of the confusion of his mind Satan tempts him with the suggestion that the only way to escape being led into open sin, and from disgracing his profession, is to put an end to his existence.

Thus the believer is at times tossed in his little bark upon the billows of his corruptions, raised by the winds of temptation, and his Lord appearing to be asleep, or to care not for him, yet in the end, at the last extremity, he will be made to cry for help, and the Lord will appear to hush the storm and give peace. Hence I conclude that it is not grace, or the Spirit of life, in the believer, that will keep him from being overcome by his corruptions, and the temptations he meets with, but special grace is manifested in calling his faith into exercise; or otherwise encouraging and strengthening him to maintain the contest, or in some way providing for his escape. Hence the evidence of being a child of grace, though it is ground for hope that the Lord will keep him, is no just ground for the individual to conclude he can keep himself from falling; nor on the other hand, is his being tempted a just reason for him to conclude that he is not a child of grace. Watchfulness and prayer, and enduring hardness as a good soldier of Jesus Christ, are important duties of believers—they are essential to his enjoying the consolations of the gospel, and to his glorifying God in his body and spirit. But still the believer's strength and security for living thus to God, is not in himself, but alone in God, and his having a spirit of prayer is as God is pleased to impart it.

I think I am sustained in my views above expressed, both by the experience of the believer and the language of scripture; thus, for instance, (Rom. viii. 20.) For the creature (the *new creature*) was made subject to vanity, not willingly, but by reason of him who hath subjected the same

in hope: and John xv. 5, "For without me ye can do nothing."

In the second place, if the facts are so as we have endeavored to show from experience is the case, and this sustained by scripture, then the conclusion must be, that the present low and cold state of the churches, and the severe conflicts which many of the children of God are experiencing at this day, with the world, the flesh, and the devil, are of God's appointment and permission. Whether this be as a chastisement for their ingratitude in being kept from being swept away by the anti-christian flood, and for too great a disposition to yield to the influence of the world, or whether it be for the purifying of the churches, by separating from them all who are not kept by the power of God, and for disciplining the saints to a sense of their own weakness, and of their dependence on God to keep and sustain them, preparatory to the great struggle with the man of sin, which may be shortly approaching, or both, I am not prepared to say.

In conclusion, I would say that I would like to see some of our brethren on this subject, and particularly on the struggle between the flesh and spirit, and of the believer's being kept not by any power in the new man, but by the power of God through faith, &c. Brother Barton knows something of *fightings without and fears within*, so does brother Buck, and others, if they would write.

In my former draught, I referred also to brother West, but his pen is laid silently by; being, happily for him, exchanged for a harp in glory, having passed victoriously through the *great tribulation, having washed his robes, and made them white in the blood of the Lamb*. Though we may miss the wholesome productions of his pen through the columns of the Signs, and many a scattered sheep grieve the loss of his ministerial labors, yet for him we have no ground to mourn. But will such be the case with some of us who are yet in *Bochim*? Yours, &c.,

S. TROTT.

CENTREVILLE, Fairfax Co., Va., Nov. 18, '45.

For the Signs of the Times.

FRANKFORT, Ohio, Nov. 8, 1845.

BROTHER BEEBE:—I very much regret that the Old School Baptists, who have so recently got out of the web of arminianism, should indulge in a spirit of discord among themselves, contending about words to no profit, striving for the mastery, &c., whereby they seem to evince a disposition to be entangled with the beggarly elements of the world. Things which have a tendency to mar the peace of Zion, and disturb the fellowship of the saints, must strengthen the hands of our enemies, without any profit to the people of God. I was made to rejoice, in some measure, in reading the Circular of Licking Association, written, as I suppose, by brother Dudley, in which he points out some of the things of no profit which I have alluded to, as being among Old School Baptists; and I would have been highly gratified, if he had gone one step farther and noticed the *Means* and

Anti-Means question, as some are pleased to term it, and given us his opinion also.

For one, I acknowledge I am too dull of apprehension to distinguish between the two views, if I must judge by the doctrine preached by the two parties. I never have heard an Old School Baptist, either of the *Means* or *Anti-Means* party, (as they are called,) preach or assert that a man in his fallen or dead state possessed the least degree of power or will to turn to God and live. But all have contended alike, that the work of *quickening* or *regeneration*, is wholly the work of God, from first to last; as much so as the raising of Lazarus from his grave was, or the opening the eyes of the blind, or unstopping the ears of the deaf is. The one asserts that God is a Sovereign, doing his pleasure, and working all things after the counsel of his own will, and that he can quicken sinners, with, or through means, or without means, when and where he pleases; according to the grace given us in Christ Jesus before the foundation of the world. The other asserts the very same things, only he says nothing about means.

Now we know, or have reason to believe, from what we have heard others relate when giving in their experience, that some thoughtless sinners are arrested, by the power of God accompanying the word preached, and sometimes by reading the word, and sometimes by the alarm of death; and sometimes without any means, as in the case of the Apostle Paul.

Christ commissioned his Apostles, saying, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." And, as it is written, "How can they hear without a preacher?" Again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." On the day of Pentecost, Peter stood up with the eleven, and preached, or expounded the scriptures unto the people that were present; *after he had done*, "When they heard this," or, *in hearing this*, they were pricked in their hearts, or made alive; not *before* they heard this, but *afterwards*. Now you may call it *Means*, or, *the Word of God*, or, *preaching*; it matters not to me; it is that by which God sees fit to communicate his Spirit or power through, in the awakening of dead sinners. But for any one to pretend to say which has the precedency, unless he can bring a "*Thus saith the Lord*" for it, would be presumptuous, and it would amount to nothing, in my view.

There is one thing, however, in which I beg leave to differ from brother Dudley, though I do not know as it is a thing of such importance as to hurt our fellowship as brethren. Brother Dudley cannot conceive or see how *decrees* and *foreknowledge* can be synonymous, without making God the Author of sin. Now I conceive that *decree*, *purpose*, *counsel*, and *foreknowledge*, are synonymous, or, in other words, that they amount to the same thing, as neither appears to me to effect anything until the arm of power is put forth, through *second causes*, or *means*, to accomplish the end before or

dained or decreed. Notwithstanding all secondary causes, or means, are appointed with the end, I conceive there are two efficient causes, very different and distinct from each other, as in Adam, satan appears to have been the efficient cause, whereas God is the efficient cause of all good, and man the agent, or second cause. Some may say, according to this theory, man cannot be an accountable being. But I conclude that no action, in and of itself, is either good or bad. In order to make us accountable for our actions, they must be voluntarily performed, and herein is where the accountability, or sin, consists, and not in the decree or purpose. I would ask, how God could be the Author of sin, unless he infuse sin into our natures? This would be utterly impossible, as God is intrinsically holy and sinless, and no evil can emanate from him as God. But God has all power to control the good and the evil spirits, at his will and pleasure, and none can stay his hand. Therefore all evil must come from the devil, the *prince of the power of the air*, the spirit that worketh in the children of disobedience. It would be hard to understand the passage in Acts ii. 23, if it were otherwise, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain."

I would ask, can, or will anything take place in Heaven, or Hell, or among men on earth, in any other way than God foresaw from eternity that it would take place? If not, where is the difference? In my opinion, there can be none; and I think my views are sustained by the scriptures, and, if I am not mistaken, in accordance with the Philadelphia Baptist Confession of Faith.

I have hastily thrown together a few desultory remarks, upon a few things, in order that some of my brethren may give their views also, and yours especially, brother Beebe; not that I aim, or wish to excite controversy, as I do not think it becomes Old School Baptists, who are substantially of the same faith, to contend among themselves about things which do not profit.

Yours in the best of bonds,

ISAAC SPERRY.

CIRCULAR LETTER OF THE WETUMPKA ASSOCIATION

The Wetumpka [Ala.] Baptist Association to the Churches of which she is composed, sendeth greeting.

DEAR BRETHREN:—God, who has been in all time the support of his church and the solace of his people, has not withheld from us in the past year the mercies of his hand. The enlivening sun and the genial shower, the products of earth and the blessing of health, the charms of nature and the sweet converse of friends, and above all, the delightful interchange of christian affection, and the consolations of the gospel of Christ, have all been extended to us by a kind Providence and indulgent Parent. And what have we rendered in return for all these benefits? Alas, brethren, naught but ingratitude, which swells above our

faint praises and feeble aspirations, and lifts its brazen front on high, and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity against God; self is the idol upon whose altar all the powers and capability of soul, spirit, and body are offered up. No age, sex, or condition, is exempt from its operation. No effort of the mind; no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being. But, brethren, we have not so learned Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus.

That truth has taught us to know something of ourselves, and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and found ourselves undone. The spell which bound us was broken; but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh, who can know the corruption of the human heart! Time may farrow the cheeks and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked. Brethren, we cannot trust it; it has prompted us, and it will prompt us again to rely on our own strength; whereas we are as weak and helpless now as when we first believed.

The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him. But this lesson, engraven on our hearts by the Spirit of God, not only taught us our weakness and nothingness—it not only laid open the fountain of our pollution, but it taught us something of God, of Christ, and heaven. It directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives like the rest of mankind, heard of Jesus, but our eyes had never beheld the King in his beauty. We had all our lives heard of his mercy and kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked; we felt our condemnation; it was then that his mercy, in all its richness and abundance, sheltered our weary, sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction, that tuned our hearts and gladdened our tongues; the mercy of God, though extending far beyond our utmost thoughts, and running over in regard to our deliverance, had not been exercised at the expense of justice; for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. Justice had received infinite satisfaction in the Surety's blood—we had been introduced to the privileges of the Father's house, where Jesus reigns, and where there is no law but love.

"From hence the holiest duties flow
Of saints above, and saints below."

And now, dear brethren, as the object contemplated by a *Circular Letter*, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the christian, by the salutary doctrine of the Election of God and all its happy consequences, but it becomes our duty also to point out to the christian those duties incumbent on him, from the relationship he sustains to God, and to urge upon him the importance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the christian life.

According to our views of the plan of salvation, and the economy of God's grace, all christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the

Mutual Duties of Church Members.

Every act of members, either in public or private, which is calculated to influence in any degree the discipline of the churches, it is conceived is properly embraced within the compass of the question.

The government of a church signifies something more than the business ordinarily transacted on the days of meeting; it reaches to all that salutary kind of influence which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome government over others, connected with which is the very important consideration of watch-care.

When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watch-care. They did not unite to resist the authority of the land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and a nobler object held in anxious contemplation. It was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to acknowledge "they had been with Jesus." (And such, brethren, should be our course in the present day, for we are proscribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object without a constant and sharp-sighted watch-care.—Self interest and prejudice blind us, and we therefore need the impartial mentor who will survey our actions and point out our faults, destitute of that interest which is inseparable from righteous self.

From hence we discover the necessity of brotherly rebuke, which is one of the great christian duties inculcated by the Savior in the eighteenth chapter of Matthew, and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the church in these days of worldly conformity. Their own liability to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties as it becomes the self-denying christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it, would relax, if not destroy, every nerve of christian discipline. David remained insensible of his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane de-

nal of Jesus, till his penetrating eye called up the transaction of a previous hour. When the christian errs, (which all are liable to do,) and such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession.

The duties named are common, every day duties; but there are others to be performed by the church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some churches, of allowing silence to decide a great portion of the questions under consideration, we conceive to be a subject well worthy of our deliberation, and in all transactions of importance, the decision should be known by the expressed will of the church; for church acts not only relate to our peace and happiness here, as church members, but they are predicated upon the authority of Christ, and should be so conducted that each member might express his approbation or disapprobation by his vote, which, if silence were to decide, he might not express. It is the duty of every church to frame a decorum, or a rule of government, predicated upon the scripture, and each member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alledging that the Bible is a sufficient rule of faith and practice; that we cheerfully admit—but that is no ground of objection. To those that thus object, we would say, the minister takes his text and deduces therefrom the doctrine inculcated in the scriptures, by making quotations, or bringing up certain passages as subsidiaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote scripture in succession, till proof arose to demonstration, and not to select certain passages, for what is a creed or rules of church government but the throwing together certain passages of the scriptures, so that the eye can catch them at a single glance?

We have a custom among us (and one of much importance too) for church members, when speaking in debate, to rise from their seats and address the moderator; though sometimes with regret we see members keep their seats while speaking in conference. Now, if it is the duty of a church member when speaking in debate, to rise from his seat and address the moderator, could there be any impropriety in having it so expressed in the rules of decorum? We expect the moderator of a church to have all her business conducted in good order, and yet there are no rules by which he or the church are to be governed. And suppose, as is sometimes the case, that some member may be frequently absent from church meetings, until the feelings of other members become hurt, you have no rules by which you dare say to him it is his duty to attend conference. It is true, the scripture says neglect not the assembling of yourselves together; but who is more competent to determine the times and places of assembling than the church collectively? and we all know that it is the duty of all church members, without some good cause of absence, to attend their church meetings. And could it do any harm to say, in a rule of the church, that it should be the duty of each male member in particular, to attend as above, and then, in the event of such repeated absence, it would become the duty of the church to notice such absence. But some will say that if members are not influenced by the love of God and a love for his cause, to attend, it would be useless to coerce attendance by a church discipline. So say we. But we contend, that if members, by neglecting to attend their church meetings, reproach the cause and wound the feelings of other members, that the church should have some rule to reclaim them, or to cease to be accountable for their acts—for it is better for one refractory member to suffer, than

for the whole church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be whole-some rules of government, to which they could, at any time, appeal for the adjustment of all difficulties.

Finally, we cannot terminate that portion of our subject, which relates to christian duties, without mentioning some others, though not immediately connected with the government of the church.

Brethren, who of you but have witnessed, with gratitude to God, the reformation in the churches, in doctrine, which has been brought about, within a few years, by those who have so ably defended the truth of the gospel, and by the withdrawal of the churches from the popular innovations that were corroding her vitals? And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of election and sovereign grace, you now have it in the fulness of the revelation of God through the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet we have still to regret a want of reformation in christian duties, the faithful performance of which will exert so happy an influence over the churches, and reflects so high a degree of praise to our heavenly Father. How many of us, in the enjoyment of a blessed gospel and christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ? Who, of us obey the injunction of the Savior, Search the scriptures, for in them you think you have eternal life, and they are they which testify of me? How many of us call our families together at evening or morning, and instruct them from the scriptures, and invoke the blessing of God upon them and us? or do we forget the great responsibility that rests upon us as the heads and directors of those the Lord has given into our charge, and for the welfare of whom we feel so much anxiety? It is therefore the duty of each christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous is blessed. But how many christian parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Savior, and ask his pardoning mercy upon them?

And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, as no doubt all christian parents do, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed—"Let others do as they may, as for me and my house, we will serve the Lord." But in passing from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relationship you sustain to man, but to God. And if the love and mercy of God, made manifest to us through Christ, have imposed these duties upon us, how can we omit them, for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal. But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part; we see as through a glass darkly; the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live. It was only by being veiled in a body of flesh, that the Godhead could become visible to, and accessible to mortal touch; hence the words of our Lord—"He that hath seen me hath seen the Father;" and yet the grandeur of Jesus

cannot be fully comprehended by us, for he was without sin. Clogged, as we are, with the infirmities and frailties of human nature, we may follow stumblingly in his footsteps. Our longing eyes may trace indistinctly the pathway to glory, which he has marked out, but it is reserved for another state of being to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human uncertainty or to blind chance, but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul-sustaining, the substantial assurance, that the Lord is our righteousness. Brethren, do we want more? can our hungry souls long for better food? Is not the grace of God adapted to every exigency and to all our necessities? and can we desire again to be in bondage to the weak and beggarly elements? No; the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his church, his bride; he reigns in Zion, and if we are his, our names are writ on in heaven. He bears our names on the palms of his hands—our bodies are the temples of the Holy Ghost. Yes, these vile bodies, though defiled with sin, and destined to the dust, are the habitations of the Spirit of Christ; for if we have not the Spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when everything earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like the body of Christ. Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved—saved from the allurements and temptations of the world—saved from its follies and extravagances—saved from the promptings of our own deceitful and wicked hearts, and indeed but for this hope, why do we encounter the scoffs and derision of an ungodly world? Of what advantage all our sufferings and patience if the dead rise not? But, brethren, be not deceived. So bright a dawn cannot be shrouded in eternal night—so blissful an expectation cannot terminate in disappointment—for Christ has risen from the dead, and as he is our Life, when he shall appear, then shall we also appear with him in glory. This cheering—this glorious hope, should encourage us to endure, with patience, the tribulation of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us all remember, (lay members as well as ministers,) that death will soon put a period to our active labors—that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship. The grace of our Lord Jesus Christ be with you all. AMEN.

LUKE HAYNIE, Mod.

BENJAMIN LLOYD, Clerk.

CIRCULAR LETTER OF THE PAINT CREEK ASSOCIATION.

The Paint Creek Ia. Regular Predestinarian Baptist Association, to the several churches of which she is composed, sendeth this her annual token of love and christian fellowship.

Feeling ourselves the spared monuments of God's amazing love and mercy, we must be permitted to express our great joy and gratitude, that we have been permitted once more to meet in an associated capacity, and learn through your brotherly correspondence and messengers, of the dealings of that kind and indulgent God, who has brought us through many dangers, both seen and unseen, against whom we have often felt inclined to murmur, as did the Israelites of old; but when we have exercised that christian patience and forbearance that his word so forcibly inculcates upon us, we, like them, are made to wonder at the wisdom and goodness of the Lord. Ah, brethren, how unpleasant it is for us to divest ourselves of all self-confidence and dictation, and submit to the teachings of the holy word; Christ says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Yes, brethren, there we learn that salvation is of the Lord; there we find the precious promises that "I am with you always, even unto the end of the world." Matt. xxviii. 20. That "He will not suffer you to be tempted above that you are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. Ah, how often have we felt those precious promises verified—when temptations have gathered thick, and a gain-saying world has buffeted us, and spoken all manner of evil against us falsely—when we seemed like poor Peter to be sinking down, we, like him, have found his almighty arms about and beneath us, and our spirits refreshed by his presence, and we again enabled to go on our way rejoicing.

It is our legacy whilst on earth to suffer persecution, (our Master inherited a much larger portion than we are able to bear,) but, dear christians, go on rejoicing, our warfare here will soon be over. As Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. v. 19. But Paul says, "Him that he loveth he chastens;" then bear afflictions as good soldiers.

We should rather rejoice at the similarity of our number, ignorance and stupidity, (in the eyes of the world,) and the primitive christians: then, as now, there were two classes of professing christians, the one conformed to the world for the profits and applause of the world; the other, regardless of the frowns or honors of this world, pursued the even tenor of their way, believing that through the merits of a crucified Savior, and the atonement he made on Calvary's summit for his bride, "prepared for him before the foundation of the world." (John xxv. 38.) And the report he made to the Father, "that those thou gavest me I have kept, and none of them is lost; but the son of perdition, that the scripture might be fulfilled," (John xvii. 12.) to ultimately arrive home to God. Not to sing songs of victory for our sagacity or good morals, but for the "everlasting love wherewith he has loved us;" and his mighty power, by which, through faith unto salvation he hath kept us.

Finally, brethren, let us be engaged not as dead, but as having been quickened and made alive, &c., and whatever our hands find to do, let us do it with all our might, soul and strength, as James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Jas. ii. 18. Yes, by a well ordered walk and godly conversation, let us strive to keep the unity of the spirit in the bonds of love; bearing with each others infirmities; exhorting the luke-warm, bridling the froward—that we may be as a city set upon a hill, that others seeing our good works, may be constrained to glorify God. As we are blessed with a living faith, let us stand fast in the liberty wherewith Christ hath made us free;

stand fast in one spirit, striving together for the faith of the gospel—while the sons of mystery Babylon, with their various schemes, both old and new, are compassing sea and land to make proselytes, and are spending their strength and their thousands of treasures, to preach salvation by that faith which is the act of the creature, the result of natural evidence, the duty of all men to perform, which is only salvation by works, produced by money; but let us view Christ and him crucified, as the only Way, the Truth, and the Life—let us love the truth, humbly walk in it, live in love and peace: and may the God of love and peace, remain with you through life, and ultimately take us home to himself, through Christ our Redeemer. Farewell.

EDITORIAL.

NEW VERNON, NEW YORK, DECEMBER 1, 1845.

BROTHER SPERRY'S LETTER.

Brother Sperry has requested our views on the several subjects embraced in his letter, and, so far as we have time, space, and ability, [all of which are limited,] we cheerfully comply with his special request, asking only in the outset, that brother Sperry and all others, will receive our review of his letter, as a candid, dispassionate response, to his particular request, and written with the kindest feelings. There are many things embraced in the letter in which we are happily agreed with our correspondent; but there are other things, in which, if we understand him, we differ essentially; on those things in which we differ we propose principally to dwell.

First. With the writer, we lament that there should be discord among the Old School Baptist family; but we cannot think that all the subjects referred to in which brethren of our order differ are merely words to no profit, or that what has been written on such subjects has been prompted by a desire for the mastery. If we are not greatly mistaken, much real profit may be realized by brethren, from a temperate discussion of the various subjects which have been, and which still are, agitated among those whom we recognize as brethren. If brethren, from a fear of controversy, altogether refrain from an exposure of their views, how are they to edify one another, and how are we to know whether they are in union or not? When there is strife in the elements of nature, we may hear with dread the rattling sound of thunder, and see with fearful emotions the vivid streams of lightning; the darkning cloud and the fierce winds may contribute to the terror of the moment; but we shall see, when all is hushed to silence, that the atmosphere has become more healthy and pleasant, and that the earth is refreshed, vegetation revived, and everything tells us that there is profit, in both the early and the latter rain. Subjects of a religious nature should always be discussed in a temperate manner; for if one is more deeply taught of God, in the mysteries of the kingdom, it is not to swell his heart with pride and haughtiness; and if such an one would enlighten a weaker brother, it is not to be done by dashing large quantities of burning lava in his eyes, but, in meekness instructing those

who oppose themselves, if, peradventure, God may give them repentance, to the acknowledging of the truth. Although we cannot say there has been all the caution used by brethren who have been engaged in the discussion of subjects to which brother Sperry has alluded; still we cannot doubt, the discussion, on the whole, has led many brethren to reflect profitably on subjects which, formerly, had not occupied their minds.

Nor dare we think that our brethren of the Old School, who have taken part in discussions, have been striving for or desirous of obtaining the mastery. We would be sorry to find such a disposition in an Old School Baptist. Let the potshards of the earth strive together thus, but saints should contend earnestly for the faith once delivered to the saints, and in so contending it would be hard and ungenerous to charge them with acting from no higher or better motive than striving for the mastery.

Second. The second subject embraced in the letter of our brother is, what he has designated the "Means and Anti-Means question." How this question is stated, treated, or understood in the vicinity of brother Sperry, we have no means of knowing, only from the discussion which has been carried on through our paper on the subject. But from what we have learned, we differ widely from brother S. in considering it a mere difference of words. From the representation of brethren Thompson and Trott, we would feel constrained to dissent altogether from the views on this subject of the *means party*; and if our dear brother Sperry will pardon us, we will add, that we must also dissent from some of his remarks upon the subject. We wish not, however, to be understood to condemn our brethren as arminians, nor as denouncing them as heretics, for the manner in which they express their views of the subject. The difference may be greater in words than is intended by those who use those words which to us express the difference.

The word *Means* is never used in the scriptures as signifying any kind of instrumentality by which God quickens or regenerates sinners. The word, in that use of it, belongs only to the vocabulary of arminians, and it grates roughly on the ears of those who hold that "It is the Spirit that quickeneth, the flesh profiteth nothing." We are sorry that any of the children of God should borrow the term, or persist in a use of it which is calculated to produce jargon and discord among those who, brother Sperry says, believe that salvation is from first to last the work of God, as much so as the raising of Lazarus from the dead was, &c. Why then do they insist upon the use of a word which, by their brethren, is understood to mean what they do not design to express, and what they do not believe? If it were a scriptural form of expression, it should not be yielded, let the consequence be what it might; but it is not; and, therefore, we contend that it should be laid aside, and then those brethren who believe that quickening the dead, and regenerating the election of grace, is exclusively the work of the Holy Ghost, will come together, and clamor and discord sub-

side. Brethren should consider that we are accountable for all the discord among God's children, which is occasioned by our obstinately persisting in the use of any word or form of words which are not clearly authorized by the scriptures.

Brother Sperry adverts to the case of those who, in relating their experience, tell of being awakened while hearing the word preached, or reading the scriptures, &c. This, we presume, is denied by no one; but, the quickening, or making a dead soul alive, and the awakening, arousing, or alarming of a soul already made alive by the immediate work of the Holy Ghost, are very different things. A quickened sinner is very liable to regard some circumstance connected with his first discovery of his lost estate, as the means of his being quickened, but more mature experience, and the teaching of the Word and Spirit, will convince him that the effect produced on his mind by such circumstances, was by the Holy Spirit. For illustration, take the remarkable example which our brother has adverted to, on the day of Pentecost. The word was preached, the spirit was poured out, sinners were pricked in the heart, and cried, "What shall we do?" &c. Now if the preaching of Peter, or of other of the Apostles, was the means of producing this effect, why were not all who heard the preaching effected in the same way? the same means were used, if it be proper so to speak, and the same cause, under similar circumstances, will invariably produce the same effects. But the Apostles did not understand the wonderful display of God's power and grace to be the result of means used by them, for they declared this was that which was spoken by the prophet Joel, concerning what God should do at that time. Who pricked those sinners in their hearts on the day of Pentecost? Who opened the heart of Lydia, to receive the words spoken by Paul? The manner in which they were affected on hearing the word preached, was evidence of the most unquestionable character, that God had quickened them, otherwise the same effects would have been seen in all who were present on both occasions alluded to.

We do not exactly comprehend the design of our brother in his reference to the commission given to the Apostles, by our Lord Jesus Christ.—Certainly he cannot design to have it made to read, Go ye into all the world, and use means for quickening and regenerating every creature. If preaching the gospel was designed as a means of quickening sinners, it is a means authorized to be used in reference to all sinners, or to every creature; but we cannot think our brethren who contend for means, would carry the point quite so far.

But brother Sperry may expect us to pay some special attention to the words *italicized*, in his application of the passage concerning the developments of the day of Pentecost. Our brother contends that those who were pricked in their hearts, were not so pricked, before, but after they heard what the Apostle had said. Well, if they were

not pricked in their heart until afterwards, then the preaching was not that by which they were pricked, or they would have been pricked while the Apostles were preaching, or while they were using means for that purpose. But criticism aside, is hearing, an evidence of life, or can sinners hear, without being made alive? The scriptures declare that sinners have ears but hear not; eyes, but see not, &c. To the quickened, Christ said, Blessed are your ears for they hear. He that hath an ear to hear, let him hear; and again, He that hath an ear, let him hear what the Spirit saith to the churches. And the Apostle says, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us." 1 John iv. 5. The Apostles were preaching on the day of Pentecost, and they which knew God, heard them, and their hearing was a conclusive evidence that they knew God, and Christ says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. These scriptures, taken in their connection, prove that those persons, at the day of Pentecost, were quickened souls, and were in possession of eternal life, and knew God, in the sense expressed in the text last quoted, and that their being made alive by the fulfilment of what God had spoken by the prophet Joel, of what he would do, was what qualified them to hear the word as preached by the Apostles, and their hearing proved the effect which is figuratively spoken of as being pricked in their hearts, and this death-wound to all their legal hopes, which was the result of an application of the truth preached to quickened souls divinely prepared to receive it, made them cry out, "Men and brethren, what shall we do?" And the Apostles told them to do what they never told unregenerate sinners to do, viz: "Repent and be baptized, every one of you," &c.

Third. The next subject on which we feel disposed to remark, is brother Sperry's dissent from the views expressed by Licking Association, on the decrees and foreknowledge of God. To avoid the difficulty expressed by that Association, of making God the Author of sin, our brother holds that there are *two separate and distinct efficient causes*, presiding, if we understand the theory, independently of each other, over all secondary causes. God is the efficient cause of all good, and Satan the distinct, efficient cause of all evil. We are not able to comprehend the precise meaning of our brother in his allusion to the case of Adam, nor how he makes Satan any less a second cause than man is, nor on what divine revelation any part of this theory is predicated. But if the theory, that Satan is, independently of God, the primary efficient cause of all evil, as God is the independent cause of all good, we see not how brother S. can find fault with the views of the Licking brethren, nor how God could know beforehand what evil an independent cause, distinct in all respects from himself as God, would produce, unless by information received from that independent cause.

According to the views of Licking Association,

God can foreknow what he has not determined, but according to brother Sperry, his foreknowledge, and purpose, and decrees, are terms which mean the same thing, but relate only to good things, of which he supposes God can consistently be the Author.

So far as we understand them, we dissent from the views of both Licking Association and brother Sperry; and we believe that God is as absolutely the disposer of all events, of time and eternity, in Heaven, Earth, and Hell, as that he is the Creator of the Universe. He has not made it our duty to shield him from consequences which erring mortals may charge upon him. In our view of the subject, it becomes us to credit the testimony of divine revelation, in whatever testimony it presents concerning God, and concerning all beings and things which it contains, without speculating or gainsaying. We may with safety rest assured that God has done, and will do, nothing unworthy of himself; and although we are incompetent to comprehend his power, wisdom, or any of his perfections, we should "be still and know that he is God."

In our feeble conceptions of right and wrong, we are limited by the finite degree of understanding which God, in the infinitude of his wisdom, has been pleased to bestow upon us. We, as creatures, are bound by rules of rectitude under which it was God's sovereign pleasure to create us; but God is governed by no rules above, independent, or out of himself. We have never been able to conceive of any higher standard of right than the sovereign pleasure or will of God; and we are informed by unerring testimony, that *he worketh all things after the counsel of his own will*, that, *his counsel shall stand and he will do all his pleasure*; and, that the wrath of man shall praise him, and the remainder of wrath he will restrain. We have never felt ourselves at liberty to attempt to reconcile the absolute sovereignty of God with the feeble understanding of man. Men have, in all ages, cavilled with the doctrine of God's universal government, and have said, "Why doth he yet find fault, for who hath resisted his will?" But if an inspired Apostle did not attempt to soften down the doctrine, or to disguise it in any way, we who are not infallibly inspired would do well to take them as our pattern in this matter.—We cannot admit that Satan is, or ever was, a being independent of God. Nor do we believe that he has ever been beforehand with God, in any of his devices, or that he has ever been suffered by Jehovah to go farther in his opposition to holiness than shall be overruled to the glory of God and the supreme good of his chosen people.

To the closing inquiries of brother Sperry, Can, or will anything take place in Heaven, or Hell, or among men on earth, in any other way than that in which he foresaw from eternity that it would take place?—we answer, No. And we propose to carry the inquiry one step farther, viz: Can, or does God, from eternity, foresee, or foreknow events, which are undetermined or undecided in his counsel or designs?

We have, in the foregoing remarks, noticed only those points in which we were not agreed with br. Sperry, and we are sure that he will not feel hurt with us, as we have only responded to his particular request, and what we have written, we have written with the most friendly feelings of our heart. May the Lord direct, guide, govern, and control us all, and bring us at length into the full enjoyment of perfect unity and joy at his right hand, where there are pleasures for evermore.

PROSPECTUS

FOR THE

SIGNS OF THE TIMES

AND

Doctrinal Advocate & Monitor

FOR 1846.

The current volume of the Signs is drawing towards its close,—one number besides the present will complete the work for the year 1845. We have made an arrangement with sister Jewett to merge the two publications into one, the arrangement to take effect at the commencement of the new volume on the first of January next. The reasons of the new arrangement are briefly these,

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in continuing its publication as a separate periodical.—Before the decease of our lamented brother, when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4. In the arrangement made, sister Jewett will be entitled to 20 per cent on every subscriber added to our list by her, who shall in the course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe

in yielding to their solicitations; but after waiting from May until the present time to learn the amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgements, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at \$1.50 per year, or if paid in advance, \$1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the subscribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the

"SIGNS OF THE TIMES AND MONITOR."

MARRIED.

At Brown Haven, on Thursday evening, the 20th ult., by Eld. G. Beebe, Mr. STEPHEN DECKER, to Miss SYBEL HULSE, all of Mamakating, Sullivan county, N. Y.

Old School Meetings.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, has appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?

Yours as ever, JAMES BICKNELL.

There will be an Old School Baptist Meeting held with the church at Liberty, Sullivan Co., N. Y., on Wednesday and Thursday, the 10th and 11th days of December, 1845. Old School Brethren are affectionately invited to attend.

Receipts.

MAINE.—Jonathan Brown, \$1; Eld. James Steward 1; Dea. S. Staple, 1.		
DELAWARE.—Eld. L. A. Hall, 1; for Mrs. S. Wetherly and W. Woolford, Md., each, 1.		
OHIO.—Dea. I. Sperry, 2; Jesse Miller, Esq., 3; Eld. Joseph Bennett, 2.		
PENNSYLVANIA.—Mrs. Martha Turrel, 1; Mrs. Naomi Bryan, 1.		
S. B. Godfrey,	N. Y.	1 00
Eld. T. Threikeld,	Il.	1 00
Total,		\$17 00

NEW AGENTS.—Jesse Miller, Troy, Ohio.
Joseph Grimes, Alexandria, D. C.

List of Agents.

The following agents are duly authorized to collect receipt and transmit to the editorial, moneys due to the Signs of the Times:—

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NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.
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WISCONSIN TERRITORY.—Eld. J. D. Wilcox.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

Vol. XIII. NEW VERNON, ORANGE COUNTY, N. Y., DECEMBER 15, 1845. No. 24.

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GILBERT BEEBE, EDITOR.

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, in current bank notes, of as large a denomination as convenient will be at our risk.

COMMUNICATIONS.

For the Signs of the Times.

CHAMBERS COUNTY, Ala., Nov. 14, 1845.

BROTHER BEEBE:—I know of no language that would more properly represent the situation of Zion in this part of God's moral vineyard, than that made use of by the prophet Jeremiah in his lamentation—"How is the gold become dim! how is the most fine gold changed!" That God has a chosen and peculiar people here I have no doubt; but many of them, according to all human appearance, are in a very cold and indifferent state. Those distinguished by the name of Primitive Baptists, appear to be well established in the doctrine of God's eternal purpose, which he purposed in Christ before the world began; and that all men are dead in sins, and cannot, by any means or merit of their own, extricate themselves from this state of sin and death;—that God chose his people in Christ before the world began, and that Christ came into the world and laid down his life for the sheep, according to the stipulations of the everlasting covenant, and could do nothing more, nor stop short;—that the merits, sufferings, death, and resurrection of Christ, can only be applied by the Holy Ghost;—that there is no other means by which those sheep, who are children of wrath by nature, even as others, can be quickened and born again, but the blood of Christ applied by the Spirit;—that being quickened and born of the Spirit they are clothed with the righteousness of God, and shall never perish, nor be lost; and that God calls and qualifies whom he will to preach his gospel and feed his flock, &c.

These points of doctrine, all Old School Baptists, so far as my knowledge extends, are firmly settled down upon, and I consider those points to be perfectly in accordance with the word of God. But still I must say, "*How is the gold become dim!*"

What God has done for his people, and the sure foundation upon which they are built, does not, in my opinion, in the smallest degree, set aside the duty of the christian. While we adore and admire the rich provision of grace by which poor sinners are saved with an everlasting salvation,

let us try to consider the obligations which each child of grace is under to fear God and keep his commandments, for this is the *whole duty of man*. Many of us I fear are too often trying to do what God has never commanded nor required at our hands. It is not the duty of God's children to quicken and regenerate the soul, because God has never commanded them to do it. It is not our duty to try to find out what God has never revealed in his word, for secret things belong to him and not to us. Therefore, we should never try to prove from God's word that the devil is self-existent, for if God has said so in his "revealed things," I have not yet seen it. We are admonished to grow in grace and in the knowledge of the truth, and not so much in the knowledge of the devil, for if we are like the saints in Paul's day, we know enough of him now, and are not ignorant of his devices. (2 Cor. ii. 11.) We may talk much of our love to God, and call him Master, and Lord, but if we do not the things which he says, we give but little evidence of our love. Christ said to his disciples, "If you love me, keep my commandments." Have we obeyed as obedient children, and not been conformed to the world? Have we set our affections on things above, and not on things of the earth?—(Col. iii. 2.) I fear that many, if their affection is not set on things on the earth, their actions go to prove that they have but little regard for the instruction of Christ, to seek not what ye shall eat, or what you shall drink, neither be ye of doubtful mind, and therefore are become like all the nations of the world, for after all these things do they seek, but your Father knoweth that you have need of these things, and you need not fear, for by keeping his commandments these things shall be added to you, for Christ says they shall. (Luke xii. 29—31.)

I do not say that Christ is not with his churches here, (I say churches in respect to location,) because I find that the Son of Man walked in the midst of the seven churches in Asia, which are represented by the seven golden candlesticks, and yet there was *something against* all of them except two. I do not think that any of the churches here hold the doctrine of Balaam, or of the Nicolaitanes, as the church in Pergamus did, nor do I think that any suffer that old *benevolent lady Jezebel* to teach among them, as the church in Thyatira did; but perhaps some have left their first love, as they did in Ephesus. (Rev. ii. 4.) Some may be like the church in Sardis, and should therefore be watchful, and strengthen the things which remain, that are ready to die. Some like Laodiceans, are neither cold nor hot, and say they have need of nothing.

May the Lord instruct his people and enable them to speak often one to another, that they may be edified, as they did anciently. But the gold is become dim, and many who say they fear the Lord now speak often *about* one another.

These things ought not so to be among christians. Let love be without dissimulation. Be kindly affectionate one to another with brotherly love. This brotherly love is the love that God loves his children with, and by it, it is said we give evidence of being disciples of Christ.

The Old School Baptists here have not forsaken the assembling of themselves together occasionally to hear the word preached, but I doubt very much our having a proper regard for the admonition of the Apostle James when he says, (i. 22,) to be doers of the word, and not hearers only, and we forget what manner of creatures we are, and deceive ourselves many times by such forgetfulness. When we hear the word, like the man looking in the glass, we behold the beauties of Jesus and also our own deformity, and what poor helpless creatures we are, and when we get away we resolve and resolve again that we will "*do better*," and therefore we deceive ourselves by mounting the poor old "*do-better*" horse, and not being mindful that Christ has emphatically said, "Without me ye can do nothing." But if we would look into the perfect law of liberty, we should find that where the Spirit of the Lord is there is liberty, and if we continue therein, "*this man shall be blessed in* (not for) his deeds."

I will now bring my scattering remarks to a close, by saying, these are some of the "signs of the times," and if you think this imperfect communication worthy of a place in your paper, insert it; and if not, just lay it aside and send me one copy of your paper for the ensuing year, directed to Lafayette.

Yours in gospel bonds,

WM. M. MITCHELL.

P. S. Brother Beebe, If the Lord will, I wish you to give your views through the Signs, on 2 Peter i. 9, and inform brother Trott that his views on 1 Tim. iii. 6, are requested, especially the latter part.

WM. M. M.

For the Signs of the Times.

BY WHOM SHALL JACOB ARISE, FOR HE IS SMALL?—AMOS VII. 2.

Any Old Fashioned Baptist's views on the above passage will be desirable.

In the best of bonds,

JOHN HAYNES.

HOOSICK, Nov. 25, 1845.

For the Signs of the Times

BROTHER BEEBE :—It may be, and is objected by the whole arminian fraternity, that some of the truths recorded in the Bible are not profitable to be promulgated, and if preached will drive the people away from the preaching of the gospel; yes, and some tender footed Old School Baptists to some extent copy too much after the Hagarene doings and sayings in that respect. Moreover, it is contended that many of the people of God, are embodied in the anti-christian churches scattered over the earth. Be it so; and what does the visible church of Christ gain by the admission of the fact? The world at large might with the same propriety set up the same claim to considerable extent, and who can gainsay the assertion; but do these two cases of delusion and error establish, and confirm, or build up one, or more of God's dear children in one single gospel truth, and the love of it? or are they built up in the faith of God's elect, or marshalled under the victorious banner of Christ, the Captain of their salvation? I think not—and submit the decision to all who experience "How good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii. 1. "For there the Lord commanded the blessing, even life for evermore," part of third verse. John, in the 18th chapter of Revelations, 4th verse, "heard another voice, from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This was literal Babylon, which was typical of spiritual Babylon, or anti-christ, under the gospel dispensation.—Some of God's people were there, or the infallible voice could not say, "Come out of her my people." Here is a command to come out, and a consequence of abiding there. This consequence of delusion, error, lies, and spiritual wickedness in high places, is abiding and lasting on the whole body of anti-christ, no matter what denominational name they may attach to themselves, or others do for them.

God, by the mouth of his prophet, (Isa. lviii. 1.) hath said, "Cry aloud and spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." And ought those whom God has placed on the walls of Zion to be tender-footed in reproving, rebuking, exhorting with all long-suffering and doctrine? as the time has already come that the whole anti-christian body, not excepting one limb or member, cannot, therefore will not, and do not endure sound doctrine, but after their own lusts have heaped to themselves teachers, having itching ears, and turned themselves from the truth unto fables. And ought not all who know the truth as it is in Christ, bear testimony to that truth in word, in doctrine, with the pen, in all self-denial, in humility, with self-abasement before God, contend earnestly for the faith which was once delivered to the saints, and expose as much as in them lies the anti-christian abominations which abound

in the world? But more especially where there is but a squint of that wicked appears in the true Israel of God, who are born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And if it must of some kind of necessity be so that some little discrepancy has appeared amongst some of the true Israelites, in some one of their self-made encampments round about, let brotherly love continue, not only in word, but in deed.

A little while ago Elder T. P. Dudley forwarded by mail to me, two copies of the last Licking Minutes. I suppose the Response to Warwick Association respecting the churches in that quarter having slain the creature they had formed, without a *Thus saith the Lord*, was what Elder Dudley more especially desired me to notice.—Very well, I have read it over and over again, poor thing; I am not proselyted by it! Had it come with a *Thus saith the Lord* from the body that adopted it, ready prepared for their reception, I hope, I do believe the blessed Master would of his love made me willingly bow with holy reverence and godly fear to his most righteous and blessed authority.

In the 20th number of the present volume of Signs, I noticed some fears are expressed by Eld. Dudley for the interest of the "Signs." That is, as I understand, their patronage in the West.—Well, be that as it may, when there is no use for them they will of course be useless, and cease to be. But while in the providence of God they are of any use to the people of God, or to any or all others for good, or otherwise, they must and will continue to the appointed time of their exit. As to the pecuniary interest you may have in their publication, I know you do know better than to desire their continuance any longer than they edify and comfort, and build up the people of God, and testify against the anti-christian abominations, and are for the declarative honor and glory of God. "To everything there is a season, and a time to every purpose under the heaven."—Prov. iii. 1.

I submit the above in part or in whole to your better judgement, to publish or otherwise.

Your brother in the best of bonds,

I. CHRISMAN.

N. T. STEPHENSBURG, Va., Nov. 24, 1845.

For the Signs of the Times.

HALL'S STORE, Del., Nov. 12, 1845.

DEAR BROTHER :—From what I saw in the Signs, my hopes were raised with the pleasing anticipation of your company and preaching at the Association at Salisbury; but I have long since found that disappointment is the lot of man here in many things, and although there is no disappointment in the promises of God, for they are neither mutable nor conditional, but are *yea* and *amen* in Christ Jesus, it is not so with us poor fallible creatures, there are so many unexpected events to defeat our plans, that we have sometimes to put up with disappointments; knowing the Lord doth reign and doeth all things well, it is our place to bow and say, "Thy will be done."

We had the satisfaction of the company, counsel, and preaching of our much esteemed brethren from the Delaware Association, Elders Thomas Barton and Peter Meredith; who came to us, as usual, in the fulness of the blessing of the gospel of Christ; and God was pleased to comfort us, as the saints were comforted by the coming of Titus. My dear brother, how refreshing it is when the Lord is our sanctuary, and the precious doctrine of his gospel drops as the rain, and his speech distills as the dew, as the small rain upon the tender herb, and as showers upon the grass. Our interview I think was comforting, for it appeared that the Lord was with us. I hope the Lord will open the way for you to visit us at sometime; yet from the many days I have sojourned here it is not likely I can live to see it.

Your affectionate brother

In the best of bonds,

LEMUEL A. HALL.

For the Signs of the Times.

DARBYVILLE, Ohio, Nov. 7, 1845.

VERY DEAR BROTHER :—I have attended five Associations this summer and fall, and had a pleasant interview with the brethren at all of them; and now let me say to you, brother Beebe, that we should be happy, was it the Lord's will to open the way for you to visit old Scioto Association, on Saturday before the third Lord's day in August next, at Pleasant Run Church, Pickaway County, Ohio; that church being located on the main road from Lancaster to Circleville, and about ten miles distant from each place.

My dear brother, what a number of the valiant soldiers in Israel have fallen within the last year or two! I feel awful! The thought comes into my mind, What am I? or, Why am I spared? O Lord, cause us to acquit ourselves like men, (not like children,) and be strong in thy strength. May the Lord spare you, and cause your bow to abide in strength.

I am growing old and am very feeble; time with me is short; short as it is, I hope the Lord may enable me to wear out and not rust out.

My love to all the Brethren.

GEORGE AMBROSE.

CIRCULAR LETTER OF THE CUMBERLAND ASSOCIATION.

The Cumberland [Tenn.,] Baptist Association, to the churches composing the same.

Our Circular will be upon the important and interesting subject of the

RESURRECTION OF THE DEAD.

We will make a few brief remarks, illustrations, and quotations, as our limits will admit but few.

That there will be a resurrection, both of the just and unjust, is evident from the scriptures, although it is denied, and has been denied, for at least two thousand years. The Sadducees, who derived their name from one Sadoc, the founder of their sect, who lived about two hundred and sixty years before Christ, believed that God was

the only immaterial or spiritual being in the Universe; and besides him, there were neither angels nor spirits; and that death put a final period to human existence. See their question to Christ, Matt. xxii. 23: The same day came to him the Sadducees, which say that there is no resurrection, &c.; v. 29; Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God; v. 32, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. This proves that they still lived, although it had been fifteen hundred and sixty-six years since these words had been spoken to Moses, in the bush.

The Essenes, who had their rise some two hundred years before Christ, believed in the immortality of the soul, the existence of angels, and a future state of rewards and punishments, which, they supposed, extended only to the soul; considering the body a mass of malignant matter, the prison-house of the soul. They believed that everything was ordered by an eternal fatality, and commanded to abstain from meats, &c.

But says the Apostle, if in this life only we have hope in Christ, we of all men are most miserable. In the resurrection, we mean to be understood, this self-same body is raised, and none other; but with different qualifications; for the term *resurrect*, signifies to raise up that which was laid down. For if it is a different body, it will be a creation, or transmigration, and not a resurrection. It is that which is sown. It is sown a natural body, but it is raised a spiritual. Now, what is sown? The flesh, not the spirit. That which thou sowest is not quickened, except it die. If the dead rise not at all, why are they then baptized for the dead? This is a figurative expression, and shows our death to sin and resurrection to newness of life, and our faith in the resurrection of Christ. It is a beautiful figure; as in baptism, the same body that is buried in the liquid grave is raised again, so in the resurrection. In the fifth chapter of John, Jesus says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. This he spake in reference to quickening the soul, or making it alive from the dead; and as the Jews were astonished at this, he says, in verses 28 & 29, Marvel not at this; for the hour is coming, in the which all that are in their graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. This could not have reference to regeneration; for none do good before they are quickened into life. Neither could he mean the soul or spirit, in the morning of the resurrection; because they were to come out of their graves; and none will contend that the soul is buried in the grave, with the body. Nor could he mean the body was the grave, which is the tenement of the soul, as the body is nowhere called the grave. Job says, (xix. 25—27,) For I know that my Redeemer liveth, and that he shall in the latter day stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.—This proves positively, that Job believed, that in the latter day, (resurrection,) Christ would come; and that he, although the worms might prey upon him, yet would see him in his flesh. Dan. xii. 2, Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Acts xxiii. 6—8, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question—for the Sadducees

say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. Chapter xxiv. 15, And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Chapter xxvi. 7, 8, Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Here we see that the Apostle was arraigned and tried, because he preached the resurrection; and he says to Timothy, that some concerning the faith have erred, saying that the resurrection is past already, and thereby overthrow the faith of some. Acts xvii. 18, And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection.

A few more quotations to prove that it is the body, that is to be raised, as you will find in 1 Cor. xv.; So also in the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. 1 Cor. iv. 19, 20, What know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God? And, Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. Rom. viii. 10, 11, And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you. Here the Apostle clearly shows that we are bought with a price, both soul and body; and that we should, in both, glorify God, because they are God's. And if the Spirit that raised up Jesus, that is, the power of God, it (the power of God) shall also quicken (give life) to your mortal bodies. That the soul, by regeneration, is alive by the Spirit or power of God; but the body is dead because of sin; but that same Spirit, or power, will give life to our mortal bodies, in the morning of the resurrection.

We shall next show that Jesus has arisen, and how he arose, as we shall be like him; and lastly, show what that likeness is.

That Christ has arisen from the dead, (we presume none will deny,) it is abundantly evident from the scriptures; as he testified he would arise on the third day; and upon which he founded all his pretensions to being the true Messiah. Jesus said, Destroy this temple, and in three days I will rear it up again. John x. 18, I have power to lay it down, and power to take it again. This commandment have I received of my Father.—John xi. 24, 25, Martha saith unto him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Acts xxiii. 22, 23, Saying none other things, than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should arise from the dead. 1 Cor. xv. 3, 8, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he arose from the dead—was seen of Cephas, then of the 12; after that he was seen of above 500 brethren at once; after that he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as one born out of due time. Verses 12, 14, 16, 17, 20, Now if Christ be preached, that he arose from the dead, how say some among you,

that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see from the language of the Apostle, in the foregoing quotations, that he connects the resurrection of the dead with that of Jesus; and if the dead rise not, Jesus is not raised, and all our hopes and pretensions to religion are vain.—He then answers the question, and says, But now is Christ risen from the dead; which proves positively the resurrection of the body, if he arose with the same body. Verse 26, Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And now, brethren, if you do not believe in the resurrection of the body, then never use the figure of a burial and resurrection in baptism; as the Apostle says, in Rom. vi. 3, 5, Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Here the figure is used of a burial in baptism, to show our death to sin, and resurrection to newness of life; that if we have been planted in the likeness of his death, we shall be in his likeness in the resurrection; (not that we are so by regeneration, or by being raised from the liquid grave.) Matt. xxvii. 52, 53, and the graves were opened; and many bodies (not souls) of the saints which slept, arose, and came out of their graves (not out of their bodies) after his resurrection, and went into the holy city (into Jerusalem) and appeared unto many. Luke xxiv. 36, 37, 39, 40, And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. See also John xx. 19, 21, 24, 26, & 27, But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. How beautifully this shows the resurrection of the same body; for when they were in the house, and the doors closed, he could suddenly appear in the midst, and say, Peace be unto you; show them the prints of the nails in his hands, and of the spear in his side, with all his flesh and bones; and in an instant be a spirit, and vanish out of their sight.

This clearly shows the power of God, in the resurrection of the body; that though it is sown in weakness, he can raise it in power; and though it is sown a natural body, it is raised a spiritual. 1 Cor. xv. 53, For his corruptible must put on incorruption, and this mortal must put on immortality. 54, So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in vic-

tory. If then he is raised with the same body, we shall be like him, as we have before proved. But, say the Essenes, he lost that body on Mount Olivet. But Stephen, the same year of his ascension, when he was stoned to death, said, "I see heaven open, and Jesus standing on the right hand of God." Paul, the year after saw him, as one born out of due time. But we have a quotation that defies skepticism itself. Read Rev. i. 17, 18, "Fear not, I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell. This was sixty-three years after his ascension, and he says, I am he that liveth and was dead. No person will contend that the divinity died; but the flesh; now Jesus says, that which died is alive again. But it will be said, that it is the soul that is alive. We have proved that he arose with the same body, and went to Mount Olivet; and shall believe he went into heaven itself with the same body, only it is spiritual, unless the disciples had given some evidence of that body's being left on the Mount.

Lastly, we promised to show that we should be in his likeness in the resurrection; and what that likeness will be. 1 John iii. 2, Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Philippians iii. 21, Who shall change our vile body, (not soul,) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Rev. i. 13, 15, And in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flames of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Matthew xvii. 2, And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. Revelations iv. 2, 3, And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat, was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

O, brethren and sisters, what a glorious appearance! and although the most lively figures are used, to show forth that likeness, yet it is but a faint representation of what we shall be, when we shall be like him. We shall outshine the sun in his strength, and be forever with the Lord. When we consider all these things, what manner of persons ought we to be, in all godly conversation.—We should serve God, and love him fervently, and one another with pure hearts, as brethren. And seeing we have such a glorious High Priest, let us hold fast our profession; or stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And although we may suffer persecution and afflictions, yet he will finally bring us off more than conquerors, through him that loved us, and gave himself for us.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all.

JESSE COX, Mod.

JAMES PUGH, Clerk.

EXTRACTS.

From the Gospel Standard.

I SHALL BE SATISFIED WHEN I AWAKE IN THY LIKENESS.

My dear Friend,—I hope the Lord is with you as a little church. May the Lord knit you together as the heart of one man, that ye may stand fast in one spirit, striving together for the faith of the gospel. It is my heart's desire to God that you walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; for we know, my dear friend, what poor, helpless, blind, foolish, wandering, miserable, worthless wretches we are, if left to self. O wretched self! I never was so sick of myself in all of my life, and never did I see sovereign, discriminating, electing love and grace, so beautiful and glorious. O, to see and feel our poor souls walled around with salvation, that eternally excludes damnation! It is heart-refreshing, devil-conquering, and God-glorifying. It makes a poor cripple to dance, and a beggar to sing. "The Lord is my light and my salvation; I will not fear what man can do unto me." "We will rejoice in thy salvation, and in the name of our God we will set up our banners. The Lord fulfil all thy petitions." Bless the dear Lord, it is not all misery. There are now and then some sweet drops of honey from the Rock, which sweeten every bitter; so that we can sing and say, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." "Pleasant words are as a honey comb, sweet to the soul, and health to the bones." O blessed be the name of our God, if he has appointed some sorrowful nights, morning is sure to follow; if there is a dismal day of adversity, the day of prosperity is over against it; if there are some famishing times, how sweet it is afterwards to feed upon the precious Lamb! What if there are some fatherly frowns? How sweet are his smiles, and the kisses of his mouth! What if there are some hardened, presumptuous feelings? How blessed and sweet is the heavenly dew that humbles and draws the mind up unto God with peace and love! What if there are some hard battles with the world, the flesh, and the devil? How sweet and blessed when the bloody banner of our glorious Captain appears, and puts all our infernal, internal, and external enemies to flight in a moment! How easy and pleasant it is to shout "Victory, Victory," when the enemy is running! What if we have to pass through fire and water? It is the way to a wealthy place. What if we have to pass through a barren trackless desert, where there is nothing but pits, snares, and gins? It is the right way to a city of habitation. What if we have our wintry seasons? Spring time follows, when the song of the turtle is heard in the land. What if we have our tremblings at times for fear of death? Victory is certain, for "he

came to deliver those who through fear of death all their life time were subject to bondage," so that if death remains, he remains but to be subdued at last. And O, my friend, what a home there is to go to, for the poor pilgrims that are so often giving it all up, and afraid they shall never reach the heavenly kingdom, often wetting their couch with tears, lest they should be shut out at last! What a blaze of glory will there be, when death opens the door, and lets the poor soul have free liberty to fly into the presence of his dear, suffering, bleeding, dying, risen, and ever-living Jesus, of whom his soul has so often said in this vale of tears, "I shall be satisfied when I wake up in thy likeness!" No fears nor doubts there; no groans, sorrows, griefs, nor miseries; no tormenting devils, with his awful blasphemies there; no hard, unfeeling, unthankful heart there; no prison-house there; no robbers of peace, love, and joy, there; no bitterness, anger, nor strife there; no cursed sin there to molest us, grieve us, and make us ashamed; for our dear Lord tells us, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And how sweetly the Apostle John speaks of it: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." How many times my poor soul has sunk very low, fearing I should be proved at last to have only the lamp of profession, but no oil, and be forever shut out from his lovely presence, which is dearer to me than life itself. But my dear Lord has set it all to rights again, when his still, small voice has whispered, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." O how blessed and sweet it is to have a good hope in lively exercise, that we shall soon be at home, "where the wicked cease from troubling, and the weary are at rest!" What a wonderful account John gives of the heavenly vision which God showed him of the vast multitude of ransomed souls before the throne of God. "Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.—Amen." Sweet songs! Glorious songs! Poor dear John, what a holy, astonishing wonder it must have been to see such a grand and glorious company, for when he is asked the question, "What are these arrayed in white robes, and whence came they?" what humility and simplicity in his answer, "Sir, thou knowest." His answer is, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more;

neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." O blessed, blessed, blessed home, how good and sweet it is to have a few drops in the dreary wilderness! But what must it be to be at the fountain? And shall poor John Warburton, the poor worthless rebel, that has so often despised, distrusted, rebelled, and dishonored such a lovely, honored, and adored God and Savior, be amongst the happy throng? I shall have the greatest cause for the loudest song. Paul declares he was the chief of sinners, and less than the least of all saints; but I never could agree with him about that. But what a sweet thing to differ in! no broken bones nor black eyes here; no ungodly strife here, which shall be the greatest. But where am I going? I really am forgetting the need of patience.

You will have to read all this scrawl; forgive me if I have done wrong. My kind love to the little church, and though you may be many times without an under shepherd, I hope the Great Shepherd meets you and goes before you; and then it is sweet following, for the sheep know his voice, and a stranger they will not follow, for they know not the voice of a stranger.

That the God of all comfort and peace may bless you as a little family with peace and love, that each may esteem others better than themselves, and that you may abound in love and in the power of the Holy Ghost, is the hearty prayer of a poor pauper upon the unmerited mercy of a covenant God, richly supplied.

JOHN WARBURTON.

TROWBRIDGE, May 24, 1844.

THE DAY-DAWN OF A GLORIOUS IMMORTALITY.

The following is a copy of a letter written by Joseph Williams, Minister of the Gospel, the last he ever wrote to his beloved wife. He labored many years at Kidderminster, and fell asleep in Jesus, December 21st, 1755, aged 63.

My Dearest,—If the Lord will, I shall be at Kidderminster soon after this reaches your hands. But if it be his will that I should never reach that dear place of my nativity, his will be done. It has long been my earnest desire and prayer, that I may have no other will but my Father's; but *thou* he alone can give. I trust he has given it me in part, and I trust he will give it me more entirely, and that as my duty, so shall my strength be. If it be his will, I would gladly return from whence I came, either to recover strength, or to die as it pleaseth my dear Father, which is in heaven. But if it please him, who said, "Take Aaron up to Mount Hor, and Aaron shall be gathered unto his people, and shall die there," to say, Let Joseph Williams die on the road, or at Windsor, or at Beaconsfield, or Wickham, or Oxford, or wheresoever, who dares say against it? I desire to say still, and in every case, "Father, not my will, but thine be done." I am glad my will

is made, touching the disposal of my earthly goods. Should it please him to weaken my strength the next four days, as he has done the last four, I think I shall not be able to hold out unto the end of my journey. And who knows, but on this day of rest, I may receive fresh supplies of strength? Nothing is too hard for the Lord. But indeed, at present, I am scarcely able to raise out of my chair. Most certainly this animal frame is frail and mortal, though my soul is immortal. Why? Because my Father, the Father of spirits, has said, "Let it be immortal." But he has appointed unto men *once* to die; and what if the time of my departure draws nigh? What if I am to be exercised, as I have been for many days past, with loss of appetite, frequent fluctuations, fits of sickness, and growing weakness. Till this body, lately so active and sprightly, is quite emaciated and enfeebled, and become no longer tenable for my immortal spirit? This could not be my case, had not my Father appointed it should be. "My days are determined; the number of months is with him; he hath appointed my bounds, which I cannot pass." And why should I desire to pass them? No, I do not, would not, will not desire it. Under whatever exercises of sickness and pain, it becomes me to say, and let me say it with my whole heart, and with the full current of my will, "Nevertheless, not as I will, but as thou wilt." Certainly it is my interest to trust, not in myself, but in God, who raises the dead. How else shall I bear with patience, and with becoming resignation, the painful, tedious, unwinding of the thread of life? How shall I kiss the rod, but by hearing it, and him who doth appoint it? Lord, increase my faith! Lord, help my unbelief! But in this view of my case, how shall I be thankful enough to the God and Father of our Lord Jesus Christ? How shall I bless him enough, who, according to his abundant mercy, hath begotten me again unto a lively hope, by the resurrection of Jesus Christ from the dead? A lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for me; and to a lively hope that I am kept by the power of God, through faith, unto salvation; and that herein I can greatly rejoice, though now, for a season, as need is, I am in heaviness, through manifold trials.

I suppose myself a dying man, and upon such a supposition, what can possibly stand in my stead? I read in John's Revelation, "Blessed are the dead which die in the Lord," and so forth, and that this he heard by a voice from heaven. Should I not hereupon inquire, what is all this to me?—What is it to die in the Lord? It is to die, united to Christ by faith, firmly believing in him, both as able to save to the uttermost, and as equally willing to save. Shall I then die in the Lord? Do I live in the Lord, and to the Lord? The life that I now live in the flesh, do I live by the faith of the Son of God? Do I do all that I do, whether in word or in deed, in the name of the Lord Jesus Christ? Do I, by lively actings of faith, receive all my supplies in the divine life, out of

his fulness, and from him as the everflowing, overflowing Fountain of all grace? Do I do all with an eye to his glory, daily and continually devoting, resigning, and consecrating all he does or shall bestow on me, to his service and disposal? If not, where are those works which shall follow me, and be to me my eternal salvation? I apprehend that none of those works of mine, that shall follow me, can avail me anything, otherwise than as evidences of my sincere love to Christ, and unfeigned faith in him. I have a cheerful, soul-reviving hope, that even then the glorious Lamb, whose coming I joyfully expect, whose name is now as ointment poured forth, and who is my refuge in time of need! my Lord and my God! my Savior and my Friend! my Jesus and my All! will show me a pleased, smiling countenance.

"Then will he own my worthless name,
Before his Father's face;
And in the New Jerusalem
Appoint my soul a place."

In numberless instances he has cheered my heart with the smiles of his gracious face, and has shed abroad that love of his which is better than wine. In very numerous instances, he has enabled me to rejoice with joy unspeakable and full of glory; and many times on account of immediate answers to prayer. And the brighter and fuller the discoveries of his love have been, he, and he alone does know, the more deeply have I been made to humble myself at his feet; yea, to abhor myself, and repent in dust and ashes. Nor is there anything I have been more desirous, or even ambitious of, these many years, than to lie, and always lie, at the foot of the cross, in the lowliest submission, and prostration of soul; sensible that I am nothing, have nothing, and can do nothing; and at the same time complete in him. Surely nothing have I desired more, or more fervently, than that he would make me humble, and keep me always so. I am nothing in his hands, but what he made me to be. Let him, therefore, humble me, and spare not. Only, dearest Lord, give me submission, give me patience; make me to lie at thy feet without a murmuring word, or a repining thought.

Do not imagine, dearest, that I write all these things to grieve you, but to glorify God. O, how dear is Christ now to my soul! Blessed be his name! I can cast myself at his feet, and say with my whole heart, "What thou wilt, when thou wilt, how thou wilt!" The Spirit beareth witness with my spirit, that I am a child of God.

Now then, O my soul, what remains for me to do all the residue of my days, is to extol and praise him who hath saved me, and called me with a holy calling; and not only so, but hath given me to eat of the hidden manna; and not only so, but hath given me a white stone, and in the stone a new name written, which no man knows but myself. O what is hell, to be delivered from, and to know that I am delivered! O what is heaven, to be the place and state of our advancement, and to know that we are citizens of the New Jerusalem! Is it not enough, that in Jesus Christ

the Lord, he hath made with me an everlasting covenant, ordered in all things, and sure? This is my salvation; be this all my desire. Is it not matter of abounding joy, that I can sing with appropriate faith, Dr. Doddridge's hymn all through?

"Tis mine, the covenant of his grace;
And every promise mine;
All sprung from everlasting love,
And seal'd by blood divine."

Farewell, my dearest, I hope to see you again; but if not, all is well. We shall spend a long, a joyful eternity, at our Father's house together. But how little do I yet know of these things!—Yet a little while, and we shall know ten million times more than is yet known by your poor, loving, rejoicing,
JOSEPH WILLIAMS.

WINDSOR, Lord's Day, Dec. 7th, 1755.—*Ed.*

EDITORIAL.

NEW VERNON, NEW YORK, DECEMBER 15, 1845.

REPLY TO BROTHER MITCHELL.

In his letter on the first page of this number, brother Mitchell has desired us to express our views on 2 Peter i. 9, "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." "These things" mentioned in the text, are the same as in the context, namely, Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity. *He that lacketh these things*, the exercise of them in his deportment, walk, and conversation, is represented as barren, and unfruitful, and blind, or, at least, unable to see afar off. *These things* belong to the life of a christian; they are spoken of by Paul as the *fruits of the Spirit*; they grow out of, or are produced by the spirit that is born of God, and which unites to Christ as the spiritual Head of his spiritual body. That child of God, in whom they richly abound, is fruitful; for these fruits of the Spirit in him make him so; but he that lacketh them, (and alas! how many of us do,) are subjected to darkness of mind, unfruitfulness, and a forgetfulness of what the Lord has done in purging us from our old sins. The Apostle invokes grace and peace unto his brethren through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, &c. *These things* therefore which are to make the christian fruitful, and to give assurance of his calling and election, are gifts of God's divine power, and belong to life and godliness, must appear in our walk and conversation in order to give evidence of our calling and election of God; and being and abiding in us, they shall stir up our minds by way of remembrance, of what God has done for us in purging away our sins. We cannot understand that the Apostle would intimate that the Spirit of Christ can dwell in us, disconnected with *these things*; *virtue, knowledge, &c.*,

are inseparably connected with the Spirit by which we are born of God, and called to glory and virtue; but while in principle they lay latent in the heart, and the child of grace is left to a careless indifference as to the spiritual exercise of his mind—he becomes blinded in regard to the evidence of his adoption by grace, and as he in such a state or frame of mind is unable to display *these things* in his external walk, he also fails to give evidence to his brethren that he has been purged.

Hence the admonition of the Apostle, to give diligence, to make their calling and election sure; or, in other words, to make the evidence of calling and election to appear, in confirmation of the same.

"But he that lacketh these things," if in principle and practice, cannot be one that is born again. And even the soul born of the Spirit, who fails to be exercised in and by these things, is in darkness, in regard to his interest in Christ.—Therefore the importance of diligence on the part of God's children, that, having *faith*, they add to it *virtue*; genuine faith dictates a virtuous course, obedience to the laws of Christ our King, and virtue in practice, is to be added to our faith, that we may show our faith by our works, so as to give evidence of our calling and election. And to virtue knowledge, as we are to grow in grace and in the knowledge of our Lord. It becomes us as pupils in the Old School of Christ, to learn of him, for he is meek and lowly, and we shall find rest to our souls; and to knowledge all other things, which are named in the context, as requiring diligence on the part of the disciples of our Lord.

Who that has travelled far in the divine life, has not learned that the things urged by Peter, are essential to their peace, happiness, fruitfulness, confidence, and assurance? Wherefore the rather, brethren, give diligence to them, and may the gracious Lord in the fulness of his grace enable us to walk worthy of the high and holy vocation wherewith he has called us.

PROSPECTUS

FOR THE

SIGNS OF THE TIMES

AND

Doctrinal Advocate & Monitor

FOR 1846.

The current volume of the Signs is drawing towards its close,—the present being number 24, will complete the work for the year 1845. We have made an arrangement with sister Jewett to merge the two publications into one, the arrangement to take effect at the commencement of the new volume on the first of January next. The reasons of the new arrangement are briefly these,

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in con-

tinuing its publication as a separate periodical.—Before the decease of our lamented brother, when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4. In the arrangement made, sister Jewett will be entitled to 20 per cent on every subscriber added to our list by her, who shall in the course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe in yielding to their solicitations; but after waiting from May until the present time to learn the amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgements, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at \$1.50 per year; or if paid in advance, \$1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the

subscribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the "SIGNS OF THE TIMES AND MONITOR."

Poetry.

SURPASSING LOVE.

"Hercin is love, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins"—John iv. 9.

Forbear, my soul, and cease to sing,
Of thy poor love for Zion's King;
Thy love to him, so faint, so small,
Is not worth mentioning at all.

Where was thy love to him, till he
His matchless love made known to thee?
Canst thou forget thy awful state,
When all thy mind was perfect hate?

Reflect, my soul, and deeper prove
His fathomless, unchanging love:
Behold in him a boundless sea,
For ever full, and flowing free.

Ye ransom'd sinners, with me join
To explore the depths of love divine.
But how shall mortals ever trace
The wonders of immortal grace?

The love of God, that freely flows
To us, (who were his deadly foes,)
Which from eternity he bore,
What mortal ever can explore?

This is the farthest we can know—
He lov'd us; yea, and lov'd us so,
He gave his only Son to die,
That we might live eternally!

His Son, who suffer'd for our sake,
No half-atonement came to make:
He took our sins; yea, took the whole,
With all their curse, upon his soul.

From hands, and feet, and heart, he bled,
And suffer'd thorns to pierce his head;
To make atonement for each part,
Both hands, and feet, and head, and heart.

How often have we mock'd our God,
Approaching him with formal nod;
What insults offer'd to his grace!
No less than spitting in his face.

He sure had risen in his wrath,
And smote our souls with instant death,
But Jesus did not hide his face
From shame, and spitting, and disgrace.

Oh! here's a God, and Savior too,
For active, living faith to view;
A God, with love and grace replete—
A Savior, perfect and complete.

FELLOWSHIP WITH GOD.

Say, what is there below the sky,
Or all the paths thou'st trod,
Can suit thy wishes or thy joys,
Like fellowship with God?

Not life, nor all the toys of art,
Nor pleasure's flow'ry road,
Can to my soul such bliss impart,
As fellowship with God.

Not health, nor friendship here below,
Nor wealth, that golden load,
Can such delights and comforts show,
As fellowship with God.

When I in love am made to bear
Affliction's needful rod,
Light, sweet, and kind the strokes appear,
Through fellowship with God.

In fierce temptations fiery blast,
And dark distraction's road,
I'm happy, if I can but taste
Some fellowship with God.

And when the icy arms of death,
Shall chill my flowing blood,
With joy I'll yield my latest breath
In fellowship with God.

When I at last to heav'n ascend,
And gain that blest abode,
There an eternity I'll spend,
In fellowship with God.

OBITUARY.

DIED, in Walkill, on Friday night, the 12th inst., Mr. JEREMIAH TERRY, aged about 82 years.

Brother Terry was for many years a highly esteemed member of the Old School Baptist Church in Walkill, in this County. Owing to extreme deafness he did not enjoy so much of social intercourse with the brethren as would have been desirable, but in conversation (by use of slate and pencil) he was always ready to give the reason of his hope in Christ, and delighted much in conversing, in that way, concerning the prosperity of the Redeemer's kingdom. The church of which he was a member, has, within a few brief years, been called to part with many of her most aged and valuable members. May the Lord display his power and grace in bringing in others of his ransomed sons and daughters to supply the breaches made in Zion.

BROTHER BEEBE:—Please to notice in the Signs the death of sister TABATHY WALKER, who was called from this world on the 27th of October, 1845, aged about 70 years.

Sister Walker was a professor of religion for many years before she died. She first united with the Free Will Baptists, but soon found that her home was not among them. Her mind being led into the doctrine of the Bible, she left them and united with the Baptist Church in Anson.—She was a worthy member of the Old School church in Anson, from its formation until the time of her death. WM. QUINT.

Old School Meeting.

The Old School Baptist church of Christ at Westmoreland, Oneida Co., New York, has appointed a meeting to commence on Friday before the 2d Sunday in January, 1846, (which will be on the 9th day of the month,) to continue until Sunday evening following. We invite as many of our Old School brethren to attend as can make it convenient; and we especially request our ministering brethren to attend. Brother Beebe, will you come?
Yours as ever, JAMES BICKNELL.

Receipts.

New York.—Oliver Everett, \$1; John Haynes, 2; J. Clark, 1; B Horton 1; Mrs R Horton 1; Joshua Mullock, Esq. 1; Silas Cotton 1.
Ohio.—John Donham 1; Robert Donham 1; Abel Donham 1; Reuben Laycock 1.
Virginia.—Susan Harper 1; Elder J Clark 6; also for Mrs Jewett 2.
Pennsylvania.—Lemuel Harding 1; Gabriel Everett 1; F Washburn 1; Lewis H Chamberlain 5; J W Wells 2.
Cyrus Wright, Ill., 5; Elder J. L. Purington, Me., 1; John Dubell, Ky., 8. Total, —\$45 00

New Agent.—Cyrus Wright, Virginia, Cass Co., Ill.

INDEX TO VOLUME XIV.

This INDEX is divided into three parts:—First, The names of Correspondents, alphabetically arranged, with reference to the page or pages on which their communications are commenced. The Second Part gives an alphabetical table of Editorial and Extracted subjects, Circulars and Obituaries, &c., with direction to the pages where they may be found. The Third Part presents a table of first lines of Poetry, opposite the number of the page where they may be found.

PART I.

CORRESPONDENTS' NAMES.

	Page.
A Macedonian Cry,	125
Ambrose, George	186
Bicknell, Elder James	5
Booten, Elder A. C.	17, 50, 62
Bennett, Elder Joseph	20
Burritt, Elder Reed	20
Buck, Mrs. M. J.	28
Burroughs, John	58
Buck, Elder Thomas	63
Brown, J.	84
Bowen, Elder James B.	84
Battle, James S.	92
Buck, Peter C.	115
Barton, Elder Thomas	130, 138
Benjamin,	172
Curcelius, Jesse G.	2
Clark, Elder John	21, 68
Culp, Elder Peter	27
Chrisman, Isaac	60, 85, 186
Cox, H.	61
Callahan, J. R.	91
Chamberlain, John	125
Church, at Upper Broad Run, Va.,	130
Duval, Elder James	9
Drake, Samuel	73
Davis, Elisha	116
Dudley, Elder Thomas P.	153
Edwards, R. L.	45
East Fork, Flat Rock Church, Ia.,	82
Forshee, David	12
Fairman, Loyal	53
Ficklin, Elder B.	68
F.	140
Gammon, Elder J. H.	4, 140
Guice, Elder Thomas	18
Hogaboom, Cornelius	14
Hughes, Joseph	52, 146
Hartwell, Elder Philander	61
Hellings, I. P.	84
Hill, Elder Thomas	90
Hall, L. A. Jun.,	99
Hopkins, James C.	155
Hall, Lemuel A. Sen.,	186
Haynes, John	185
Johnston, Malcom	19
Jacobs, Lewis	81, 82
Joseph,	137
Jefferson, Elder James	154
John,	155
Kidwell, Lloyd	34
Lacy, Amos P.	28
Lare, Wm.	36
Lloyd, Elder B.	50, 107, 131
Louthan, Elder Henry	125
Licking Association, Ky.,	147
Lain, Elizabeth	171
Manser, James Jun.,	9, 171
M. P.	12
Mathews, Joel	75
Moore, Hannah	53
Meredith, Samuel	59, 98
Martin, J. R.	93
Meredith, Elder Peter	117
McInturff, Philip	146
Mitchell, Wm. M.	185
Oates, J.	153

	Page.		Page.		Page.
Quint, Wm.	20	Wetumpka, Ala.,	180	John Harding,	126
Price, Nathan	74	Paint Creek, Ia.,	181	Elder Hezekiah West,	148
Parrington, Elder J. L.	26, 123	Cumberland, Tenn.,	186	Charles Bruce,	143
Patterson, A. B.	29	Common Schools,	46	James P. Hinkson,	143
Perry, T. M.	139	Chaplain's Card,	69	Joel Morehead,	144
Piper, Elder B. B.	145	Christian Sabbath,	108, 117, 126	Mrs. Sally Holmes,	144
Russell, Henry	5	Christian Union,	166	M. C. Meaders,	144
Rhoads, N. P.	11	Death of Old School Baptist Ministers,	100	Lewis and Joseph Beaks,	160
Riggs, Elder Ransom	43, 124	Destructive Whirlwind,	143	David Campbell,	176
Renfro, J. R.	92	Extract from N. Y. Observer, on the Sabbath,		Jeremiah Terry,	191
Response of Licking Ass'n. to Warwick,	147	and Remarks,	62	Tabath Walker,	191
Seitz, Elder Lewis	19	Elder B. Ficklin's Letter,	71	Politics and Religion,	54
Sellers, Elder M. W.	36	Extract from Vermont Chronicle, & Remarks,	71	Personal Rights,	79
Stanton, Gen. Wm. C.	51	" " Advocate & Monitor, & "	76	Prospectus for 1846,	173, 189
Shaddock, Anna	52	" " Cross & Journal, & "	76	Persecutions in Massachusetts,	103
Steward, Elder James	61	" " Baptist Record, & "	100	Preocious Philanthropy,	135
Sanford, Ahira	85	Eld Hezekiah West has fallen asleep,	143	Remarks on "Daleth,"	46
Smith, Robert	154	Extract from Goshen Clarion,	164	Religious Liberty in Massachusetts,	47
Sperry, Deacon Isaac	179	Experimental Religion,	163	Reply to R. L. Edwards,	47
Taylor, John P.	19	Franking privilege,	30	Religious Conformity,	190
Thompson, Elder Wilson	57, 86, 97	Fairs, &c.,	63	Reply to Br. Mitchell,	55
Trott, Elder Samuel	41, 65, 89, 121, 129, 169, 177	Free Agency,	142	Reply to communication of Eld. R. Burritt,	71
Turner, Elder John W.	69	Honorary Titles,	47	Remarks on Job xv. 15,	73
Taylor, Joseph	74	How to deal with offending Brethren,	70	Report of Council at East Fork church, Ia.,	100
Unit,	162	"He put out the flash,"	71	Replenish the Treasury,	108
Van Cleve, M. A.	5, 51	"Hope maketh not ashamed,"	175	"Righteous Decision," and Remarks,	107
WEST, Elder Hezekiah	3, 10, 17, 25, 27, 67, 75, 91, 105, 106, 124, 125	Introduction to Volume XIII,	1	Red River Association, Tenn.,	164
Walker, Elder J. H.	25	"I shall be satisfied when I awake," &c.,	188	Remarks on Micah ii. 10,	107
Wright, Cyrus	29	Intolerance of Protestants when in power,	14, 21	Removal of Dr. Reese, Superintendent of	107
W.	10, 49, 39, 161	Jacob Knapp,	75	Common Schools in New York,	30
Watts, Johnson	11	Lutheran Clergy in Hamburg,	47	Sabbath Mails, &c.,	168
Williams, Elder Samuel	45	Legalized Sabbaths,	133	Sabbath,	36, 55, 62, 168
West, P.	93	Licking Ass'n., her Response to Warwick,	156	Sacred Relics,	101
		Light Reading,	158	"Slipsidification," (from Bap. Rec.,)	175
		Mass School Meet. at Rockland Co. C. H.,	5	Signs of the Times, &c.	30
		"Men of Israel, Help!"	23	Troubles among the New School Baptists,	126, 130
		Ministerial Support,	142	Travelling, &c.,	174
		"My kingdom is not of this world,"	166	The Chaplaincy,	189
		New School Baptists' views of the atonement,	38	The day-dawn of a glorious immortality,	30
		New discovery for supplying the Great	76	Vindication of the Old School Baptists,	39
		Valley with the Gospel,	87	Unknown Pilot,	79
		No fear of persecution for conscience	164	Wilderness Travels,	94
		sake in America,	23	Where is the Church?	
		National Thanksgiving Day recommended,	159		
		Our Position in relation to Schools,	16		
		Our Travels,	56		
		Obituary of Thomas Littleton,	24		
		Deacon Elihu Carey, 24, and Biography,	40		
		Deacon Samuel Buck,	40		
		Lawrence Swop,	48		
		Jeremiah Betts,	56		
		Mrs. Elenor Decker,	64		
		Lewis Vallandigham,	64		
		David McInturff,	64		
		Joseph R. Lynn,	64		
		Elder Elnathan Finch,	64		
		Elder Benjamin G. Avery,	64		
		Elder J. P. Peckworth,	72		
		Amy Hutchinson,	72		
		Rebecca Hutchinson,	72		
		Mary Hull,	72		
		Mrs. Frances Sleet,	72		
		Jonas Hulse, Sen.,	72		
		Mrs. Wm. Baker, & son,	72		
		Emerett Harding,	80		
		Alfred Lockwood,	80		
		Samuel Mead,	88		
		Patience Kent,	88		
		Mrs. E. Wilkinson,	104		
		Samuel Meredith,	104		
		Ann Mount,	104		
		Hannah B. Jenkins,	109		
		Elder Jirah Bryan,	110		
		Elder Daniel E. Jewett,	110		
		Deacon J. Jeffrey,	111		
		Cyrus Goode,	119		
		John Coddington,	127		
		Deacon Martin L. Corwin,	128		
		Elizabeth Maffett,	128		

PART II.

EDITORIAL, EXTRACTS, &c.

Advertis'nt. of Church Livings, &c., in Eng.,	45
Accountability, Free Agency, &c.,	122
Associational Constitutions,	158
"Arise ye, and depart," &c.,	164
Appeal to those indebted for the Monitor,	174
A Letter from the late Mr. Vorley,	175
A Donation of Wm. Hagar, &c.,	175
Ballad of Cassandra Southwick,	7
Black Rock Baptists,	46
Brother S. Drake's admonition,	77
Brother J. Mathew's Letter, and Remarks,	78
Brother I. Chrisman's Criticism, &c.,	86
Benevolent Societies, (from Goshen Clarion,)	101
Brother Peter C. Buck's Letter,	119
Brother Piper's Letter,	151
Burning the Mormon Houses,	159
Ballast needful,	174
Brother Sperry's Letter,	182
Circular and Correspondings Letter of	
Old School Predestinarian Association of Me.,	2
Juniata,	13
Towaliga Primitive Baptist, Ga.,	33
Baltimore, Md.,	101
Delaware, Del.,	102, & 109
Northern Pennsylvania, Pa.,	109
Delaware River, N. J.,	113, & 115
Warwick, N. Y.,	114, & 115
Allegany, N. Y.,	127
Old School Meeting in Michigan,	127
Chemung, Pa.,	132
Ketocoon, Va.,	134, & 141
Old School Conference, Me.,	141
Licking, Ky., and Response to Warwick,	147
Eel River District, Ia.,	148, 150
Miami, Ohio,	156
Corresponding Association, Va.,	157

PART III.

TABLE OF FIRST LINES.

A child of Jehovah, a subject of grace,	39
As on the mount the Savior taught,	39
A man of subtle reasoning ask'd,	39
Am I a child of God,	152
Bereaved friend, I dare affirm,	13
Come Holy Spirit, Come,	40
Constrain'd by their Lord to embark,	152
Dear Refuge of my weary soul,	112
Great God, oppress'd with grief and fear,	120
Great Rock, for weary sinners made,	166
God, in the gospel of his Son,	176
How happy is he born and taught,	40
How fast the fleeting moments fly,	64
Hark! the heavenly chorus sounding,	112
In all the acts of sovereign grace,	176
Jesus, I my cross have taken,	48
Let saints and angels join to raise,	169
Methinks this world seems oddly made,	96
O Tell me, gracious Master, why,	120
On Zion's mount, behold the Lamb,	169
Relentless death, that monster grim,	32
Sweet is the hour, my dearest Lord,	89
To the God of all sure mercies,	8
The spirit of the tempest shook,	32
The broken ties of happier days,	48
Through all the various shifting scenes,	96
That hand of death, pale monster dread,	111
'Twas love that form'd the glorious plan,	136
Thou, only Sovereign of my heart,	136
The Door of the sheepfold am I,	152
The voice of the Shepherd,	168
The Lord hath chosen Zion's Hill,	176
When from the terrors of the law,	24
When the gentle hand of slumber,	56
When on the rolling sea of life,	88
What see ye in the Shulamite,	168
Your welcome, Old Winter, the rich man said,	40
Ye Nazarites of Jesus,	96